



WHY DO CHRISTIANS HAVE DIFFERENT BIBLES?

OLD TESTAMENT

- * Included in King James Version Apocrypha + Included in Roman Catholic Deuterocanonical Books.

Abbreviations are from Revised Standard Version--Catholic Edition.

Abbr.	KJV (39)	Douay (46)
Gen	Genesis	
Ex	Exodus	
Lev	Leviticus	
Num	Numbers	
Deut	Deuteronomy	
Josh	Joshua	Josue
Judg	Judges	
Ruth	Ruth	
1 Sam	1 Samuel	1 Kings
2 Sam	2 Samuel	2 Kings
1 Kings	1 Kings	3 Kings
2 Kings	2 Kings	4 Kings
1 Chron	1 Chronicles	1 Paralipomenon
2 Chron	2 Chronicles	2 Paralipomenon
Ezra	Ezra	1 Esdras
Neh	Nehemiah	2 Esdras
Tob	Tobit*	Tobias+
Jud	Judith*	Judith+
Esther	Esther (additions*)	Esther (part of +)
Job	Job	
Ps	Psalms	
Prov	Proverbs	
Eccles	Ecclesiastes	
Song	Song of Solomon	Canticle of Canticles
Wis	Wisdom*	Wisdom+
Sir	Sirach*	Ecclesiasticus,
		or the Wisdom of Jesus the Son of
		Sirach+
Is	Isaiah	
Jer	Jeremiah	
Lam	Lamentations	
Bar	Baruch*	Baruch 1-5+
	Letter of Jeremiah*	Baruch 6+
Ezek	Ezekiel	Ezechiel
Dan	Daniel	Daniel
	Prayer of Azariah*	
	& Song of the 3 Young Me	n*
	Daniel 3 (part of)+	
	Susanna*	Daniel 13+
	Bel & the Dragon*	Daniel 14+
Hos	Hosea	Osee

Joel Joel Amos Amos Obad Obadiah Abdias Jonah Jon Jonas Mic Micah Micheas Nahum Nahum Hab Habakkuk Habacuc Zeph Zephaniah Sophronias Haggai Aggeus Zech Zechariah Zacharias Mal Malachi Malachias Wisdom of Solomon* Wisdom of Solomon+ 1 Mac 1 Maccabees* 1 Machabees+ 2 Mac 2 Maccabees* 2 Machabees+ 1 Esdras* 3 Esdras+ (appendix) 2 Esdras* 4 Esdras+ (appendix) Prayer of Manasseh* Prayer of Manasseh+ (appendix)

Psalm 151*

3 Maccabees* 3 Maccabees+ (appendix) 4 Maccabees* 4 Maccabees+ (appendix)

NEW TESTAMENT (27)

Mt Matthew Mk Mark Lk Luke Jn John

Acts Acts of the Apostles
Rom Romans
1 Cor 1 Corinthians
2 Cor 2 Corinthians
Gal Galatians Eph Ephesians Ep.. Phil Philippians Colossians Col 1 Thess 1 Thessalonians 2 Thess 2 Thessalonians

1 Tim 1 Timothy 2 Tim 2 Timothy Tit Titus Philem Philemon Hebrews Heb Jas James
1 Pet 1 Peter
2 Pet 2 Peter
1 Jn 1 John Jas James 2 Jn 2 John

3 John

Jude

3 Jn

Jude Rev Revelation Rev Apocalypse

THE JEWS AND THEIR BIBLE

In order to understand Christian Bibles, it is first necessary to take a look at the Jewish Bible. It is divided into three sections: the Law, the Prophets, and the Writings. The Law consists of the five books of Moses (Genesis to Deuteronomy). These formed the core of the canon. "Canon" is a Greek word meaning "reed," "measuring rod." The Law, therefore, was the canon, the measuring rod by which all later works were judged for correctness.

The next Jewish division of the OT (Old Testament) is the prophets. This section contains books written by prophets like Isaias, Jeremias, etc., and books telling about the activities of prophets, such as the books of Kings.

The last division of the OT is the Writings, a quite diversified group, for example, Psalms, Proverbs, Ruth and the apocalyptic work of Daniel. As centuries went by, the number of books in the Writings increased.

WHAT IS THE SEPTUAGINT?

The Septuagint (from the Greek meaning "seventy") is a Greek translation of the Hebrew Bible, as well as other Jewish religious writings that are no longer part of the present-day Hebrew Bible. The Septuagint (abbreviated by its Roman numerals LXX) is the work of many translators. It was produced in the 3rd and 2nd centuries B.C. for Greek-speaking Jews. The LXX has more books in the section known as the Writings than the modern Hebrew Bible.

WHAT BIBLE DID JESUS AND HIS DISCIPLES USE?

Strictly speaking, there was no "Bible" then as we have it today. The canon wasn't closed or fixed during Jesus' lifetime. There was no authoritative list. Any scholarly, objective approach to the NT (New Testament) substantiates numerous parallels to the "extra" books contained in the LXX. The earliest Apostolic Fathers freely quote from the whole of the LXX as being inspired.

WHEN DID THE JEWS CLOSE THEIR CANON?

Around A.D. 100, rabbis held a Council at Jamnia, Israel. Since the Temple had been destroyed in A.D. 70, Jews needed to secure their identity, especially in opposition to Jews believing in Jesus as Messiah. It is believed that at this meeting they decided on the present-day Jewish Bible. However, the authority of such books as Esther, Proverbs, Canticle of Canticles, Ruth, Ecclesiastes and Ezekiel were challenged at the meeting and even later. Even the book of Sirach, supposedly rejected at the Council, was quoted by rabbis as inspired for centuries afterward.

When any people is persecuted, it naturally re-groups and stresses its national history and language. Thus in A.D. 130, after much foreign oppression, the rabbis forbade Jews to read the Scriptures in Greek from the LXX. Jews were to read the Hebrew text only. Furthermore, Christians had been quoting the LXX to win converts; Jews could refute their arguments on the basis of a "faulty translation." By thus emphasizing Hebrew language and tradition, the rabbis preserved Jewish social identity.

HOW THEN DID THE CHURCH DECIDE WHICH OT BOOKS TO ACCEPT?

From A.D. 90 onward, Christian writers explicitly quote from the "extra" books of the LXX. When the NT quotes the OT, 85% of the time it is from the LXX. But in the 2nd century, as Christians debated with Jews trying to convert them, they needed to meet them on their own ground, i.e. the Hebrew canon. As certain Church Fathers stopped using the "extra" books in debates, some Christians came to doubt their inspiration. However, facts show that when these same Church Fathers taught in their own circles, they employed the full LXX.

The Septuagint was accepted as the official and inspired version of the OT because of its long-standing and consistent use by the Apostles and their disciples. In 393 St. Augustine and the Council of Hippo approved the list of books as contained in the present Catholic Bible. This was likewise ratified at Carthage in 397 and 419 and by the church practices of Rome.

THEN WHY DO CHRISTIANS HAVE DIFFERENT OLD TESTAMENTS?

The early Christian Church was Greek-speaking; it therefore used the LXX. Even though the LXX sometimes gave different readings from the original Hebrew and had "extra" books interspersed with the rest, the early Church believed it to be inspired. "With regard to whatever is in the Septuagint that is not in the Hebrew manuscripts, we can say that the one Spirit wished to say to them through the writers of the former rather than through the latter in order to show that both the one and the other were inspired" (St. Augustine, City of God, 18:43).

Hence the Orthodox Church uses only the LXX and not the original Hebrew as the official inspired OT. The LXX, compared to the Hebrew Bible, has the following additional books: Tobit, Judith, Wisdom of Solomon, Sirach, Baruch (including the Letter of Jeremias), 1-3 Machabees, Prayer of Manasseh, Psalm 151, 1 Esdras, additions to Esther and Daniel, and very rarely, 4 Machabees since it was not widely available and was never considered inspired.

Since the Christians in the West spoke Latin, they translated the Bible into Latin, beginning about A.D. 150. But this was first of all done from the LXX, not the Hebrew. It wasn't until the end of the 4th century that St. Jerome made a translation from the Hebrew. It was then that he discovered that the Jews had a

different Bible. Believing that Jesus never used anything other that the Hebrew Bible, Jerome wished to adopt their canon. Modern historical studies have shown, however, that the Jews did in fact have these other books and read them during Christ's time. Jerome was merely ill-informed, and the Tradition of the Church prevailed. Hence the Latin Bible (known as the Vulgate) contained the same books as the LXX.

Increasingly, copies of the Latin Bible dropped out 1 Esdras, 3 Machabees, the Prayer of Manasseh, and Psalm 151. Consequently, when the Catholic Church responded to Protestantism at the Council of Trent, the Latin Vulgate that was made official on April 8, 1546, did not include these four works.

Protestantism, initiated by Martin Luther, accepted the Jewish canon. Like Jerome, believing that Jesus used only the Hebrew Bible, Luther excluded the additional books found in the LXX. He also rejected the role of oral tradition as being equally authoritative with Scripture. Hence he questioned the Church's right to say which books were canonical. He himself, though, repudiated Esther and James and looked askance at the Apocalypse. Had Protestantism followed Luther's preferences in the NT, Christendom would not only have different Old Testaments, but different New Testaments as well.

Besides Catholics, Orthodox, and Protestants having varying Old Testaments, the unfortunately forgotten and yet venerable Coptic and Ethiopian Churches include one book more than the Orthodox: the Book of Enoch. The Letter of Jude 14-15 is a direct quote from 1 Enoch 1:9. Scholarship has shown that the book of Enoch also influenced at least 15 other NT Books. It was widely used and considered inspired by numerous Church Fathers up until the 4th century. The West lost it because it was never translated into Latin. Later in the East it also fell into disuse because of some heretical misuse.

Because of local church councils and differences in language, coupled later on with a lack of historical criticism and knowledge, modern Christendom now has four Old Testaments.

WHAT ARE THE DISPUTED BOOKS CALLED?

Whatever books of the LXX that are not part of the Hebrew Bible, the Protestants call Apocrypha, meaning "hidden." Anything outside of the LXX, Protestants call Pseudepigrapha, meaning "false writings."

Catholics call the books accepted by the Jews Protocanonical, meaning the "first canon." The others listed form the Deuterocanonical books, the "second canon". All the rest they call Apocrypha.

The Orthodox follow suit but have additional books in the list of Deuterocanonicals. Anything not found in the LXX is called Apocrypha.

Coptics would group 1 Enoch along with the Deuterocanonical books and call any other ancient writings Apocrypha.

BUT THANK GOD, WE ALL HAVE THE SAME NEW TESTAMENT!

It wasn't until the end of the 5th century that all Christians had the same NT. Out of the many books in circulation, different provinces accepted various canons. The Church approved a book if it were apostolic in its origin. That doesn't mean that it literally had to be written by an Apostle, but that it was influenced by him and his followers. Tradition was primary in the formation of the canon of the Bible. Thus, the Church accepted the Gospel of Luke and Acts on the basis of Luke's being a disciple of Paul. The Gospel of Mark records the teachings of Peter.

Some churches, however, did not know to whom to attribute books such as Hebrews or the Apocalypse. The East accepted Hebrews as Pauline; the West rejected it. The West accepted the Apocalypse as from the Apostle John; the East rejected it. 2 Peter and 2-3 John, James, and Jude, endured prolonged scrutiny and doubt. 1-2 Timothy and Titus faced only some questioning. Certain churches, however, accepted other works attributed to Paul. The Syrian Church accepted a third letter to the Corinthians until the 5th century. The West also employed an Epistle to the Laodiceans for a short time.

But besides these writings, still others were considered inspired in various places and at different times, such as 1 Clement, the Didache, the Shepherd of Hermas, the Apocalypse of Peter, and Barnabas.

HOW WAS THE PROBLEM SOLVED?

The test of Apostolic Tradition was the main factor. Could the book be ascribed to some Apostle or group of disciples? Also, was the book widely used and accepted throughout all of Christendom? Hence, 1 Clement, even though internally claiming inspiration and being acclaimed as inspired by some churches, was not used everywhere and therefore was not held to be canonical. That is not to say it could not be inspired, but rather the book is not normative. Canonicity and inspiration are two different things.

WHAT'S BECOME OF THESE OTHER BOOKS?

The books in question are: 1 Enoch, 3 Machabees, the Prayer of Manasseh, 1 Esdras, Psalm 151, 1 Clement, the Didache, the Shepherd of Hermas, 3 Corinthians, and the Apocalypse of Peter. These works still exist today. At one time they were considered to be inspired and canonical. Some, as explained above, still are so considered. Anyone can read these and spiritually profit by them. These books are witnesses to, and help make up, what is

called Tradition. They are testimonies of the Holy Spirit working in the People of God.

Several inspired books are now lost and not part of the Bible. For example, the Books of Jashar (Jos. 10:13, 2 Kings 1:18), of the Prophet Nathan (3 Kings 29:29, 4 Kings 9:29), of the Prophet Gad (3 Kings 29:29), and the Scripture behind James 4:5, just to mention a few. The canon is a rule of thumb, a guideline, a measuring rod. Not everything that is inspired is in the canon; but everything in the canon is inspired. When Jesus spoke, His words were inspired and authoritative. But not all of His words were written down. That is why oral tradition is so very important. Whether one accepts the aforementioned books as canonical or not, they are still part of Tradition, which is equally authoritative. Yet they, like Scripture, are to be interpreted only within and by the one, holy, Catholic, apostolic Church, for they came forth from her.

OBJECTIONS OFTEN RAISED

Some reject the "extra" books because they are never quoted verbatim in the NT. In that case, however, one should also exclude Esther and Nahum, etc., for they too are never directly quoted. Others cite Apoc. 22:18 as proof that one cannot add books to or delete them from the Bible. This verse, though, applies only to tampering with the Apocalypse. Besides, the Gospel of John, 1-3 John, and 2 Peter were written after the book of Revelation was completed.

WHY ARE THE PSALMS NUMBERED DIFFERENTLY IN DIFFERENT BIBLES?

The traditional numbering of the psalms comes from the Septuagint, the Greek version of the Old Testament that most Jews used (most had lost their facility with the Hebrew version during the Diaspora). This is the version of the Old Testament that Our Lord and the writers of the New Testament quote from. Thus, it bears an authority above the Hebrew.

St. Jerome's Latin Vulgate, the Church's authoritative version, uses this traditional numbering from the Septuagint. The Douay-Rheims translation follows this practice, whereas most post Vatican II translations have reverted to the Hebrew numbering which was reintroduced with the King James Version. The numbers diverge at Psalm 9A/9B and converge again at Psalm 146/147. All references from the early Church Fathers to around Vatican II use the traditional numbering.

DOUAY-RHEIMS VERSION

During the Protestant Reformation in England, and the subsequent persecutions of Catholics in that benighted country, the faithful were compelled either to go underground or seek refuge on foreign soil. The clergy in charge of keeping alive the study of the Sacred Scriptures within the English-speaking world were among those who took flight to other shores. For their escape had become an imperative, if their work was to continue unencumbered. Among the great scholars who were forced

to flee, were the Catholic Fathers of Oxford, many of whom settled at Douay in Flanders (Belgium).

After the bloody persecutions in England had subsided to a degree, the faithful continued in their efforts to repel attacks by the heretics against pure doctrine. As expertise with the Latin language became a rarity among the common folk, English Catholics sought a version of the Holy Bible in their language, accurately translated from the Latin Vulgate, by which to defend the major tenets of the Faith.

"The work of preparing such a version was undertaken by the members of the English College at Douay, in Flanders, founded by William Allen (afterwards cardinal) in 1568. The chief share of the translating was borne by Dr. Gregory Martin, formerly of St. John's College, Oxford. His text was revised by Thomas Worthington, Richard Bristowe, John Reynolds, and Allen himself - all of them Oxford men. A series of notes [annotations] was added, designed to answer the theological arguments of the Reformers; these were prepared by Allen, assisted by Bristowe and Worthington.

"... They translated directly, not from the original Hebrew or Greek, but from the Latin Vulgate of St. Jerome. This had been declared authoritative for Catholics by the Council of Trent; but it was also commonly admitted that the text was purer than in any manuscripts at that time extant in the original languages....

"In the year 1578, owing to political troubles, the college was temporarily transferred from Douay ... to Rheims, and during its sojourn there, in 1582, the New Testament was published, and became consequently known as the Rheims Testament... The Old Testament was delayed by want of means, until the whole Bible was eventually published in two quarto volumes, in 1609 and 1610.... Thus the New Testament appeared nearly thirty years before the Anglican Authorized Version, and although not officially mentioned [by Protestants], as one of the versions to be consulted, it is now commonly recognized to have had a large influence on the King James Version...

"The Rheims Testament was reprinted twice at Antwerp, in 1600 and 1621, and a fourth edition was issued at Rouen in 1633. Then it was allowed to rest for over a century, before a fifth edition appeared, with some slight changes, dated 1728, but without any place of publication stated. It is believed to have been printed in London and was edited by Dr. Challoner (afterwards bishop), and Father Blyth, a Carmelite. The Douay Bible was never after this printed abroad. A sixth edition of the Rheims Testament was printed at Liverpool in 1788, and a seventh dated Dublin, 1803, which was the last Catholic edition. Several Protestant editions have appeared, the best known being a curious work by Rev. William Fulke, first published in 1589, with the Rheims text and that of the Bishops' Bible in parallel columns. A Protestant edition of the Rheims Testament was also brought out by Leavitt of New York, in 1834...." (Bernard Ward, The Catholic Encyclopedia, Vol. V, The Encyclopedia Press, Inc., 1908, page 140.)

OLD TESTAMENT

GENESIS

EXODUS

LEVITICUS

Leviticus breaks the historical narrative in Exodus to treat the Jewish priests and their duties in regard to divine worship. Two basic understandings about the nature of God underlie this book: that God is transcendent, infinitely holy and inaccessible to man, and that God is immanent, dwelling in the midst of His people.

Israel gave great importance to the external public worship of God, to atone for sins and to restore friendship with God, which sin broke. The elaborate ceremonial was intended to impress on the people's minds God's sublime holiness and man's unworthiness to enter His presence. Such ceremonial, arising from divine principles, was continued in a modified form in the ritual of the Roman Catholic Church.

Five types of sacrifice were offered, by the ministry of priests. The sacrificial victims had to be unblemished, and those who shared in the sacrificial meals had to be holy and free from legal uncleanness. God asked of His people not only reverence and adoration but also a holiness of life that enabled them to live as his true children in His presence.

Until the Messias would come to effect the reconciliation of man with his Creator, God wanted man to offer Him worship as His infinite majesty demanded. God, therefore, accepted the symbol of the blood of animals sacrificed to Him and the other bloodless sacrifices. Yet these sacrifices were only figures of Christ's own coming sacrifice as a spotless victim acceptable to God, restoring man to righteousness and to friendship with God.

NUMBERS

This book continues the narrative of the Hebrew people from the second year after they leave Egypt up to almost the end of Moses' life, the forty years of wandering in the desert. The title comes from the initial and concluding sections describing the census of the people. God commands Moses to make a census of the people to confirm His keeping of His promise to Abraham (Genesis 22:17) that his descendants would be multiplied.

When Jacob entered Egypt, his family numbered 70. Now, 450 years later, the Hebrew people number around 600,000. In the first of the three parts of this book, the Hebrews are presented as a holy people through God's grace. They are divided into twelve tribes, of which the Levites, from whom the Church traditionally derives its order of deacons, have the place of honor. In the second part, the Hebrews begin their journey

and, because of their resistence to God's commandment's, wander for 40 years in Canaan. In the third part, the Hebrews turn from God when they reach Moab.

The events of Numbers remind us how often we too are unfaithful to God and rebel against His commandments, how often we are deflected from the search for holiness and union with God by attachment to material possessions, sensuality, and other temptations.

DEUTERONOMY

Deuteronomy, or Second Law, is the last of the five books of Moses known as the Pentateuch (Five Tools). When Moses is near death, God commands him to proclaim once more the Law that he received on Mount Sinai, now to a new generation of Jews. The book ends with the death of Moses and his exequies.

Deuternomy is structured in three exhortations. The first assures the Jews that God constantly watches over them and that, in return, He expects fidelity to Him and to His Covenant. The second exhortation contains the laws proper, and what we know as the Ten Commandments. The Jews are to be faithful to their one true God and must love Him above all else as their Creator and Lord. The third exhortation urges obedience to God and faithful observance of the Comandments.

Deuteronomy through its prophecies prepares the way for the New Covenant to come (especially 18:15-18). In its rich doctrine, Deuteronomy also lays the foundations for the teaching of the Messias, Jesus Christ.

JOSUE (JOSHUA)

The book of Josue (meaning "salvation") continues the religious history of Israel from the death of Moses (about the twelfth century B.C.). It chronicles the conquest of Canaan, including the famous battle of Jericho, which was taken after a seven-day siege.

Josue was Moses' successor in the governance of Israel. He was a great warrior, displayed an unshakeable faith, and remained faithful to God always. As such, God allowed him what He had withheld from Moses, to lead the Israelites into the Promised Land.

Spiritually, this book shows God's faithfulness to His promise to His Chosen People. That promise prefigures the New Covenant. In fact, the Josue prefigures the Our Savior, Jesus Christ, whose name in Hebrew is related to "Josue." Josue, who meditated night and day upon God's Law, remained faithful to that Law and, with God's help, built his new nation solidly upon it.

JUDGES

The Book of Judges drives its title from the twelve heroes of Israel whose deeds it records (ca. 1375-ca. 1050 B.C.). They were not magistrates, but military leaders sent by God to aid and to relieve His people in time of external

danger. They exercised their activities in the interval of time between the death of Joshue and the institution of the monarchy in Israel.

The purpose of this book is to show that the fortunes of Israel depended upon the obedience or disobedience of the people to God's law. Whenever they rebelled against Him, they were oppressed by pagan nations; when they repented, He raised up judges to deliver them.

RUTH

Ruth exemplifies to us the virtues of filial piety, self-sacrifice, and moral fortitutde, which God rewards a hundredfold. Even though Ruth was not of Chosen People, yet God favored her with a marriage to Booz, an influential man of Bethlehem. Thus, she became an ancestress of David and therefore of Christ, demonstrating that salvation was not to be reserved only to the Jews, but came to the Gentiles as well. Most of the book consists of dramatic dialogue, although there is no indication that the events it relates are not true history.

1 KINGS (1 SAMUEL)

In this book, and its successor, we read the history of the foundation of the kingdom of Israel and the establishment of David and his line on the throne.

God uses Samuel, the last of the Judges, to bring about the unification of the tribe of Israel to meet the treat of the Philistines. Under Saul, the first king, God assists the Israelites to best the Philistines, but not to achieve total victory.

Although the genius of David pulls the tribes together, they still had differences that would later resurface. The north and the south, united under David, would later divide permanently under David's son, Solomon.

During this period, as in the period of the Judges, the Israelites often fail to stay loyal to God.

2 KINGS (2 SAMUEL)

This historical book centers upon King David and the momentous events of his early reign: the civil war; the transfer of the Ark of the Covenant to Jerusalem, which David makes his capital; and the messianic promise that an eternal throne will be given to one of David's lineage.

Yet this period of triumph comes to an end with David's double sin -- his adultery with Bethsabee and his arranging the death of her husband Urias -- followed by his son Absalom's conspiracy and death. Yet as David sincerely repents for his sins and changes his life completely, God displays His mercy and forgiveness.

David, the progenitor of the dynasty that will eventually lead to

the Messias, was one of the most humble and devout personalities in the Old Testament. His sense of devotion led him to take particular care of everything to do with the worship of Almighty God, even to old age. When he fell into great sin, he was instinctively led to repentance and atonement. In these virtues we can imitate the great King.

3 KINGS (1 KINGS)

This book continues the history of the kingdoms of Judah and Israel from the last days of King David (ca. 970 B.C.) and the succession of his son, Solomon, whose initial drive and intelligence fade into neglect of divine worship. After Solomon's death the northern and western tribes permanently split.

We are also introduced in this book to the prophet Elias, who preaches a return to fidelity to God and his worship against that of pagan idols. On Mount Horeb this greatest of the non-writer prophets (no book of Scripture is directly attributed to him) receives an adumbration of the God-Child, full of goodness and mercy, Who will be born at Bethlehem.

God had established one valid Temple and a priesthood for his worship. The Israelite kings of this period are condemned because instead of maintaining the divinely-revealed worship, they established rival shrines in opposition to the Temple and, in contravention to the Covenant, failed to suppress the "high places" of the pagan god Baal.

4 KINGS (2 KINGS)

The two kingdoms of Israel, now divided into Samaria in the north and Judah in the south, war against each other. The Assyrians attack and invade beginning in the ninth century. Samaria, the capital of the northern kingdom, falls in 721 B.C., and Jerusalem itself finally falls to the Assyrian King Nabuchodonosor in 587. The Temple is destroyed, and the Jews are deported to begin their "Babylonian Captivity."

Thus we are taught how high the price is for falling away from the established worship of God. The Jews fell from the divinely-instituted worship in the Temple and began to worship Baal at pagan shrines. God kept his word; it is Israel that was faithless. This book is a statement of divine justice. God's judgment is justified and blameless. He deals with unfaithfulness to His Covenant as He promised.

1 PARALIPOMENON (1 CHRONICLES)

The title of the next two books comes from the fact that they contain things "left out" (Greek: paraleipomenon) of the books of Kings. They repeat and expand upon the sacred history contained in the earlier books and were probably written in the second half of the third century B.C.

The early chapters of the first book give a summary of salvation history of the long period from the start of mankind up to the Babylonian exile of the 6th century B.C. It includes the period up to

King David, as well as the history of King David's reign.

In the spiritual sense, this book teaches that the continued existence of Israel depended upon the people's faithfulness to the Covenant. This faithfulness means keeping God's commandments and seeing meticulously to His worship. When the people became faithless, they suffered exile and the domination of the pagan nation of Babylon and its king Nabuchodonosor.

2 PARALIPOMENON (2 CHRONICLES)

This book continues the account of things "left out" (Greek: paraleipomenon) of the books of Kings. It continues the account of the First Book of Paralipomenon by continuing the summary of salvation history from the period of King Solomon's reign, the start and finish of the building of his Temple, the religious reforms introduced to counter disorder and anarchy, the fall of Jerusalem, and finally the Babylonian exile (597 B.C.). It concludes with the return of the Jews to Judea by the leave of Cyrus, King of the Persians (538 B.C.).

The spiritual message of this book is one religious obligation, that God requires holiness in His worship, not only from His ministers but also from the people at large. The new Israel will consist of the "remnant" who remained faithful during the Babylonian exile. The faithful members of the twelve tribes, as well as pagan nations, will obtain access to the true faith.

1 ESDRAS (EZRA) 2 ESDRAS (NEHEMIAH) TOBIAS (TOBIT) JUDITH **ESTHER** JOB **PSALMS PROVERBS** ECCLESIASTES CANTICLES OF CANTICLES (SONG OF SOLOMON) WISDOM **ECCLESIASTICUS** ISAIAS (ISAIAH) JEREMIAS (JEREMIAH) LAMENTATIONS BARUCH EZECHIEL (EZEKIEL) DANIEL OSEE (HOSEA) JOEL AMOS ABDIAS (OBADIAH) JONAS (JONAH) MICHEAS (MICAH) NAHUM HABACUC (HABAKKUK) SOPHONIAS (ZEPHANIAH)

AGGEUS (HAGGAI)

ZACHARIAS (ZECHARIAH) MALACHIAS (MALACHI)

- 1 MACHABEES
- 2 MACHABEES

NEW TESTAMENT

ST. MATTHEW

ST. MARK

ST. LUKE

St. Luke, a physician from Antioch, wrote the third Gospel and the Acts of the Apostles, probably before the middle of the 60's. Although not an eyewitness of our Lord's life, he had ready access to those who did, most especially the Blessed Virgin Mary. A man of culture, his Greek is the best among the evangelists, particularly suitable for addressing his Gentile audience.

St. Luke's Gospel is best known for its unique inclusion of the narrative of Christ's infancy, of which the Pontifical Biblical Commission (June 26, 1912), countering modernistic notions in vogue at that time (and this) wrote: "[It is] not lawful to doubt the inspiration and authenticity of Luke's narrative of Christ's infancy."

St. Luke's Gospel covers many great themes in the plan of Redemption. He emphasizes the continuity of the work of salvation begun by God in the Old Testament and brought to fulfillment in the New. He stresses the offering salvation to all men, structuring his Gospel by the life of Christ to proclaim the mercy and forgiveness of God. He urges us to imitate Christ in the Christian virtues and prayer, and portrays the Blessed Virgin to us as our great help.

ST. JOHN

St. John, brother of St. James the Greater and originally a disciple of St. John the Baptist, is the author of the fourth Gospel. This gospel has a vivid eyewitness quality, as St. John was present with only his brother and St. Peter at some of the most significant events of Our Lord's life, such as the Transfiguration and the Agony in the Garden. He alone of all the apostles was present at the foot of the cross on that Good Friday.

His gospel seeks to strengthen the faith of the young Church in Asia Minor. It focuses on the central truth that Jesus Christ is the Son of God made man. The sublime prologue, which is usually used as the Last Gospel at Holy Mass, is a summary of the entire teaching of Our Lord's divinity and mission.

The first part of the gospel presents Our Lord as the promised Messias by recounting a number of miracles that only God Himself could work. The second part of the gospel presents the final and most significant events of Our Lord's life, the realization of the plan of salvation.

Finally, St. John's gospel contains our most detailed information about the events of the Resurrection as the ultimate confirmation of the faith and the foundation of the Church.

THE ACTS OF THE APOSTLES

The Acts of the Apostles provides us with perhaps our most important account of the apostolic origins and Tradition of the Church. Written by St. Luke, who was a companion of St. Paul on some of his missionary journeys recorded here, this book was probably written in Rome shortly before the Great Fire in A.D. 64 that the Roman Emperor Nero used as an excuse to initiate the first official persecution of the Christians.

The Acts of the Apostles documents the rapidity of the Church's expansion after the Ascension, particularly among the Gentiles (non-Jewish peoples), to whom St. Paul, the Apostle of the Gentiles, brought the Gospel. It is a kind of "Fifth Gospel," expounding the first apostolic teaching.

Some of the important teachings elaborated in the Acts of the Apostles are: (1) that Christ was the Messias and Son of God; (2) that the Holy Spirit is a separate person of the Holy Trinity, who sanctifies; (3) that the Church founded by Christ is open to the Gentiles, as well as the Jews, without further observance of the Mosaic Law. It addition, the Acts of the Apostles provides us with a glipse into the life of the early Christians and models of the Christian life for us to imitate in our own times.

ST. PAUL TO THE ROMANS

St. Paul's Epistle to the Romans is given the position of honor at the beginning of all the New Testament Epistles. It was written at Corinth during the winter of A.D. 57-58, at the close of St. Paul's missionary journey. During this period of his missionary activity, St. Paul had widely covered the eastern territories and was looking for new territories to evangelize in the West. For this purpose he wished to go to Rome, then Spain.

In this epistle St. Paul informs the Romans of his intended visit and discusses the great Christian religious principle of justification by faith, as well as the relation of the new Christian religion to the Mosaic (Jewish) religion. He takes advantage of the opportunity of his impending trip to Rome to set forth a detailed defense of his doctrine, which he writes not just for the Romans, but ultimately for all the Christian communities throughout the world.

He argues for the superabundant power of God to save those who have faith in Christ, which the Jews have rejected. He concludes his argument with a presentation of the duties of Christians: humility, charity, self-denial, patience, and mercy.

1 CORINTHIANS

Like so many large cities today, Corinth in biblical times was materially prosperous, but had fallen into deep moral corruption. St. Paul preached to the Jews and Gentiles of Corinth for two years, leaving thence about A.D. 52. Because he made many converts, the Jews began to persecute the Apostle to the Gentiles with increasing fervor.

This first Epistle is attributed to the beginning of A.D. 57, a date that places its doctrinal and liturgical statements earlier than all of the Gospels except St. Matthew's. It gives us an insight into how developed the essentials of the traditional Mass were by this time, not even thirty years since the Ascension of Our Lord. In fact, St. Paul wrote this Epistle specifically to address erroneous doctrine and liturgical practices that had arisen in the church at Corinth since his departure five years previous.

2 CORINTHIANS

St. Paul had already had to send one severe letter to the Corinthian Christians, upbraiding them for sin, heresy, and unChristian practices. Now, about the year 57, St. Paul sends to the Corinthians a second highly personal, highly forceful epistle.

St. Paul defends his life and ministry against his critics and strongly asserts his authority as a true apostle of Christ, attested by extraordinary visitations from heaven and by his unparalleled labors and sufferings to spread the Gospel.

This epistle gives us an insight into how many critics even the great Apostle to the Gentiles had and into how erroneous doctrine and practices had arisen in the Church at Corinth, not even thirty years after the Ascension of Christ.

GALATIANS

This letter speaks to our own time with truths of our Faith that are 2000 years old. St. Paul had preached the Gospel at Galatia in Asia Minor (roughly in central Turkey now). After he left, false teachers in authority in the community, although they operated under the name of "Christian," instead were teaching erroneous doctrine and calumniating St. Paul's apostleship.

Some 30 years after the Church was founded, St. Paul, vehemently rebuts the calumnies and stands uncompromisingly for Tradition, saying: "But even if we or an angel from heaven should preach a gospel to you other than that which we have preached to you, let him be anathema! As we said before, so now I say again: If any one preach a gospel to you other than that which you received, let him be anathema! For am I now seeking the favor of men, or of God? Or am I seeking to please men? If I were still trying to please men, I should not be a servant of Christ" (Galatians 1:8-10).

So important is Tradition that St. Paul does not hestitate even to upbraid St. Peter, the first pope, for violating it: "But when Cephas [Peter] came to Antioch, I withstood him to his face because he was deserving of blame" (Galatians 2:11).

That is the supreme importance of Sacred Tradition, upon which, with Sacred Scripture, the Catholic Church is built. To it, even popes must submit, and be corrected if they do not.

EPHESIANS

This epistle was written by St. Paul toward the close of his first imprisonment in Rome, in the year A.D. 63, and carried thence to Asia Minor. Ephesus, then the chief city of western Asia Minor, had been evangelized by St. Paul about A.D. 53-56. The great majority of converts in this territory were from among the pagan Gentiles; the Jews formed only a small minority.

St. Paul's main purpose in this epistle is to explore the great mystery of the Redemption, of which Christ Himself is the cornerstone, the foundation of the entire spiritual building. The letter is divided into two main parts.

The dogmatic section (1:2-3:21) regards the Church as the mystical body of Christ, through which Christ, its head, generously pours out the divine life of grace to its members. Both Jews and Gentiles are called, without distinction, to make up one body, the new people of God, the Church.

The ethical section (4:1-6:9) emphasizes the spiritual, organic unity of the members of the Church with Christ and with one another. This is the basic principle of the life of the mystical body. St. Paul exhorts Christians to live one and the same Faith and to lead the new life that befits those incoporated into the unity of the mystical body.

PHILIPPIANS

At Philippi, named after Philip of Macedon, the father of Alexander the Great, St. Paul founded the first Christian church in Europe on his second missionary journey around the year A.D. 51. The saint himself lived at Philippi for some years.

In this letter St. Paul encourages the Philippians, who reciprocated his affectionate regard and supported his work, to be even better athletes of Christ, keeping their eyes always upon the goal of pursuing holiness, just as the runner in a race keeps his eye on the goal and does not look back.

St. Paul recommends to the Philippians the Christian virtues of charity, unity, and humility. On the other hand, he exoriates those who teach a false Faith, calling them "enemies of the cross of Christ" (3:18). For these he predicts destruction.

COLOSSIANS

St. Paul, from his imprisonment at Rome, had been informed that erroneous doctrines were circulating in the Church at Colossae, which compromised the Christian doctrine of Christ's supreme mediation for us.

St. Paul in this epistle corrects the Colossians' errors and restates for them Christ's absolute supremacy as God: "in him dwells all the fullness of the Godhead bodily" (2:9[C]). Divinity and humanity are united in Him.

St. Paul also describes here the nature of the Church as the Mystical Body of Christ. Through His sacrifice on the Cross, Christ has become the universal mediator, reconciling men to God. Thereby He is the supreme head of the Church: "he is the head of his body, the Church" (1:18[C]).

Since we share in the life of the risen Christ and His Church, we are called upon to reject worldly living and focus on the Christian virtues, to "mind the things that are above, not the things that are upon the earth" (3:2).

This is the insightful epistle in which St. Paul advises on the proper proper relation of husband to wife, and father to child. Indeed, there is much in this short epistle to teach us of the essence of our relationship as Christians first to God, then to neighbor.

1 THESSALONIANS

Thessalonica was one of the most important cities in the Roman province of Macedonia. It had a very busy port, strategically located on the main highway between Rome and its eastern provinces, which attracted Greeks in search of employment. Moreover, it had a sizeable Jewish community with its own synagogue. Only a few of the Jews accepted the Gospel from St. Paul's preaching, but many Greeks became Christians, including several of the leading women.

Here St. Paul was persecuted and had to flee the city by night. He writes this epistle to defend his mission as of divine calling and to counter those who acted against him out of greed and vanity.

He insists upon the responsibility of everyone to work, speaking against the tendency of too many in the city to depend upon the welfare of others and to become a burden on the Christian community. Thus, St. Paul teaches that able-bodied men have the obligation to work (4:11), not to rely on charity. St. Paul followed this practice in his own example when he visited Christian communities and engaged in his occupation of tent-making so as to support himself and not become a burden to the Christian community (2:9).

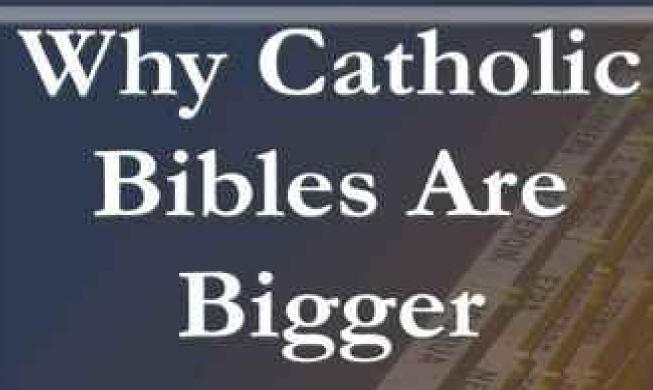
He preaches the apostolic doctrine of the resurrection of the dead and advises Christians not to worry about the endtimes, "for yourselves know perfectly that the day of the Lord shall so come as a thief in the night" (5:2).

2 THESSALONIANS 1 TIMOTHY 2 TIMOTHY TITUS PHILEMON TO THE HEBREWS

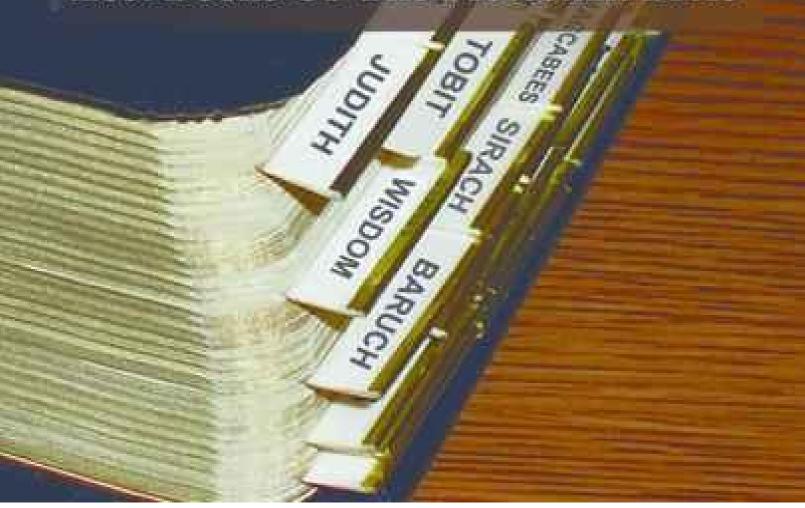
THE EPISTLE OF ST. JAMES

- 1 ST. PETER
- 2 ST. PETER
- 1 ST. JOHN
- 2 ST. JOHN
- 3 ST. JOHN
- ST. JUDE

THE APOCALYPSE OF ST. JOHN THE APOSTLE (REVELATION)



The Untold Story Of The Lost Books Of The Protestant Bible



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"Amico fideli nulla est comparatio, et non est digna ponderatio auri et argenti contra bonitatem fidei illius." (Sir 6:15)

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Abbreviations

ABD	Anchor Bible Dictionary	
ANF	Ante-Nicene Fathers (Robertson)	
CBQ	Catholic Biblical Quarterly	
CE	Catholic Encyclopedia (1914 ed.)	
D	Sources of Catholic Doctrine (Denzinger)	
DS	Denzinger-Schonmetzer, Enchiridion Symbolorum	
EJ	Encyclopaedia Judaica.	
FEF	Faith of the Early Fathers	
HTR	Harvard Theological Review	
IBD	Interpreter Bible Dictionary	
IJA	International Journal of the Apocrypha	
JBC	Jerome Biblical Commentary	
JTS	Journal of Theological Studies	
JBR	Journal of Biblical Religion	
NCC	New Catholic Commentary on Holy Scripture	
TDNT	Theological Dictionary of the New Testament	
PG	Patrologia Graecae (Migne)	
PL	Patrologia Latina (Migne)	

Chapter 1 A Closed Pre-Christian Canon?

Is it true that the Old Testament canon was complete and closed long before the first word of the Deuterocanon was written? Does the New Testament provide evidence for a closed Old Testament canon? Do the Deuterocanonical books themselves contain proofs of this supposed fact?

All of these claims have been made through the years by Protestant apologists attempting to defend the canon of Luther and Calvin; and if any of these allegations were, in fact, proved valid then there really might be good reason to question the traditional Christian bible overthrown by Protestantism. These claims, however, are not true—a fact that may be firmly established by a careful and unbiased examination of the historical record and the other evidence at hand. Any bible-loving Christian will want to make such an examination, surely, rather than run the risk of spurning a set of books which may, in fact, contain God's own holy Word.

Let us begin by examining the claim that the Deuterocanonical books themselves provide evidence for a closed, preexisting Hebrew canon.

The Book of Sirach (200–150 BC)

The Book of Sirach (also called Ecclesiasticus) is the oldest of the Deuteros, written in Hebrew (most likely in Palestine) sometime around the beginning of the second century before Christ.[1] Like the book of Proverbs, Sirach falls under the category of wisdom literature and was very popular in the Jewish world; so much so that Sirach's grandson translated the book into Greek (probably in Egypt) about fifty years after its composition.[2] This grandson also added a Greek preface to the book which refers several times to the existing Scriptures of that day. Does this preface show, as some have claimed, that the canon was already closed by then and excluded, therefore, Sirach itself?

Some Protestant apologists have argued that this introduction speaks of "the Law, the Prophets, and the Writings"—a three-fold division of the Old Testament corresponding to the three-fold division in modern Jewish bibles (*Hat-Torah*, *Nebiim, wa-Kéthubim*)—and implying that this same modern division was already present when Sirach (oldest of the Deuteros) was new. Unfortunately, this line of reasoning greatly overstates the evidence. Sirach's introduction never speaks of "the Law, the Prophets and the Writings;" it speaks only of "the Law, the Prophets, and the other books"—a very unusual piece of language if the now-established terms were already in use. Indeed, in three attempts to reference Scripture in this fashion, Sirach's grandson fails even once to apply what later became the recognized phraseology. [3] Furthermore, such a very vague name as "the other books" may suggest a *deliberate* vagueness and, in fact, recalls the similar ambiguity employed by some of the early Church Fathers in the decades before a universally recognized New Testament canon was promulgated. At the very least, such an indistinct category cannot be said to effectively *exclude* much of anything.

Moreover, in at least two places, perhaps more, Sirach indicates that he did, in fact, believe his book to contain the wisdom that comes only from the Lord, and that it could take a place among the other books of Scripture (Sir Preface, Sir 24:28-31; cf. Sir 1:1; 6:37; 16:24-25;).[4] These claims bear witness to the fact that Sirach and his grandson, along with their contemporaries in Palestine and Egypt, could not have believed that the contents of Scripture were yet fixed and/or that the composition of inspired literature was no longer possible. After all, all of today's Christians are fully agreed that there was definitely a great deal of Scripture yet to come in Sirach's time—twenty-two whole books of New Testament writing! The idea that Sirach's introduction implies a closed canon by 200 BC really implies that the canon of Scripture was *closed once*, then *reopened* in apostolic times, before being *re-closed again* at the death of the Apostle John; an inelegant picture of God's plan of revelation to say the least.

1 Maccabees (150-50 BC)

Protestant apologists have also claimed that the book of 1 Maccabees proves Scripture to have been closed prior to its composition. They appeal to the following verses:

1 Maccabees 4:45-46

The happy thought came to them to tear it down, lest it be a lasting shame to them that the Gentiles had defiled it; so they tore down the altar. They stored the stones in a suitable place on the temple hill, until a prophet should come and decide what to do with them.

1 Maccabees 9:27

There had not been such great distress in Israel since the time prophets ceased to appear among the people.

1 Maccabees 14:41

The Jewish people and their priest have, therefore, made the following decisions. Simon shall be their permanent leader and high priest until a true prophet arises.

Because 1 Maccabees seems to assert that all prophets (and prophecies) had ceased by the time of the events depicted, it would appear to follow that this book cannot be considered prophetic (i.e., inspired) Scripture.[5] In actual fact, this conclusion reads a great deal too much into the texts in question and only demonstrates that this inspired and inspiring book has been read through a prejudiced, Protestant lens.

Consider if some official were to decree that a certain pile of bricks could not be removed until after a policeman should arrive, would those who heard the decree immediately assume that policemen no longer exist?—or only that no policeman is currently available? Would not the hearers assume, rather, that policemen do still exist and that one will eventually make his appearance? Likewise, the writer of 1 Maccabees should not be construed to make any sweeping generalization about the continued existence of the prophetic office—any more than the several Protocanonical writers who make similar statements intended such a generalization. Take Asaph, for instance, author of the Psalm 74, when he wrote these words: "They said in their hearts, 'Destroy them all! Burn all the shrines of God in the land!' Now we see no signs, we have no prophets, no one who knows how long" (74:8).[6] No Christian argues from this passage that prophecy in Asaph's day had ceased until the coming of Christ; why then should parallel statements in another Old Testament book (namely, 1 Maccabees) be held to prove that it had? Similarly, the author of Lamentations, writing in the midst of the Babylonian captivity, speaks of his era as a time when prophets were present but were being given no revelations:

Sunk into the ground are her gates; he has removed and broken her bars. Her king and her princes are among the pagans; priestly instruction is wanting, And her prophets have not received any vision from the LORD.[7]

Certainly, these were terrible times, but many prophets came and many inspired books were written (including Ezra, Nehemiah, Esther, Joel, Zechariah, and Malachi) well after the time of exile. In Jewish history, then, there were multiple periods when God did not speak to his people through prophets, leaving only false prophets to roam the land. These disputed passages in 1Maccabees are simply referencing such times, not implying some mythical "400 year silence" that started at the time of Esther and continued until the advent of John the Baptist.

Dr. Rudolf Meyers, writing in Kittle's *Theological Dictionary of the New Testament*, ably sums up the deficiencies in this common Protestant polemic:

On the restoration of the temple by Judas Maccabeus the stones of the desecrated altar were set aside to be used only when a prophet arose to make the necessary intimation. This is usually regarded as a sign that there was no current prophecy, but this understanding is not quite correct. Exposition should rather assume that the author regards the present appearance of a prophet as possible (2 Mc 10:1ff does not carry the prophecy motif). In terms of this basic religious attitude, 1 Mc agrees with [Sirach] and his grandson. It need be no surprise that such views were possible at a time when neo-prophecy was already emerging pseudepigraphically, for the differing outlooks did not cancel one another out, but existed together for a long time. The Rabb theory that there is no present prophecy, as we shall see later (-> 982), did not prevail until the [post apostolic] period."[8]

Neither Sirach nor 1 Maccabees, then, provides any real comfort for those who would defend the shorter Old Testament favored by Luther and Calvin.

Let us turn now to an investigation of a second claim; that the New Testament writings contain evidence for an Old Testament canon which had been closed prior to the completion of the Deuteros.

Several New Testament passages have been held to disqualify the Deuterocanonical books; among them Romans 3:2, Luke 24:44, Luke 11:49-51, and Revelation 22:18-19. Each deserves a separate inquiry.

Romans 3:2

First of all that they [the Jews] were entrusted with the oracles of God.

Several Protestant apologists have appealed to this short verse to demonstrate that a closed canon of Scripture already existed in the days of Paul and that its contents are identical to those found in modern Protestant bibles. The words are held to imply that God not only gave the Jews the Old Testament ("the oracles of God") but also the authority to infallibly declare that collection complete and closed—a kind of Hebrew "magisterium." And since anyone may obtain a Jewish bible today, examine it and easily determine that it includes only the books found in Protestant Old Testaments, anyone may see God's appointed custodians rejected the Deuterocanon.

The most obvious problem with this argument is that it proves a great deal too much—meaning, of course, that it proves nothing at all. If the Old Testament as currently understood by Jews represents the complete and finished "oracles of God", then not only the Deuteros but the New Testament books as well, have failed to make the cut. But if, contrariwise, the list of God's true oracles was not literally complete in Paul's time, but subject rather to a later revision (as all Christians must maintain in order to save the Gospels and other apostolic works as Scripture) then this passage does not prove what it was purported to prove. To put the case shortly, if Paul's words in Romans 3:2 mean that inspiration had already ceased in Judaism and the canon of Scripture was already closed, then Romans 3:2 itself is non-canonical and we need take no further notice of it!

No; to say, as Paul does, that the Jews "were entrusted with the oracles of God" does not suggest that those oracles already represented a finished work; any more than the statement "the Library of Congress was entrusted with the archives of the United States" means that the United States will produce no more archival material. The statement is, rather, a simple affirmation on the part of the Apostle that God did speak infallibly to the Jews prior to the coming of Christ and that the Old Testament is to be regarded as Scripture.

Secondly, when the Apostle says the Jews "were entrusted with oracles of God" he uses the aorist passive; he indicates, in other words, that the authority of the synagogue is a thing of the past. Any right to reject a given prophecy or prophetic book had now passed from the rulers of the Jews to the Christian Church (if it were not so, the authority of Paul himself would be null and void). It should also be remembered that Paul did not literally say that the Jews "were entrusted with the inspired books" (though that is certainly included in what he meant); what the Apostle actually said was "entrusted with the oracles of God"—and this category included much more than just the Old Testament writings. The Hebrews, recall, were also entrusted with the Urrim and Thummim (Nm 27:21), and other prophetical devices; and not all the consultations received by these methods were written down. The scope of Romans 3:2 then, cannot be restricted to inspired books alone and cannot, therefore, be a direct reference to a fixed canon.

Finally, the idea that the Jews possessed a canon identical to modern day Protestantism is entirely gratuitous; there is simply no contemporary evidence to support such a claim. For one thing, bibles were not bound together between covers in New Testament times; they existed as loose collections of scrolls stored in individual synagogues and the precise collection varied from place to place. Secondly, Judaism was comprised of as many as twenty-four distinct parties or "denominations", as it were, in the first century AD and each of these parties seems to have had its own distinctive theology and its own preferences in matters of canonicity. [9] Most students of the New Testament already know that the party of the Sadducees had the narrowest views in this regard, accepting only the Pentateuch as indisputably sacred. The borders were equally indistinct on the other end of the spectrum, with some Jewish groups willing to use a canon larger than that received by today's Catholics. So, even if some Jewish listing from Paul's era were to be discovered in the future, it would still represent only a canon—a canon of the Pharisees, a canon of the Essenes, and so forth—never the Jewish canon, for no one at that time spoke for all the Jews and the precise mix of scrolls in each synagogue varied widely. Indeed, the Jews of Jesus' day were shocked to hear Jesus teaching authoritatively and not like the scribes. [10] Romans 3:2 then, provides no evidence for a closed, pre-Christian Hebrew canon.

Luke 24:44

These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.

In their attempts to find evidence for a canon closed during the inter-testamental period, some writers have appealed to these words of Our Lord in the twenty-fourth chapter of Luke's Gospel. The argument runs like this: "While it is true that ancient Jews did not use the terms 'Bible' or 'Old Testament,' they had developed a stock idiom which they regularly employed when referring to the entire body of inspired Scripture; that idiom was (as we noted above) 'the Law, the Prophets, and the Writings.' And we know for a fact that the collection thus referred to *did not* include the Deuterocanon. If, therefore, Our Lord is found using those same divisions (as He is in Lk 24:44) then we may reasonably

infer that He rejected the Deuteros as well."

While this argument sounds plausible enough on the surface, both of its premises contain assumptions that go far beyond (and even against) what we know of the period. First of all, it assumes that the stock idiom under discussion had already come into use by the time of Christ; whereas, in fact, the phrase in question cannot be located in any document dated earlier than the mid-second century AD. The earliest example of anything similar is found in the book of Sirach, as we saw above; yet Sirach never uses the all-important "coined phrase" but only a vague, tentative approximation to it ("the Law, the Prophets, and the other books") from which nothing solid can be deduced. Another early reference, found in 2 Maccabees (written around 150 BC), also misses the mark; it speaks only of "the Law and the Prophets."[11] Even Philo, writing about the same time as the evangelist Luke, seems unaware of the three-fold division upon which this argument depends. Philo wrote, "And in every house there is a sacred shrine which is called the holy place, and the monastery in which they retire by themselves and perform all the mysteries of a holy life...studying in that place the Law and the sacred oracles of God enunciated by the holy prophets and the hymns, and psalms and all kinds of other things by reason of which knowledge and piety are increased and brought to perfection."[12] Neither is Christ Himself using what became the standard phrase. His words are "the Law of Moses and the Prophets and the Psalms" not "the Law, the Prophets, and the Writings." Perhaps, it may be argued, the two phrases mean the same. Perhaps and perhaps not, but they certainly are not actually the same, as any argument based on the received meaning of a later idiom would seem to require. The first rule of exegesis is not to go beyond the plain meaning of a text unless there is sufficient justification for it. The plain meaning of Luke 24:44 is "the Law, the Prophets and the [Book of] Psalms," not "the Law, the Prophets and [the Writings which are being called the] Psalms. Certainly, there is no scrap of evidence that Christ's hearers would have understood "Psalms" as anything other than those of David; and any suggestion that they might have is pure speculation.[13]

What, then, is the connecting thread between "the Law, the Prophets, and the Psalms" as referred to by Christ here in Luke 24:44? Verse forty-six of the same chapter leads us to the best, simplest explanation: "Thus it is written, that the Christ should suffer and on the third day rise from the dead..." All three sources cited by Christ in verse forty-four are notable for their many prophecies of a suffering Savior; the inclusion, by name, of the book of Psalms seems to underscore this conclusion. [14] Simply put, there is no indication that Our Lord wished to delineate the parameters of the Old Testament canon in Luke 24:44. "Commonly," as Protestant scholar Edward Reuss observes,

the attempt is made to prove the integrity of the Hebrew canon for the apostolic age, by the terms which Luke uses (xxiv. 44); but it is easy to see that in that passage he is simply enumerating the books in which Messianic prophecies were found.[15]

The second premise of this argument from Luke's Gospel is also fatally flawed. It assumes, as a matter of fact, that the later, idiomatic phrase with its three-fold division, excluded the books of the Deuterocanon; in reality, this common assertion is far from proved. For example, the Jewish work *Baba Kamma* 92b (written well into the Christian era) explicitly includes the book of Sirach among "the Writings"! Rabban b. Mari (320–350) told Raba (320–350):

This matter is written in the Torah, repeated in the Prophets, and repeated a third time in the Hagiographa, and was taught in the Mishnah, and was taught in a Baraitha...and repeated a third time in the Hagiographa, as it is written, 'He will stay with you for a time, but if you falter, he will not stand by you' (Sir 12:15).[16]

Some of the early Christian writers also witnessed the inclusion of Deuterocanonical books within the three-fold division of Jewish Scripture. Origen of Alexandria (AD 185–232), in listing the books of the Hebrew canon in his day, enumerates all the familiar Protocanonical works, then adds this phrase: "And besides these there are the Maccabees, which are entitled Sarbeth Sabanaiel."[17] Likewise, Hilary of Poitiers includes the Book of Baruch in his list of the Hebrew canon (under the category of "the Prophets") and indicates that Wisdom and Sirach could be added to this list as well. [18] Quite a few other patristic documents shed doubt on the crucial second premise as well. For instance, if we know for certain that "the Law, the Prophets, and the Writings" did not include the Deuteros, what are we to make of these facts, compiled by the Catholic scholar A.E. Breen?

St. Epiphanius, Haer. VIII. No. 6, testifies that Wisdom and Ecclesiasticus were in honor among the Jews, and distinguished from the apocryphal works. Isidore says of Wisdom: 'As a certain one of those who know has recorded, the Hebrews received this work (Wisdom) among the Canonical Scriptures. But after they had seized and killed the Christ, remembering the most evident testimonies concerning Christ in that same book, in which it is written: 'The impious said among themselves, 'let us seize the just,' etc., taking counsel lest we might lay upon them such an

evident sacrilege, they cut it off from the prophetic volumes, and prohibited its reading to their people.' The Apostolical Constitutions testify that Baruch was read in the Jewish synagogues. St. Jerome testifies in this preface to the book of Judith that among the Hebrews Judith is read 'among the Hagiographa.' 'Its authority,' he continues, 'is considered less apt to decide things about which there is dispute. It is written in Chaldaic, and reckoned among the historical books.'[19]

Any attempt then, to argue that the later rabbinical, three-fold division of Scripture certainly did not include the Deuteros, goes well beyond the realm of proven fact. Even if Luke 24:44 does affirm the tripartite division of Scripture, it does not, by that very fact, rule out the possibility that the disputed books were also included in that collection of Scripture.

Both premises, then, have been disproved. If the argument based on Luke 24:44 is, simply stated, this: "The recognized name for the Hebrew bible, used by Christ, referred to a collection with no Deuteros" then the Catholic answer can be stated simply as well: "This claim has not been established; and even if it were, the recognized name cannot even be shown to have existed at the time of Christ."

Luke 11:49-51

Therefore also the Wisdom of God said, 'I will send them prophets and apostles, some of whom they will kill and persecute,' that the blood of all the prophets, shed from the foundation of the world, may be required of this generation, from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it shall be required of this generation.

Another common argument against the Deuteros is based on this quote, in which Our Lord pronounces a word of judgment upon faithless Israel. The contention here is that the Lord has produced a sort of "A to Z" listing (though the correspondence to our modern alphabet is an admitted coincidence) of "all the prophets", the first being Abel (Gn 4:8-10) and the last Zechariah (2 Chr 24:20-22). And since 2 Chronicles (the book in which the martyrdom of Zechariah appears) was the last book of the shorter Hebrew canon, this passage supposedly shows Christ Himself placing a stamp of approval upon a canon ending at 2 Chronicles. In truth, this argument, like that based on Luke 24:44, falls apart at its premises.

The premises are these: (1) the Zechariah mentioned in Luke 11:51 is the same person as the Zechariah mentioned in 2 Chronicles 24:20-22; (2) the second book of Chronicles was the last book in the Hebrew bible of Jesus' day; (3) Jesus' reference to these two martyrs purposefully corresponded to the limits of the Old Testament canon; and (4) the only books found between Genesis and Chronicles are those in the later Jewish and Protestant canons. Let us examine each of these individually.

First of all, it is not at all certain that the Zechariah indicated in Luke 11:51 is the same Zechariah mentioned in 2 Chronicles 24:20-22. Indeed, the parallel passage in Matthew's Gospel (Mt 23:34-36) specifically identifies the Zechariah to whom Christ refers as "the son of Barachiah"—in other words, the eleventh of the Twelve Prophets, author of the Protocanonical book of the same name[20]—whereas the Zechariah of 2 Chronicles is identified as "the son of Jehoiada." Some writers have guessed that the phrase "of Barachiah" is an error or later corruption of the Matthean text; given, however, the total absence of evidence for such a mistake, the theory remains just that—guesswork. [21]

The second premise of this argument assumes that the book of 2 Chronicles was certainly the last book of the Hebrew bible in Jesus' day. This is impossible to prove, for several reasons. To begin with, this idea takes for granted, once again, that a rabbinical canon dating from many years later must have been authoritative in New Testament times as well; and we have already discussed the many fallacies contained in that anachronistic notion. Also, determining the actual book order even of these later, rabbinical editions is highly problematical. No surviving codices have survived from the early centuries. In fact, the earliest existing copy of the Hebrew bible (in the sense of a book or codex, as opposed to a loose collection of scrolls) is the famed Leningrad Codex, composed around the end of the first millennium; and both the Leningrad Codex and the standard Aleppensis Codex place the Books of Chronicles, not last, but first among the Writings![22] And although these Codices are relatively recent in history (ca. AD 1000), they do, nevertheless, open the possibility that the Chronicles may not always have been the last books of the Hebrew bible. Further evidence can be found in the texts of Chronicles and Ezra themselves. Protestant exegete David Noel Freedman argues that the last paragraph of Second Chronicles is a repetition of the first paragraph of Ezra. He suggests that 1 and 2 Chronicles must have been separated spatially within the collection of the Writings because if the books had been connected, there would have been no need for the repetition."[23] If Freedman is correct, then the order found in the

Leningrad and Aleppo Codices reflects a more ancient ordering which differs from that used today. At the very least, we may regard as wholly unsubstantiated any dogmatic insistence that the book order followed by modern Jews and Protestants would have been known and insisted upon by Christ.

The third premise states that Jesus wished to make these two martyrs (Abel and Zechariah) into a set of bookends, so to speak, corresponding to the limits of the Old Testament canon. If, after all, He had considered the books of the Maccabees to be prophetic or inspired Scripture, would he not have said, rather, "from the blood of Abel to the blood of the Maccabees"? The mistake here is that of forgetting the context; Christ is, in this passage, judging the faithless Jews for spilling the blood of prophets—and the Maccabees were slain by Greek, and not by faithless Jews. The context restricts Jesus' remarks to the first and the last prophet slain by their compatriots and not necessarily the first and last books of the Bible. In brief, there is simply nothing in the surrounding context of this passage to indicate that Our Lord intended to make any comment whatsoever about the limits of Old Testament canonicity. Any attempt to find such a comment is pure imagination.

Finally, the argument based on Luke 11:49-51 assumes that the only books found between Genesis and Chronicles are those of the Protocanon. This, as we have already demonstrated, is also a matter of conjecture. There are simply no Jewish bibles, no lists or canons of Scripture from Jesus' day or earlier, by which one might establish this point, however badly one might wish it were otherwise. [24] In fact, we do not even know the status of several *Protocanonical* works during that period. Many of the books present in later Jewish Old Testaments (such as Ecclesiastes, Song of Solomon, Esther, and others) were still being hotly debated in Judaism well after the time of Christ. So even if we were to uncover some widely accepted Jewish canon from apostolic times or earlier, it might very well be missing these important books now present in all Christian canons!

We conclude this examination with a question: If this passage in Luke's Gospel really presents a perspicuous proof-text for determining the canon, why is it that the Fathers of the Church never referred to it during any of the early debates over the canon? Certainly these early saints were not infallible; no one claims that they were. All knew the Gospels well, yet none ever thought to interpret Luke 11:51 in the manner suggested by this late, Protestant line of reasoning. This fact, surely, deserves serious consideration.

Revelation 22:18-19

I warn every one who hears the words of the prophecy of this book: if any one adds to them, God will add to him the plagues described in this book, and if any one takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book.

The Book of Revelation was, in all likelihood, the last book of the Bible to be written and is, of course, the final book in the New Testament canon we all agree on. It was also written very late, near the end of the life of the last living apostle, upon whose death the possibility of inspired Scripture ceased once and for all (a truth that, again, we all agree upon). This terrible warning, then, coming at the end of that final book, indicates, according to Protestant polemicists, that the canon of Scripture was closed at that time and could not be altered. Is this not a very compelling argument?

Actually, much of the effectiveness of this claim rests on a kind of "optical illusion." First, it is by no means certain that the Book of Revelation was written last; most scholars think so, but certainly not all. Many very orthodox experts believe that John's Gospel or perhaps one of his Epistles was the last book to be composed. And no one knows for sure when the Book of Revelation was written; dates as early as AD 68 have been offered by reputable men. Secondly, the fact that Revelation comes last in modern bibles is not based on chronology any more than the fact that Psalms comes after Nehemiah proves that Psalms was written after Nehemiah. Modern bibles are arranged like a library—into categories such as "history" and "prophecy"—not in first-to-last order. The customary order for our canonical books is just that: a custom—an entirely man-made convention with no doctrinal significance. The convergence, then, of these three facts—that Revelation was, most likely, the last to be written; that it deals with "last things" and the end of the age; and that it appears last in modern bibles—have produced an accidental sense of finality and given to the passage under discussion an unintended meaning. Thirdly, the Deuteros were not, despite Protestant claims, added to the Scriptures after this passage in Revelation was written. All of the Deuterocanonical books had been complete and in use among pious Jews for decades at the time of the Apostle John and had received as much Divine inspiration as any Old Testament books. Any claim that they had already failed, by this time, to "make the cut" into some supposedly closed (but subject to reopening) Jewish canon has already been exploded.

What, then, does this passage in Revelation refer to? Plainly, it refers to itself—to the Book of Revelation as composed

by the Apostle John—and not to the Bible as a whole. We know this because the Bible as a whole had not yet been gathered together in John's day. Indeed, it would be centuries before the various books of the New Testament were gathered together into a universally acknowledged collection. The Book of Revelation, in fact, was one of the *last* books to gain universal recognition and acceptance in both the East and the West. Is it not possible, however, that God Himself inspired John to provide a "bible-wide" curse, even though the true contents of that bible was known, at the time of composition, only to God Himself? Perhaps, but there really is no need to drag such strained exegetical guesswork into the discussion; not when there is a parallel passage in the Old Testament which provides so much light. Deuteronomy 4:2 says:

You shall not add to the word which I am commanding you, nor take away from it, that you may keep the commandments of the Lord your God which I command you.

Given our objector's logic, this very ancient passage must be teaching that no book was to have been added to the canon after the book of Deuteronomy!

To sum up this section, we may say without fear of reasonable contradiction that the New Testament alone provides us with no information whatsoever on which books do and do not belong in the canon of the Old Testament.

New Testament Usage

Let us turn now to another type of objection. Is it true that the New Testament contains no references to the Deuterocanonical books, indicating that the inspired writers did not consider them to be a sacred source?

As all readers of the New Testament know, Our Blessed Lord and the sacred writers who consigned His doctrine to writing very often alluded to and actually quoted from the existing books of Scripture already complete at that time (the books which later became known as the Old Testament). There are over 330 direct quotations from the Old Testament included within the New and many more oblique references. This is an important fact; indeed, it was used by several of the early Fathers as a refutation of Marcionism, that ancient heresy which denied the inspiration of the Hebrew Scriptures and held them to be of no value for Christians. More recently however, some Protestant polemicists have suggested that the quoting of an Old Testament book within the pages of the New can be used as a test of canonicity; and that there are no such quotations from the Deuterocanonical books. The New Testament writers ignored the Deuteros altogether (or so the argument goes) and this apostolic "cold shoulder" is an infallible sign that the books in question are not to be regarded as Scripture.

Actually, the force of this argument, so commonly heard today, depends almost entirely upon ignorance of the contents of the Deuteros; most of the early Protestants were too familiar with them even to suggest such an absurd idea. Several early Protestant bibles not only included the Deuterocanon along with the New Testament, but actually contained cross-referencing notes pointing out the (supposedly non-existent) connections between the two! The original 1611 edition of the Protestant *King James Bible*, for instance, boasts eleven of such cross-references (and 102 between the Deuteros and the Old Testament!). The notes were removed from future editions.

To refute then this fallacious argument, let us begin here using the venerable *King James Bible* as our starting point. Let us examine the eleven points of contact recognized by the fathers of this greatest of all English bibles and see what they can tell us about the relationship between the New Testament and that portion of the Old known as the Deuterocanon.

1) Matthew 6:14-15-Sirach 7:14

Matthew 6:14-15

For if you forgive others for their transgressions, your heavenly Father will also forgive you. But if you do not forgive others, then your Father will not forgive your transgressions. (cf. Mk 11:25: When you stand to pray, forgive anyone against whom you have a grievance, so that your heavenly Father may in turn forgive you your transgressions.)

Sirach 28:2

Forgive your neighbor's injustice; then when you pray, your own sins will be forgiven.

This first cross-reference concerns Our Lord's explanation of the last line of the *Our Father*. The link between forgiving others and receiving forgiveness of sins (or in the case of the parallel text in Mark 11:25, the relationship between

prayer and forgiving one's neighbors) is found in Sirach 28:2.

2) Matthew 27:43- Wisdom 2:15,16

Matthew 27:41-43

Likewise the chief priests with the scribes and elders mocked him and said, "He saved others; he cannot save himself. So he is the king of Israel! Let him come down from the cross now, and we will believe in him. He saved others; he cannot save himself. He trusted in God; let him deliver him now if he wants him. For he said, 'I am the Son of God.'"

Wisdom 2:17-22

Let us see whether his words be true; let us find out what will happen to him. For if the just one be the son of God, he will defend him and deliver him from the hand of his foes. With revilement and torture let us put him to the test that we may have proof of his gentleness and try his patience. Let us condemn him to a shameful death; for according to his own words, 'God will take care of him.' These were their thoughts, but they erred; for their wickedness blinded them, And they knew not the hidden counsels of God; neither did they count on a recompense of holiness nor discern the innocent souls' reward.

The larger context of Matthew 27:41-43 is given here for the reader's benefit. Many modern bibles will direct the reader to the Suffering Servant passage in Psalm 22:8-9, which reads:

All who see me mock me; they curl their lips and jeer; they shake their heads at me: 'You relied on the LORD—let him deliver you; if he loves you, let him rescue you.'

Bibles which include the Deuterocanon will likely provide a second cross-reference to Wisdom 2:17-18. No one would deny, surely, that the two texts have a certain affinity with one another. For example, both Psalm 22:8-9 and Wisdom 2:17-18 speak about God rescuing the just man who places his trust in Him.[25] However, the taunts of the chief priests, scribes and elders in Matthew 27:43 suggest something more specific; Christ is being mocked not merely for being "loved by God" (as a comparison to Ps 22:8-9 would suggest), but specifically because "He said 'I am the Son of God.'" This is the point at which the connection to the plainer passage in the Deuterocanonical book becomes dramatic:

He trusted in God; let him deliver him now if he wants him. For he said, 'I am the Son of God.' [26]

For if the just one be the son of God, he will defend him and deliver him from the hand of his foes.[27]

This is the only passage in the Old Testament which expresses a direct expectation that the true Son of God would be rescued and delivered from persecution by mockers and detractors; and it is precisely Christ's claim of divine Sonship that led the Jewish leaders of Matthew 27:43 to express their feigned expectation of such a rescue. Given this close interconnection, it is not surprising to find Protestant sources recognizing this dependency on Wisdom in Matthew 27:41-43. What, if anything, however, does this usage tell us about the inspired status of Wisdom?

First, the elders must have understood the Book of Wisdom to be an authoritative, perhaps even predictive, sacred text; for had they taken the book as mere human apocrypha their taunt would have been meaningless, perhaps even blasphemous, since it would then have amounted to a demand for a miraculous rescue God never promised. Only a recognized inspired text would have given these words power and avoided blasphemous presumption.

Secondly, the chief priests, scribes, and elders must have had a reasonable expectation that those present would recognize their citation of Wisdom 2:17-18; otherwise, their words would have been lost on their hearers. Third, Matthew's inclusion of these words in his Gospel narrative indicates that he saw them as having some significance for Jewish Christian readers, seeing perhaps, as the Apostle Paul did, Christ's ultimate rescue in the Resurrection as a vindication or demonstration of His divine Sonship.[28] Finally, Matthew apparently expected his readers to know this text as well and accept it as a genuine prophecy. From earliest times, Christians used Wisdom 2:17-18 as a genuine prophecy of Christ's passion.[29]

There is something stronger than an allusion or even a quote here; Matthew is *employing* Wisdom in this text (or rather the Jewish elders were employing Wisdom, and Matthew recorded it). It suggests that Matthew, the chief priests, scribes, and elders, as well as their hearers and readers, understood this text to be prophetic. Yet despite the significance of this employment, by Matthew and others, this reference to the inspired book of Wisdom has been

systematically omitted from most Protestant bibles.[30]

3) Luke 6:31-Tobit 4:15

Luke 6:31

Do to others as you would have them do to you. (cf. Matthew 7:12: Do to others whatever you would have them do to you. This is the law and the prophets.)

Tobit 4:15

Do to no one what you yourself dislike.

The King James Bible of 1611 drew the obvious comparison between Our Lord's Golden Rule and the negative form of it which appears in Tobit 4:15.

4) Luke 14:13-Tobit 4:7

Luke 14:13

But when thou makest a feast, call the poor, the maimed, the lame, and the blind...

Tobit 4:7

Give alms out of thy substance, and turn not away thy face from any poor person: for so it shall come to pass that the face of the Lord shall not be turned from thee.

5) John 10:22-1 Maccabees 4:59

John 10:22

And it was the feast of the dedication at Jerusalem: and it was winter.

1 Maccabees 4:59

And Judas, and his brethren, and all the church of Israel decreed, that the day of the dedication of the altar should be kept in its season from year to year for eight days, from the five and twentieth day of the month of Casleu, with joy and gladness.

The Feast of the Dedication, mentioned in John 10:22 and known today as Hanukkah (Chanukah), was established during the time of the Maccabees and prescribed as an annual feast in 1 Maccabees 4:59. Antiochus IV, king of Syria, had defeated Egypt and turned his wrath toward Israel. He took for himself the golden altar, lamp stands, and sacred vessels of the Temple and sacrificed a pig to the god Zeus in the Holy of Holies. The Syrian king forbade circumcision, Sabbath observance, and the keeping of the kosher laws. Judas Maccabees refused to submit to the king's oppressive rules and led a successful rebellion on behalf of God's People against their oppressors. On the twenty-fifth of Kislev, the Jews rededicated the Temple. A special lamp called the "ner tamid" or "eternal light" was relit, but there was barely enough consecrated oil to keep it burning for a day, and a week would be needed to prepare more. Second Maccabees records that God miraculously sustained the burning lamp for eight days until a new supply had been prepared and commissioned the celebration of a Feast on this date.

The origin of the feast is found nowhere in the Protestant bible, yet our Lord not only attended this feast, but also he used the Feast of Lights as a backdrop for His "Light of the World" discourse.[31] In a sense, this feast is fulfilled in Jesus, who is the true light that enlightens every man.[32]

6) & 7) Romans 9:20-22-Wisdom 12:12, 15:7, 12:20

Romans 9:20

On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, 'Why did you make me like this,' will it?

Wisdom 12:12

For who can say to you, 'What have you done?' or 'who can oppose your decree?' Or when peoples perish, who can

challenge you, their maker; or who can come into your presence as vindicator of unjust men?

Romans 9:21

Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use, and another for common use?

Wisdom 15:7

For truly the potter, laboriously working the soft earth, molds for our service each several article: Both the vessels that serve for clean purposes and their opposites, all alike; As to what shall be the use of each vessel of either class the worker in clay is the judge.

Romans 9:22

What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?

Wisdom 12:20

For if thou didst punish the enemies of thy children, and they condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice?

The 1611 King James Version cross-references only Romans 9:21 and Wisdom 15:7, but by themselves, the connection between these two texts is not very impressive. The same imagery of the potter and the clay is used in several other passages in the Protocanon.[33] Metzger notes, however, that while the image of the potter and clay can be found elsewhere, only Romans and Wisdom agree in the "twist," that both good and bad are made from the same lump of clay.[34] Metzger bolsters this observation by noting between these two texts several linguistic parallels that are sustained through three consecutive verses from Romans 9:20–22.[35]

8) Romans 11:34-Wisdom 9:13

Romans 11:34

For who hath known the mind of the Lord? Or who hath been his counselor?

Wisdom 9:13

For who among men is he that can know the counsel of God? Or who can think what the will of God is?

Here Paul is apparently quoting Isaiah 40:13 (Septuagint). However, there is a more distant echo of the same thought in Wisdom 9:13.

9) 2 Corinthians 9:7-Sirach 35:9

2 Corinthians 9:7

Every one as he hath determined in his heart, not with sadness, or of necessity: for God loveth a cheerful giver.

Sirach 35:8 [9]

With each contribution show a cheerful countenance, and pay your tithes in a spirit of joy.

The Septuagint version of Proverbs 22:8a and Sirach 35:8 (KJV 35:9) echoes Paul's thoughts in 2 Corinthian 9:7. It is interesting that both of these texts are absent in the Hebrew *Masoretic Text* (MT) of the Old Testament.

10) Hebrew 1:3-Wisdom 7:26

Hebrew 1:3

Who is the refulgence of his glory, the very imprint of his being, and who sustains all things by his mighty word. When he had accomplished purification from sins, he took his seat at the right hand of the Majesty on high...

Wisdom 7:26

"For she is the refulgence of eternal light, the spotless mirror of the power of God, the image of his goodness.

Like the Book of Proverbs, Wisdom 7:26 personifies the Wisdom of God. [36] The writer of Hebrews appears to have adopted Wisdom 7:26's description of divine Wisdom and applies it to Jesus. He is the *refulgence* of God's glory. The word translated *refulgence* [Gk. apaugasma] is extremely rare in the Septuagint, appearing only in Wisdom 7:26, thus linking the two passages. [37]

11) Hebrews 11:35-2 Maccabees 7:7

Hebrews 11:35

Women received back their dead through resurrection. Some were tortured and would not accept deliverance, in order to obtain a better resurrection.

2 Maccabees 7:1,13-14

It also happened that seven brothers with their mother were arrested and tortured with whips and scourges by the king, to force them to eat pork in violation of God's law...13 Now when this man was dead also, they tormented and mangled the fourth in like manner.14 So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.

The writer of Hebrews provides a long list of figures from sacred history whose faithfulness gained approval.[38] In near chronological order, the author arranges a series of illustrations from the following Biblical figures: Abel (Gn 4:4), Enoch (Gn 5:21-24), Noah (Gn 6:13-22) Abraham (Gn 12:1-4,8, 13:3,18, 18:1-9 et al.), Sarah (Gn 17:19, 18:11-14, 21:1), Isaac (Gn 22:1-10, 21:12, 27:27-29), Jacob and Esau (Gn 27:27-29, 48:1,5,16,20), Joseph (Gn 50), Moses (Ex 2:2,10-11,15), Joshua (Jo 6:20), Gideon (Jgs 6-7), Barak (Jgs 4-5), Samson (Jgs 13-16), Jephthah (Jgs 13-16), David (1 Sm 16:1-13), Samuel (1 Sm 1:20) and the prophets. Hebrews continues his list of these great biblical figures by recounting their exploits rather than listing their names. In Hebrews 11:35, the writer refers to Maccabean martyrs depicted in 2 Maccabees 7:1-42.

This identification of the Maccabean martyrs with those described in Hebrews 11:35 is of a high degree of certainty because there are no other examples presented in the Greek Old Testament of persons undergoing torture and not accepting deliverance for the hope of a better resurrection. Twice in the episode of the Maccabean martyrs this hope for a better resurrection is explicitly stated.[39]

Hebrews 11:35 and 2 Maccabees are also linked linguistically as well:

The word in Heb. xi. 35, rendered 'tormented,' is a peculiar one (tumpanizw)...is used here in reference to the tumpanon, in the account of Eleazar's martyrdom in Maccabees, which the Dean does not hesitate to assert is the case especially intended. Also the word for 'cruel mockings' in verse 36 is peculiar to this verse and 2 Macc. vii. 7. Other of the deeds and suffering enumerated are also based upon the Maccabean history.[40]

Apart from dogmatic prejudice, this reference to 2Maccabees is unquestionable, and both Catholic and Protestant scholars rightly acknowledge this point of contact between Hebrews and the Deuterocanonical book of 2 Maccabees.

Protestant apologists often argue that the citation of these Maccabean martyrs is really nothing more than a simple historical reference, and that it has no bearing on the discussion of whether 2 Maccabees ought to be considered divinely inspired Scripture. The context of the eleventh chapter of Hebrews would indicate the contrary. We are not dealing here with a mere historical factoid; Hebrews 11 provides a panoramic view of *sacred* history beginning with Abel in the Book of Genesis and continuing through (more or less chronologically) to the Book of 2 Maccabees. None of the previous verses refers to any mere historical personage; each and every prior reference is to some biblical figure renowned for supernatural acts of faith. So we must ask: If the writer of Hebrews had wished us to accept only the shorter Protestant canon and had accepted such a canon himself, would he have placed as he does the heroes of an apocryphal book on the same list with Noah, Abraham, Moses, and David—the greatest figures of Salvation History? Or would he not, rather, have avoided any reference to such a book, as most Protestants do, fearing to give it a false impression of authority, and concluded his list instead with biblical figures from before the time of Ezra?[41]

Because the book of Hebrews does extend its panorama of "the men of old who gained approval" from Abel to the Maccabees, we must honestly conclude that the writer of Hebrews appears to have accepted the larger Catholic canon.

Other Points of Contact

The editors of the King James Bible might well have included many other similar connections, all of which have been

known and commented upon since the days of the Church Fathers. Several of these additional points deserve mention in this section.

The first is a rather lengthy parallel between the thought of the Apostle Paul in Romans 1:20-32 and that contained in the thirteenth and fourteenth chapters of the Book of Wisdom. There are several points of contact between these two sections, the breadth of which led the famed Protestant exegete, J. B. Lightfoot, to comment thusly:

All which follow in this chapter shows a remarkable correspondence with Wisd. xiii.—xv., a passage which St. Paul must have had in his mind."[42]

Paul, who learned his Hebrew theology at the feet of Gamaliel, would certainly have known the Book of Wisdom well, as did all learned Jews, whatever they may have thought of its status as inspired Scripture. That the great Apostle was willing to echo the thoughts of such a book so directly, borrowing them almost wholesale for use in his own arguments, speaks volumes about his opinion of the supposedly "apocryphal" writings in question. At the very least, however, this remarkable correspondence is an example of something which (according to the argument we are examining) is not supposed to have happened: a direct allusion to, if not a quotation from, the Deuterocanonical books within the pages of the New Testament.

2 Corinthians 5:1-9-Wisdom 9:10-18

2 Corinthians 5:1-9

For we know that if our earthly [Gk. epigeodos] dwelling, a tent [Gk. skenos], should be destroyed, we have a building from God, a dwelling not made with hands, eternal in heaven. For in this tent we groan, longing to be further clothed with our heavenly habitation if indeed, when we have taken it off, we shall not be found naked. For while we are in this tent we groan and are weighed down, [Gk. bareomai] because we do not wish to be unclothed but to be further clothed, so that what is mortal may be swallowed up by life. Now the one who has prepared us for this very thing is God, who has given us the Spirit as a first installment. So we are always courageous, although we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yet we are courageous, and we would rather leave the body and go home to the Lord. Therefore, we aspire to please him, whether we are at home or away."

Wisdom 9:10-18

Send her forth from your holy heavens and from your glorious throne dispatch her. That she may be with me and work with me, that I may know what is your pleasure. For she knows and understands all things, and will guide me discreetly in my affairs and safeguard me by her glory; Thus my deeds will be acceptable, and I shall judge your people justly and be worthy of my father's throne. For what man knows God's counsel, or who can conceive what our LORD intends? For the deliberations of mortals are timid, and unsure are our plans. For the corruptible body burdens the soul [Gk. barunei] and the earthen shelter [Gk. geodes skenos] weighs down the mind that has many concerns. And scarce do we guess the things on earth, and what is within our grasp we find with difficulty; but when things are in heaven, who can search them out? Or who ever knew your counsel, except you had given Wisdom and sent your holy spirit from on high? And thus were the paths of those on earth made straight, and men learned what was your pleasure, and were saved by Wisdom.

Metzger sees here both a parallel in thought and linguistic contacts:

But the presence of certain verbal coincidences in the Greek of both passages points to a literary connection. For example, it is significant that the word skēnos, translated 'tent' or 'tabernacle,' appears only in these two passages in all of Biblical Greek—the entire Septuagint and the New Testament.[43]

While Metzger does not go as far as to say that Paul was dependent upon the Book of Wisdom for his teachings, he does admit that the Apostle borrowed thoughts and phrases from the Deuterocanonical books. [44] The renowned Protestant exegete, E. H. Plumptre, echoes Metzger's thoughts when he wrote, "The whole passage [2 Cor 5:4] is strikingly parallel to Wisd. ix. 15."

James 1:13-Sirach 15:11-13

James 1:13

No one experiencing temptation should say, 'I am being tempted by God;' for God is not subject to temptation to evil, and he himself tempts no one.

Sirach 15:11-13

Say not: 'It was God's doing that I fell away'; for what he hates he does not do. Say not: 'It was he who set me astray'; for he has no need of wicked man. Abominable wickedness the LORD hates, he does not let it befall those who fear him.

James and Sirach both record a similar accusation against God. [45] The relationship between these two passages seems to be tenuous at best until the reader takes into account that James 1:13 is only one of a series of such contacts between the Letter of James and the Book of Sirach, as we will see illustrated below.

James 1:19-Sirach 15:11

James 1:19

This you know, my beloved brethren. But let everyone be quick to hear, slow to speak and slow to anger.

Sirach 5:11 [13]

Be swift to hear, but slow to answer.

Both James 1:19 and Sirach 5:11 recommend that the godly be quick to hear and slow to speak or give answer.

James 3:5-Sirach 28:12

James 3:5

So also the tongue is a small part of the body, and yet it boasts of great things. See how great a forest is set aflame by such a small fire!

Sirach 28:12

Blow on a spark and up it flares, spit on it and out it goes; both are the effects of your mouth.

Commenting on the power of speech for good or ill, both the Epistle of James and the Deuterocanonical book of Sirach use exactly the same, quite distinctive, imagery: the kindling of a potentially destructive fire. Other parallels continue throughout this chapter (e.g. Jas 3:6, 10). The Protestant scholar Edersheim notes, "The result is to prove beyond doubt the familiarity of St. James with Ecclus [Sir]."[46]

James 3:6-Sirach 5:13

James 3:6

The tongue is also a fire. It exists among our members as a world of malice, defiling the whole body and setting the entire course of our lives on fire, itself set on fire by Gehenna.

Sirach 5:13

Both honour and disgrace come from talking, the tongue is its owner's downfall.

James 3:10-Sirach 5:13

James 3:10

...[B]lessing and curse come out of the same mouth. My brothers, this must be wrong...

Sirach 5:13

Both honour and disgrace come from talking, the tongue is its owner's downfall.

James 5:3-Sirach 12:11

James 5:3

Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like

fire. It is in the last days that you have stored up your treasure!

Sirach 12:11

Even though he acts humbly and peaceably toward you, take care to be on your guard against him. Rub him as one polishes a brazen mirror, and you will find that there is still corrosion.

Sirach 29:9-10

In obedience to the commandment, help the poor; do not turn the poor away empty—handed in their need. Spend your money on your brother or your friend, do not leave it under a stone to rust away.

Metzger notes three areas in which James 5:3 has an affinity with no other book in the Greek bible but Sirach. For example, the verb translated in the NASB as "have rusted") is used in the Greek Old Testament only in Sirach 12:11.[47] Moreover, the noun translated "rust" [Gk.: ho ios] in James 5:3 is not found anywhere else in the New Testament. Yet, the same word in its verbal form is used in Sirach 29:9-10. Likewise, the illustration of rust corroding unused gold and silver appears nowhere else in the Greek Old Testament or in the New Testament outside of these two books. Although Metzger does not consider the views presented in Sirach and James to be compatible, he does conclude that James drew his material from the Book of Sirach.

Consider the past few allusions, all of which trace from James to the Book of Sirach:

James 1:13-Sirach 15:11-13
James 1:19-Sirach 15:11 [13]
James 3:5-Sirach 28:12
James 3:6-Sirach 5:13
James 3:10-Sirach 5:13
James 5:3-Sirach 12:11

Within the relatively short five chapters of James, there are a half dozen allusions or references to the Deuterocanonical Book. Taken individually, one or two of these may be dismissed. Taken collectively, it is difficult not to get the impression that James is deliberately drawing from and making use of material found in the Book of Sirach.

Matthew 11:28-30-Sirach 6:24-25, 24:19-22, 51:23-27

Matthew 11:28-30

Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for your selves. For my yoke is easy, and my burden light.

Sirach 6:24-26

Listen, my son, and heed my advice; refuse not my counsel. Put your feet into her fetters, and your neck under her yoke. Stoop your shoulders and carry her and be not irked at her bonds.

Sirach 24:18-22

Come to me, all you that yearn for me, and be filled with my fruits; You will remember me as sweeter than honey, better to have than the honeycomb. He who eats of me will hunger still, he who drinks of me will thirst for more; He who obeys me will not be put to shame...

Sirach 51:23-27

Come aside to me, you untutored, and take up lodging in the house of instruction; How long will you be deprived of wisdom's food, how long will you endure such bitter thirst? I open my mouth and speak of her: again, at no cost, wisdom for yourselves. Submit your neck to her yoke, that your mind may accept her teaching. For she is close to those who seek her, and the one who is in earnest finds her. See for yourselves! I have labored only a little, but have found much.

Our Lord's words in Matthew 11:28-30, likening the training His disciples will receive to that given with a yoke to a domestic animal, has, clearly, a strong affinity to this passage in Sirach 51.

John 3:12-Wisdom 9:16

John 3:12

If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?

Wisdom 9:16

And hardly do we guess aright at things that are upon earth: and with labour do we find the things that are before us. But the things that are in heaven, who shall search out?

John 3:12 appears by itself to be a mere statement of fact; yet if one considers Wisdom 9 to be its background, one may find in Jesus' words a profound statement about who He Himself is—and where He came from.

Revelation 8:2-Tobit 12:15

Revelation 8:2

And I saw the seven angels who stand before God, and seven trumpets were given to them.

Tobit 12:15

For I am the angel Raphael, one of the seven, who stand before the Lord.

There are, of course, other ways in which the author of Revelation could have learned of the seven who stand before the Lord; it might have been revealed to him in the vision itself, or he could have learned it through Jewish tradition. Even so, the fact remains that the reference to seven angels standing before God is found nowhere else in the Greek bible except this passage in Tobit.

Ephesians 6:13-17-Wisdom 5:17-20

Ephesians 6:13-17

Therefore, take up the full armor of God, that you may be able to resist in the evil day, and having done everything, to stand firm. Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming missiles of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Wisdom 5:17-20

He shall take his zeal for armor and he shall arm creation to requite the enemy; He shall don justice for a breastplate and shall wear sure judgment for a helmet; He shall take invincible rectitude as a shield and whet his sudden anger for a sword, And the universe shall war with him against the foolhardy.

The "armor of God" motif used in Ephesians 6:13-17 is found also in Isaiah 59:17ff and Wisdom 5:17-20—both of which have points of dissimilarity with Paul, along with their affinities. Interestingly enough, however, Ephesians uses the Greek word *panoplian* (translated "armor") in verse 13, a word found only in Wisdom's description, not the Septuagint version of Isaiah.

There are many other references that could be given as well. Suffice it to say, the contention that there are no allusions or points of contact between the books of the New Testament and those of the Deuterocanon has been disproved. There are many such interlinking passages—as earlier, less invested Protestant scholars (such as the KJV translators) well understood.

What then, of the larger contention of the argument at hand; i.e., that the absence of such quotes or allusions would have demonstrated rejection on the part of the sacred writers, and that, conversely, the presence of such citations would have indicated acceptance?

This idea is so patently absurd that one marvels to find it still in use. After all, does a New Testament citation automatically mean that the cited text should be regarded as Scripture? Everyone knows that it does not. The New Testament authors quote several works that are not part of anyone's bible, formally citing (i.e. with introductory remarks) works non-canonical and even totally unknown (e.g. Jn 7:38; Jas 4:5 et al.). Perhaps the most famous of these is the formal citation of the apocryphal Book of Enoch found in Jude 14:

And about these also Enoch, in the seventh generation from Adam, prophesied, saying, "Behold, the Lord came with many thousands of His holy ones, to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him." [48]

Notice that Jude even goes so far as to say that the writer of Enoch "prophesied" when he composed this passage! Yet would anyone argue today, based on this formal citation alone, that the Book of Enoch must be considered Scripture? Use then, does not equate to canonicity. Neither is the converse true; the absence of citation is no argument against canonicity; no one, outside the confines of an argument against the Deuteros, has ever thought to suggest that it does. Simply put, if the absence of New Testament quotations would have proved the Deuteros non-canonical, then Judges, Ruth, Ezra, Nehemiah, Obadiah, Nahum, Esther, the Song of Songs, and Ecclesiastes are all non-canonical as well; for not one of these inspired, infallible, universally recognized books of the Protocanon receives even a single New Testament citation. Is Protestantism guilty then, of "going beyond what is written" in accepting the book of Esther, for instance, and calling it Scripture—despite its complete absence in any form from the pages of New Testament writing? Of course not. What some Protestants are guilty of, however, is creating a completely arbitrary "test by quotation" never heard of until modern times, and then hastily applying it to a piece of Catholic tradition they dislike—without even bothering first to find out how their own traditions would fare under the same test!

Does this mean that the presence of Deuterocanonical quotes in the New Testament has nothing whatever to contribute to the question at hand? After all, did we not argue earlier that the use of the book of Wisdom by St. Paul and St. James implied a positive judgment on that book? Yes, we did; the use of Deuterocanonical sources within the books of the New Testament certainly does imply some kind of positive assessment of those sources—without, of course, signifying any disparagement of the Protocanonical books which do not happen to have been used. Although this positive assessment does not constitute incontrovertible proof of the Deuterocanon's divinity it does show how far modern Protestantism has slipped from biblical practice. Unlike modern Protestantism, the New Testament never disparages, qualifies or in any way distinguishes its use of the Deuterocanonical books. Indeed, the Deuterocanon is employed in a far more substantial manner than truly apocryphal works in the New Testament; non-canonical works are used rarely and sporadically within the pages of the New Testament, whereas points of contact with the Deuteros are (as we have shown) more numerous and much more influential; lending their tone, at times, to entire chapters. Non-canonical sources are often used to add color or detail to narratives or personages already established elsewhere in Scripture: we think of St. Michael's defense of the body of Moses in Jude 9 and 14, of the names of Pharaoh's sorcerers as supplied in 2 Timothy 3:8, and of the martyrdom of Isaiah described in Hebrews 11:37. Some of the Deuterocanonical citations, on the other hand, are primary sources of moral and theological thought for their New Testament counterparts. [49] In other words, they provide the substance of what the New Testament writer is saying.

Our survey of the history of the Deuterocanon has now reached the end of the first century AD, to the point in time at which (as most orthodox scholars believe) the giving of inspired Scripture to mankind came to an end. The tradition of Protestantism has long been that Jesus and his Apostles had received a closed, fixed canon of pre-Christian Scripture by this point. This assertion, as we have already seen in our review of Sirach, Maccabees, and the New Testament, is not based upon internal sources; no hint of any such idea would have arisen from an impartial reading of scriptural sources alone. What therefore, is the original source of this old Protestant tradition? One of the most important of them, at least, is a passage written by the Jewish historian Flavius Josephus well after the time of Christ.

Flavius Josephus lived from roughly AD 37–101. He belonged to a distinguished priestly family in Palestine and in his youth he became a Pharisee, though his political and religious views differed from theirs. When the Jews staged a revolt against the occupying forces of the Roman Empire in AD 66, the Sanhedrin in Jerusalem chose Josephus to command the rebel forces in Galilee. The Roman General Vespasian eventually captured Josephus in the fortress of Jotapata around AD 67 and imprisoned him. Despite this captivity, Josephus curried favor with Vespasian by predicting that he would one day become emperor, and his son Titus after him! The prophecy came true and Josephus was released. This sudden change of fortune allowed Josephus to accompany the Roman troops into battle and thus witness the catastrophic fall of Jerusalem and the destruction of the Temple in AD 70. These events are documented in his work *The Jewish War*. Josephus also penned another work called *The Jewish Antiquities*, which recounts Jewish history from Creation to the Jewish Revolt of AD 66. He also wrote, around AD 90, an autobiography as well, intending it as an apologetic against the Alexandrian pagan grammarian Apion; it was entitled, appropriately enough, *Against Apion*. It is this last work with which our present discussion is concerned.

Apion charged Josephus with fraud. He claimed that *Jewish Antiquities* could not be true because the Hebrew race does not appear in the best Greek histories until a relatively recent date. [50] Josephus responded by asserting that the sacred historians of the Greeks were more concerned with impressing their readers with literary eloquence than in producing an accurate account of antiquity. Moreover, Josephus points out, the sacred histories of the Greeks often contradicted one another. [51] The Jews, by contrast, took great care with their historical texts, making certain that they were copied properly and carefully preserving them from the most ancient of times. Here is what Josephus wrote:

For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, [as the Greeks have,] but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life. It is true, our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it is become natural to all Jews immediately, and from their very birth, to esteem these books to contain Divine doctrines, and to persist in them, and, if occasion be willingly to die for them.[52]

Josephus is here stating, according to Protestant apologists, that all prophecy ceased after the time of Artaxerxes (i.e. the time of the events recorded in the book of Esther); it is impossible, therefore, for the Deuterocanon to be inspired Scripture because only prophets can write divinely inspired books. Josephus, in other words, believed that a closed, fixed canon of only twenty-two books (i.e. the equivalent of the Protestant Old Testament canon) had existed for hundreds of years by his time and no other works were considered Scripture. Invariably, later rabbinical statements are added to this common apology; for instance:

Until then, the prophets prophesied by means of the holy spirit. From then on, give ear and listen to the words of the Sages.[53]

When the last prophets—i.e., Haggai, Zechariah, and Malachi—died, the holy spirit ceased in Israel. Despite this, they were informed by means of oracles [Heb. bath qol].[54]

This argument is fraught with numerous difficulties. We have already seen that both Sirach and 1 Maccabees is completely unaware of any standing cessation of prophecy; and the New Testament shows clearly that Jews of that time were quite comfortable with the presence of prophets and prophecy. [55] The writings of Josephus themselves contradict any strict understanding of the statements in *Against Apion*. If all prophecy ceased after Artaxerxes, then we should not expect to find any mention of prophets or prophecy in the other works of Josephus. The historian presents, nevertheless, in his book *Jewish Antiquities*, dozens of prophetic figures at work during this time. [56]

Moreover, it must be noted that Josephus never stated that "all prophecy ceased" after Artaxerses, nor did he say that a "succession of prophets ceased." He writes instead that an "exact succession of prophets" ceased. [57] Remember the context of Josephus' argument: Apion's remarks were not intended to attack the veracity of the whole of the Jewish canon. Apion conceded that the Jewish race did exist at a later period, as seen in Greek histories. What Apion questioned was the veracity of the earliest sacred records. Thus, Josephus felt compelled to vindicate only the writings which came before Artaxerxes (the Deuteros were, of course, written after that time). Why did Josephus choose Artaxerxes? The oldest and perhaps best Greek histories begin their historical narratives during Artaxerxes' reign. [58] Josephus' mention of later books adds a rhetorical punch in that these latter histories lack the "exact succession of prophets" as the former.

Scholar Rebecca Gray posits that for Josephus, the "exact succession of prophets" means a continuous and sometimes overlapping historical narrative.[59] Because these narratives cover all the years during this period, they enjoyed a succession and because there are no gaps within this coverage, the succession is exact. Gray's interpretation not only fits perfectly into Josephus' apologetic, but it also permits the continuation of prophecy (and perhaps prophetic or inspired books). Prophets and prophecy would be able to continue after the time of Artaxerxes; such prophecies, however, would not be as highly esteemed as historical documents because the period they cover contains gaps and

omissions (i.e. they do not have an exact succession).

Very well; is there any positive evidence that Josephus *did* consider the Deuterocanonical books (written, as they were, after Artaxerxes) to be prophetic? Gigot believes there is:

At the close of his Antiquities of the Jews, [60] a work which narrates the history between the Creation and the twelfth year of Nero, Josephus affirms that his only authorities have been the sacred writings (heira bibloi), although in the course of his volume he has freely used the first book of the Maccabees and transcribed literally several passages from the deutero-canonical fragments of the books of Esther. [61]

Protestants often disregard these comments on the "sacred writings," preferring to see the opinion supposedly expressed in *Against Apion* as the historian's definitive view on the subject. Josephus' own claim that *Antiquities* is based on the "sacred writings" is dismissed as over exaggeration, [62] but his statements concerning Scripture in *Against Apion* 1.41 are clearly counterfactual.

Scholars who specialize in the writings of Josephus candidly admit that he frequently resorts to bombast and exaggeration, especially in his controversies with pagans. [63] Against Apion 1.41 is a good example. Immediately after his comments on the twenty-two books, Josephus writes, "...so many ages as have already passed, no one has been so bold as either to add any thing to them [the twenty-two books of Scripture], to take anything from them, or to make any change in them." We now know, from the discoveries made in Qumran that the text of Scripture, in both Hebrew and Greek, circulated in a variety of different versions in Josephus' day. Some Jewish sects, like the Essenes of Qumran, showed no scruples about editing the sacred text to their liking. These variant texts could not have escaped Josephus' notice; therefore, his words must be taken as hyperbole. However, if Josephus was willing to over exaggerate knowingly the widespread existence of a fixed text, can we trust him in his assessment on the twenty-two books in Against Apion? As a historical source, Josephus' comments are certainly impeachable.

The rabbinical citations included earlier (which allegedly confirm the Protestant understanding of Josephus' claim) were composed hundreds of years after Josephus and after the Bar Kochba Revolt, which will be discussed later. Based on Jewish legends of unknown origin, they were included in the Mishnah and Talmudim in order to teach a specific (and wholly unacceptable to Christians) lesson; namely, that the rabbinical sages of the second century AD onwards are the successors of the prophets of old. Moreover, the idea that prophecy ceased with Malachi or Zechariah is directly contrary to the words of Christ Himself, who called John the Baptist "a prophet...and more than a prophet" (Lk 7:26). It is an idea which, indeed, invalidates the entire Christian revelation for those who receive it. It reflects the views of second century Judaism, but not (as we have already demonstrated) any received opinion dating from prior to the coming of Christ.

Let us consider now the question of whether the earliest Christians considered the Deuterocanonical books to be divinely inspired.

Outside the pages of the New Testament, there exists a group of very early Christian writings composed largely by the immediate successors of the apostles; these books have come to be known as the works of *the Apostolic Fathers*. Penned between AD 80 and 120, these books constitute the earliest body of merely human Christian writing and thus they present us with a truly invaluable glimpse into the mind of the infant Church. We include a discussion of them in this section on the New Testament, not because we consider them to be inspired or prophetic themselves, but simply because of their close proximity to the time of Christ and the apostles.

First Epistle of Clement

St. Clement of Rome was the third bishop of that city after the Apostle Peter.[64] He lived during the time of the apostles and very likely had personal contact with them; several ancient accounts state that St. Clement was baptized by St. Peter himself. Sometime around the year AD 80, St. Clement wrote a letter from Rome, correcting and admonishing those in the church in Corinth who wrongfully dismissed certain elders from their Church offices. The letter, called 1 Clement, was obeyed by the Corinthian Church and subsequently was held in high esteem.

This very ancient book, written about the same time as the Gospel of John, makes use of Deuterocanonical sources at least three times, and each time with the deference such a great Christian elder would accord only to an inspired source. 1 Clement 3:4 quotes Wisdom 2:24; that it is through the envy of the devil that death entered into the world. The second citation, in 1 Clement 27:5-7, is a quote from (or at least an allusion to) Wisdom 11:21 or 12:12, followed

immediately by a quote from Psalm 19:1-3.[65] Both the introductory words and the unqualified quotation from the Psalms suggest that Clement accepted Wisdom as Scripture.[66] Of even greater interest is 1 Clement 55:2-6 in which St. Clement writes:

We know many among ourselves who have given themselves up to bonds, in order that they might ransom others. Many, too, have surrendered themselves to slavery, that with the price which they received for themselves, they might provide food for others. Many women also, being strengthened by the grace of God, have performed numerous manly exploits. The blessed Judith, when her city was besieged, asked of the elders permission to go forth into the camp of the strangers; and, exposing herself to danger, she went out for the love which she bare to her country and people then besieged; and the Lord delivered Holofernes into the hands of a woman. Esther also, being perfect in faith, exposed herself to no less danger, in order to deliver the twelve tribes of Israel from impending destruction. For with fasting and humiliation she entreated the everlasting God, who seeth all things; and He, perceiving the humility of her spirit, delivered the people for whose sake she had encountered peril.

Some may be tempted to dismiss St. Clement's use of Judith as an example drawn from secular history, not Scripture. On the contrary: just as we saw with the Maccabees in Hebrews 11, Judith is linked directly in 1 Clement to an exalted figure from the *Protocanonical* books, and both she and Esther are produced as examples of women who were "strengthened by the grace of God."[67] Likewise, God delivered Holofernes into the hands of Judith to save his chosen people, just as He spared the Jews through the humility of Esther. There is not the slightest hint in this passage that St. Clement considers the ancient account of Judith's heroics to be one whit less reliable, one whit less religious in nature, than the similar story contained in the book of Esther. Furthermore, St. Clement calls Judith "blessed"—quite a significant appellation, since the only other persons given this title in his letter are the towering figures of the "Blessed" Paul and the "Blessed" Moses.[68] In short, the author of 1 Clement takes for granted that his Corinthian readership will understand and accept his use of Judith as a biblical figure worthy of mention alongside some of the greatest names in Scripture. As a side note; this passage also suggests that St. Clement accepted the longer Septuagint version of Esther as well (which includes sections omitted from Protestant bibles) since that version better suits his rhetorical purposes.[69]

The Epistle of Barnabas (ca. AD 70)

The title of this work is something of a misnomer; modern scholars do not consider *The Epistle of Barnabas* to have been written by the great companion of St. Paul (largely because of marked differences in viewpoint). Nevertheless, the letter is very ancient, and it was highly regarded in the early Church; so highly, in fact, that many ancient writers considered it a canonical New Testament book. Its author and place of composition are unknown; it may have originated in Alexandria, Palestine, or even Syria.

Are there Deuterocanonical references in 1 Clement—in a work so widely honored in early Christianity that the famous Codex Sinaiticus included it right after the Book of Revelation? Yes. Barnabas 6:7 appears to be quoting Wisdom 2:12; as if Wisdom were part of Isaiah 3:9-10. If this identification is correct, then the intermixing of the two prophecies from Wisdom and Isaiah would strongly suggest that the author understood them both to be divine and prophetic in origin. [70] In our last section, we saw a similar intertwining of Wisdom and the Psalms in Matthew 27:42-43, where the psalmist's Suffering Servant appears to be linked to Wisdom's binding of the Just One. [71]

Epistle of St. Polycarp to the Philippians (AD 69–155)

St. Polycarp, who was the bishop of the church in Smyrna, was martyred by the Romans around the year AD 157. We know something about his life through the writings of the second century Father Irenaeus of Lyons, who wrote:

Polycarp also was not only instructed by apostles and conversed with many who had seen Christ, but was also, by apostles in Asia, appointed bishop of the Church in Smyrna, whom I also saw in my early youth, for he tarried [on earth] a very long time, and when a very old man, gloriously and nobly suffering martyrdom, departed this life, having always taught the things which had learned from the apostles, and which the Church has handed down, and which alone are true.[72]

His letter to the Church in Philippi is the only surviving authentic letter of St. Polycarp. In it, this early Christian martyr cites the Book of Tobit.[73]

Stand fast, therefore, in these things, and follow the example of the Lord, being firm and unchangeable in the faith,

loving the brotherhood, and being attached to one another, joined together in the truth, exhibiting the meekness of the Lord in your intercourse with one another, and despising no one. When you can do good, defer it not, because 'alms delivers from death.' [Tb 4:10,12:9] Be all of you subject one to another? [cf. 1 Pt 5:5] having your conduct blameless among the Gentiles,' [1 Pt 2:12] that ye may both receive praise for your good works, and the Lord may not be blasphemed through you. But woe to him by whom the name of the Lord is blasphemed! [Is 52:5] Teach, therefore, sobriety to all, and manifest it also in your own conduct.[74]

Like 1 Clement and Barnabas, Polycarp quotes from the Deuterocanon without making any distinction or qualification, even though his quote from Tobit is surrounded on all sides by other quotations from Scripture! In this case, the quote from Tobit is followed by two short quotations from 1 Peter and one quote from the Book of Isaiah, all indicating strongly that Polycarp understood Tobit to part the same body of authoritative texts.[75]

The Shepherd of Hermas (ca. 140)

The Shepherd of Hermas is a Christian apocalyptic writing composed in the first half of the second century AD. In this book, Hermas receives several visions from Our Lord in which He explains various mysteries and doctrines, especially that of penance. Scholars note several points of contact between the Shepherd of Hermas and the Deuterocanonical books.[76] However, most of these allusions are too indistinct to insist upon. There is one worthy of note, however; it comes at the beginning of a section titled First Commandment, in which Hermas writes:

First of all, believe that there is one God who created and finished all things, and made all things out of nothing.[77]

The doctrine that God made all things out of nothing (creation *ex nihilo*) is never explicitly stated in the Protocanonical books of Scripture, although it is implied in several passages. [78] Second Maccabees 7:28, however, does explicitly teach this great and foundational Christian doctrine:

I beseech thee, my son, look upon heaven and earth, and all that is in them: and consider that God made them out of nothing, **and mankind also...**[79]

Hermas' phraseology would seem to echo that of 2 Maccabees, but it is impossible to determine with certainty whether he used the Deuterocanonical book as his source.[80]

The Didache (ca. 140)

Although the *Didache* (or The Teaching of the Twelve Apostles) is perhaps the earliest surviving document outlining rules for Church government, it is difficult to date. Scholars generally place the date of composition sometime during the first half of the second century (though much earlier dates are widely accepted). This book contains two possible points of contact with the Book of Sirach.

The first instance is debatable. Didache 1:6 appears to be quoting the Book of Sirach, but the wording is imprecise (Protestant exegete J. B. Lightfoot, in his work *The Apostolic Fathers*, believes this to be an inexact quote from memory).[81] The second citation is more discernible than the first. It reads:

'Be just in your judgment': [Dt 1:16,17; Prv 31:9] make no distinction between man and man when correcting transgressions. Do not waver in your decision. 'Do not be one that opens his hands to receive, but shuts them when it comes to giving' [Sir 4:31].[82]

This passage certainly appears to be dependent upon the Book of Sirach.[83] Also significant is the fact that the Didachist makes no distinction between this quotation and the quotations from Deuteronomy and Proverbs which preceded it. The transition between the quotes is seamless.

Second Clement (ca. 150)

This early document has come down to us as the Second Epistle of Clement to the Corinthians. Its traditional title, nowhere included within the text of the work itself, is now almost universally held to be incorrect; the book does not seem to an epistle at all, but rather the earliest preserved Christian homily outside the pages of the New Testament; and the identification with Clement is almost certainly an error. It may have been composed in Corinth and included in a collection of writings along with the authentic letter of Clement. There is no doubt at all, however, that it dates from the second century AD at latest.

Scholars do note a few points of contact between the disputed books and 2 Clement. These allusions are a bit vague

and may, again, have been quoted from memory. For example, Lightfoot believes the writer of 2 Clement 16:4 to have had Tobit 12:8 in mind.[84] Likewise, 2 Clement 16:4 appears to be more of an echo of Tobit 12:8 than a direct quote or allusion.

What have we found in this brief survey of very ancient Christian writing? We have found that the Apostolic Fathers used the Deuterocanonical books in a manner quite similar to that which we saw employed by the Apostles themselves (and the other New Testament writers). [85] Although never explicitly referred to as "Scripture" or "canonical," the Apostolic Fathers freely quoted from, alluded to, and utilized the Deuteros as source material, just as they did the rest of Sacred Scripture. Certainly the Deuteros were never impugned, segregated, or qualified by them in any way. On the contrary, there are several instances in which the books in question to confirm doctrine. Examples: 1 Clement 55:2-6, in which Judith is presented as a Christian model of God's grace; Barnabas 6:7, wherein the book of Wisdom is held to contain an authentic prophecy about the sufferings of the coming Christ; and *Polycarp* 10:1-3, in which the martyr quotes Tobit concerning the spiritual efficacy of almsgiving. In his doctoral dissertation, Brabban, after a very thorough study of the sources of the Apostolic Fathers, concludes that their "canon" must have included Wisdom, Sirach, Judith, Esther (expanded version), Tobit, 4 Esdras, (1) Enoch, an expanded Jeremiah, and perhaps others as well. [86]

What have we demonstrated in this chapter? Simply this: if there was any longstanding closed Old Testament canon, no early Christian can be shown to have honored it. Both the New Testament writers and the Apostolic Fathers demonstrate no hesitation, no slightest tendency to confine their sources to Protocanonical books alone. Instead, both groups of writers freely used sources which are indisputably outside the limits of the traditional Protestant canon. The Protestant disparagement, the typical hesitation to cite and even the avoidance of these great works, is alien to all ancient Christian writers; whether Divinely inspired (as were the New Testament authors) or merely reflective of primitive practice (as were the earliest Fathers). In early Christianity, the Deuterocanon is never treated as less than Scripture.

Chapter 2 The Closing of the Jewish Canon

When was the canon closed in Judaism? This is the all-important question. And exactly what does a "closed" canon mean?

A closure occurs when a statement or declaration is made that draws a line between inspired texts and uninspired texts. Anti-Catholics have been quick to affirm any early list which might suggest that such closed canon did exist in Old Testament times (e.g. Josephus, Melito, Origen, et al.), very slow to credit evidence to the contrary. After all, not every pre-Christian list equals amounts to the recognition of a closed canon. Jurists correctly draw a distinction between descriptive lists and exhaustive lists. A descriptive list might highlight certain important components of a given category without necessarily including every single item that might be found within it. For example, the Master of Ceremonies at an awards show might announce that there will be no smoking or loud noises, and that everyone must sit in his or her assigned seat. Should this be construed as an exhaustive enumeration of every single behavior that must be avoided at an awards show? Certainly not; many other things are expected of the audience as well (e.g. not to fight, not to spit tobacco juice on the floor, and so forth), none of which were explicitly mentioned. An exhaustive list explicates all items in such a fashion that nothing can be added or changed—but not all lists are exhaustive lists.

At this point in our survey, we have not been able to produce an exhaustive list proposing to segregate inspired from non-inspired writings (i.e. separating books inspired texts from apocryphal works). In fact, up to the middle of the second century not even the rabbinical writings contain such a demarcation. The Rabbinical debates which do begin to appear during that period focus on whether certain books (e.g. Ecclesiastes, Song of Songs, Esther, et al.) are to be considered sacred, but even these did not arrive at any definitive decision—or such a decision, at least, was not recorded.[87] Indeed, the first rabbinical pronouncement of any kind to explicitly deny the inspired status of the Deuterocanon comes during the middle decades of the second century, right around the time of the Second Jewish Revolt (AD 132–135).[88]

The Second Jewish Revolt

Since the end of the First Jewish Revolt at the end of the first Christian century, an uneasy tension had existed between the Romans and the Jews of Palestine. In AD 118, Hadrian I became emperor; and Hadrian was sympathetic to the plight of the Jews. He even proposed the rebuilding of the Jerusalem Temple which had been destroyed in the First Revolt. The problem was that he wished to rebuild the Temple at a location other than its former spot, which the Jews considered sacred. The result of the emperor's action was to enflame rather than to pacify the Palestinian Jews and it set the stage for a second great rebellion.

The Jews suffered much in the first revolt, which failed largely because of conflicts between various parties of zealots within Judaism. These deadly conflicts eventually spelled the fall of Jerusalem and the destruction of her Temple. The lessons, however, of this painful and bloody defeat were well learned by the instigators of the Second Revolt. Internecine warfare must be prevented this time; unity must be achieved at all costs. To this end, the chief rabbi at Jamnia, Rabbi Akiba ben Joseph, solemnly declared the leader of the second revolt, one Simon Bar Cochba, to be the promised Messiah come to deliver God's people at last. [89] Simon was the "star out of Jacob" (Heb. Bar Cochba, "son of the star") predicted by Balaam in Numbers 24:17. [90] The First Revolt was a national uprising; this Second Revolt would be a messianic movement. [91] By means of Akiba's work, a large number of Jews joined in the rebellion. Even Samaritans and pagans joined Bar Cochba in his revolt. However, there was one Jewish sect which refused to join: that obstinate tribe known as Christians.

The Christians, a majority of whom were still ethnically Jewish, were pressed to join in this life and death struggle with Rome, but they refused. To accept Bar Cochba as Messiah, as Akiba insisted, would have been nothing short of apostasy; and because of their refusal to do so, Christians were treated by the Jews as heretics and traitors. [92] It is this same Rabbi Akiba who is the very first writer to explicitly and forthrightly reject the inspiration of both the Christian New Testament and the books of the Deuterocanon. [93] Akiba's declaration is found in Tosefta Yahayim 2:13, which reads:

The Gospels and heretical books do not defile the hands. The books of Ben Sira and all other books written from then on, do not defile the hands.[94]

Two outstanding points must be drawn from this impious declaration: first, it must have been common knowledge even at this early date that the Christians accepted the Deuterocanon and used it as Scripture (along with the Gospels),

otherwise, there would have been no need to rule against them; secondly, that at least some Jews must also have shared that acceptance, otherwise Akiba's decree would have been superfluous.

Here we have a hostile witness confirming through his actions that the earliest Christians accepted both the Gospels and the Deuterocanon as inspired and sacred Scripture. It was this watershed event—the naming of the false Messiah Bar Cochba and the anathematizing of those who rejected him—which occasioned the very first unquestionable rejection of the Deuteros by a single, widely recognized Jewish authority. It was under Akiba's tenure that a single textual tradition of the Old Testament was first adopted; before this time (as we have shown) a variety of different texts were in use among the Jews. It was here, sometime in the middle of the second Christian century, that Judaism first adopted an official normative text (i.e. the Masoretic Text or the MT).[95] The exclusive use of this text freed the Jewish population from any further doubts rooted in the troublesome Greek Septuagint—that Old Testament translation employed to such great effect within the pages of the New and which Christian apologists had been using to prove that Jesus was the long-expected Messiah.[96] In its place, a Jewish proselyte and disciple of Rabbi Akiba, named Aguila, produced a hyper-literal Greek translation of the Masoretic Text to serve as a replacement for Greekspeaking Jews. Aquila's text followed Rabbi Akiba's peculiar interpretative methods, and it omitted the Deuterocanon. Its appearance of strict literalism overshadowed the fact that some of its renderings were biased towards Akiba's peculiar interpretive scheme.[97] Rabbi Akiba's tenure also marked the beginning of long series of charges, made by Christians, that Judaism had altered or deleted portions of the text of Scripture. Justin Martyr, a contemporary of Akiba's and an apologist who debated with Jews, lists dozens of such alleged alterations, not all of which have been borne out by scholarship. This illustrates that the chaos created by the failed and bloody revolts made it difficult, if not impossible, for the early Christians to ascertain precisely what constituted normative rabbinical Scripture and what did not. In other words, they knew that a change had occurred, but they were not sure what precisely had changed. [98]

The Bar Cochba Revolt failed and Rabbi Akiba was led to a misguided martyrdom at the hands of the pagan Romans. Rabbi Mier and Judah the Prince, two of Akiba's disciples, completed their master's work of systematizing, collecting, and editing the oral tradition of the Jews. Their work later became the Mishnah and Talmud. It is also during reign of Akiba (or shortly afterwards) that the idea of a cessation of prophecy began to appear in rabbinic literature.[99] These oral traditions of the Jews claim to have come from antiquity, but both Protestant and Jewish scholars have admitted that they are merely devices used to give the impression that the opinions of these late, rabbinical sages were rooted in the prophetic tradition. The idea of a cessation of prophecy allowed Jewish leaders to become the sole arbiters of Jewish oral tradition.[100] Protestant appeals, therefore, to such late rabbinic literature as proof of a fixed pre-Christian canon are entirely misplaced. The evidence for a closed canon before the end of the first Christian century is, at best, weak and unconvincing.[101]

Let us now investigate, by use of ancient writings, how Christians of the second and third centuries regarded these books.

Justin Martyr (ca. 100–163)

Born to pagan parents, Justin grew up with a love for philosophy. While walking on a beach one day, Justin met an old man who explained Christianity to him. Justin became a Christian and an ardent defender of the Faith.

Though Justin made ample use of the Greek Septuagint when quoting Scripture, he never, in any of his surviving books, makes any use of or citation from the Deuterocanon. At first blush, this omission might appear to speak strongly against early Christian acceptance of the books in question; a closer look reveals the true explanation. Justin, like the other Christian apologists of this era, used relatively little Scripture when defending the Faith against pagans—for the simple reason that pagans did not accept Scripture as authoritative. The only work of Justin's addressed to a non-pagan readership is his *Dialogue with Trypho the Jew*, composed (as most scholars believe) during the years immediately following the Bar Cochba revolt. This being the case, Justin deliberately refrained from using Deuterocanonical sources, since Trypho, a Jew of the post-Akiba period, would not have recognized them as authoritative. Such an explanation would have been easy to deduce, even if Justin himself had not spelled it out in the pages of the *Dialogue* itself.[102] As a matter of fact, one of Justin's main points of attack in the debate with Trypho is that his elders in the Synagogue had dared to alter, abridge, and otherwise mutilate the very Word of God itself.[103]

Melito of Sardis (d. 170)

Little is known about Melito of Sardis other than that he was a well-respected bishop of the church at Sardis (one of the seven churches of the book of Revelation) who lived in the latter half of the second century. Only fragments of his

works have come down to us. One such fragment, relevant to our current discussion, is preserved in Eusebius's *Church History*:

But in the Extracts made by him the same writer gives at the beginning of the introduction a catalogue of the acknowledged books of the Old Testament, which it is necessary to quote at this point. He writes as follows: 'Melito to his brother Onesimus, greeting: Since thou hast often, in thy zeal for the word, expressed a wish to have extracts made from the Law and the Prophets concerning the Saviour and concerning our entire faith, and hast also desired to have an accurate statement of the ancient books, as regards their number and their order, I have endeavored to perform the task, knowing thy zeal for the faith, and thy desire to gain information in regard to the word, and knowing that thou, in thy yearning after God, esteemest these things above all else, struggling to attain eternal salvation. Accordingly when I went East and came to the place where these things were preached and done, I learned accurately the books of the Old Testament, and send them to thee as written below. Their names are as follows: Of Moses, five books: Genesis, Exodus, Numbers, Leviticus, Deuteronomy; Jesus Nave, Judges, Ruth; of Kings, four books; of Chronicles, two; the Psalms of David, the Proverbs of Solomon, Wisdom also, Ecclesiastes, Song of Songs, Job; of Prophets, Isaiah, Jeremiah; of the twelve prophets, one book; Daniel, Ezekiel, Esdras. From which also I have made the extracts, dividing them into six books.' Such are the words of Melito.[104]

Melito's list is important because it is the earliest surviving example of such a list compiled by a Christian. Protestant apologists claim that Melito gives us here a complete listing of the Old Testament books accepted by Christians in his day and that it happens to correspond to the shorter Protestant canon. One vital fact must be noticed, however; Melito tells us explicitly that he acquired this list only through investigation—by going East, where he "learned accurately the Books of the Old Testament." Now, it is difficult to believe that a respected Christian bishop could possibly have been ignorant of which books were read in the churches under his care; even more difficult to believe that Melito had never thought to even attempt such a list until his conscience was pricked by Onesimus' inquiry. If this passage is to be taken at face value, one must try to imagine a church where even the leaders do not know (and show little interest in!) which books are and are not to be considered the Word of God! Gigot offers a much more feasible explanation; namely that the *Extracts*, quoted by Eusebius above, were a Christian apologetic work to help Christians dialogue with Jews. It was, therefore, important at the outset of the work for Melito to establish some common ground by listing books which the Jews already accepted—just as Justin had a few years earlier.

Why did Melito feel it necessary to travel all the way to Palestine to receive his Jewish canon? Surely, there must have been Jews practicing in Sardis? Indeed, there were; historians tell us that Sardis had a very large Jewish population in the second century. In fact, one of the largest synagogues from the Greco-Roman period, built around the time of Melito, has been discovered at Sardis. What prevented Melito from simply knocking on the door of this synagogue and asking one of its members?[105] It is reasonable to assume that he did inquire, but that the Jews in Sardis were unable to give an adequate response. After all, the chaotic period of the Bar Cochba Revolt was a recent memory and much of Jewish tradition was still very much in flux (including rabbinical discussions on the Old Testament canon) and would be for years to come.

We ought to take a closer look at Melito's list, as well, before moving on. A moment's reflection reveals that it does not line up with the Protestant canon at all. It omits the books of Lamentations, Nehemiah, and Esther—and includes the Book of Wisdom.[106] Even if Lamentations and Nehemiah are present, as some have argued, under the other titles broadly defined, the omission of Esther remains unaccountable. We do know that there were disputes among rabbis in this era concerning Esther's inspired status.[107] Melito's list, therefore, is not identical to the Protestant canon.

Athenagoras (ca. 133–190)

Very little is known about Athenagoras. He was an Athenian philosopher who had converted to Christianity around the first half of the second century. Like the other second century apologists, Athenagoras quotes Scripture infrequently, since his only surviving works—*The Plea for Christians* and a *Treatise on the Resurrection*—were addressed to pagan audiences. He does, however, quote the Book of Baruch at one point, and in a noteworthy fashion:

If we satisfied ourselves with advancing such considerations as these, our doctrines might by some be looked upon as human. But, since the voices of the prophets confirm our arguments—for I think that you also, with your great zeal for knowledge, and your great attainments in learning, cannot be ignorant of the writings either of Moses or of Isaiah and Jeremiah, and the other prophets, who, lifted in ecstasy above the natural operations of their minds by the impulses of the Divine Spirit, uttered the things with which they were inspired, the Spirit making use of them as a flute-player

breathes into a flute;—what, then, do these men say? 'The LORD is our God; no other can be compared with Him.' And again: 'I am God, the first and the last, and besides Me there is no God.' In like manner: 'Before Me there was no other God, and after Me there shall be none; I am God, and there is none besides Me.' And as to His greatness: 'Heaven is My throne, and the earth is the footstool of My feet: what house will ye build for Me, or what is the place of My rest?' But I leave it to you, when you meet with the books themselves, to examine carefully the prophecies contained in them, that you may on fitting grounds defend us from the abuse cast upon us.[108]

This early description of the inspiration of Scripture includes—right along with Moses, Isaiah, Jeremiah, and the other prophets—a passage from Baruch 3:36. The quotation is given, then followed up immediately by additional quotes from Isaiah. There is no indication that Athenagoras recognized any differentiation between the authority of the Baruch and that of the other texts.[109]

Irenaeus of Lyons (ca. 115–190)

Irenaeus was born in Proconsular Asia and converted to Christianity during the first half of the second century. We know from an autobiographical passage in his writings that he was, as a young man, a hearer of Polycarp, bishop of Smyrna, a disciple of the Apostle John himself. Irenaeus became a priest in the city of Lyon and later, upon the martyrdom of his predecessor, the bishop of the city. Irenaeus' is somewhat unique in that he provides eyewitness testimony regarding the condition of the second century church in both the Eastern and Western parts of the Empire. His life straddles the watershed period from the end of the Apostolic Fathers (via his acquaintance with Polycarp) right up to the turn of the third century.

Irenaeus' writings indicate clearly that he accepted the Deuterocanon as Scripture. The books of Wisdom, Baruch, and the Deuterocanonical portions of Daniel are freely cited as Scripture. [110] For example, he unambiguously attributes the section known as "Bel and the Dragon" to "Daniel the Prophet." [111] The story of Susanna he also credits to Daniel. [112] Twice, Irenaeus quotes sayings he attributes to the prophet Jeremiah—which are actually passages from Baruch. [113] (Baruch was Jeremiah's secretary, an association so close that many early writers considered the two books to be essentially one. [114]) In other words, Irenaeus undoubtedly considered the book of Baruch to be an authentic conduit of Jeremiah's prophecies. [115] And as the early Church's great expert on Gnosticism, Irenaeus also provides evidence for acceptance of the Deuteros even among the early splinter groups; he records that Gnostic Ophites and Sethians included the book of Tobit among the writings of the Prophets. [116]

The Muratorian Fragment (ca. AD 155)

L. A. Muratori discovered this famous fragment in 1740; a somewhat mysterious scrap of second century writing that could very well be the oldest surviving list of New Testament books.[117] And even though the *Muratorian Fragment* never addresses the subject of the Old Testament at all, we must include a discussion of it here—if only because it includes, among the books of its recommended New Testament, the Old Testament Book of Wisdom! The fragment reads, in part:

[New Testament books....] The Epistle of Jude, indeed, and two belonging to the above-named John—or bearing the name of John—are reckoned among the Catholic Epistles. And the book of Wisdom, written by the friends of Solomon in his honour.

Somehow—no one knows quite how—the Old Testament book of Wisdom made its way into this fragment as a part of somebody's New Testament. It may be that the relatively recent date of its composition (as late as 40 BC, according to some scholars) led to the error. Alternately, the well-known prophecies of the "Son of God" in chapter two (combined with an awareness that the Jews had already rejected the book) led it to be identified so closely with Christianity.[118] Again, no one knows for sure, since the evidence is too (if you will forgive the pun) fragmentary.

The Catacombs (early second century-third century)

Christian art dates back to the beginning. Tombs of the earliest Christians were adorned with biblical images drawn from the Old and New Testaments including the Deuterocanon. Although fewer in number, the images from the Deuterocanon are also present among the works some dating as far back as the early second century. The earliest themes are drawn from Susannah, Bel and the Dragon and Tobit.[119]

Tertullian of Carthage (155-250)

Quintus Septimius Florens Tertullianus, better known as Tertullian, was born around AD 160 to the family of a Roman Centurion. He grew up in Rome and later became involved in the Roman legal system, either as a lawyer or as someone schooled in the ways of the court. Tertullian converted to Christianity near the end of the second century and became an ardent apologist, writing numerous defenses of the Christian Faith. Sadly, his career as a defender of the Faith was short-lived; brilliant as he was, he was also a hot-headed perfectionist, impatient with human frailty. By the end of AD 210 or so, Tertullian had abandoned the Catholic Church for a heretical group called the Montanists. This early, "quasi-Charismatic" sect believed that the work of the Apostles had largely come to nothing and looked for a fuller, more complete revelation through their latter-day "prophet" Montanus and two of his female adepts. Among their more spectacular departures from orthodoxy: a belief that the New Jerusalem would soon descend out of the heavens and come to rest somewhere in the vicinity of Phrygia. Needless to say, they were wrong. Because of Tertullian's departure from orthodoxy, his writings are generally divided into three distinct periods: Catholic, semi-Montanist, and Montanist.[120]

Catholics and Protestants both agree that Tertullian accepted the Deuterocanon as inspired Scripture; there is really no doubt about the matter.

Like Clement of Rome before him, who offered both Judith and Esther as examples of grace at work in godly women, Tertullian offers both Rebecca and Susanna. [121] The book of Baruch and the Deuterocanonical portions of Daniel are undoubtedly treated as authentic continuations of Jeremiah and the Protocanonical Daniel. [122] The Book of Wisdom Tertullian attributes to Solomon. [123] In his book *Concerning the Soul (1:6)*, Tertullian refers to the book of Wisdom as one of "our Christian authorities" and affirms that its precepts were "taught by God." He makes no distinction between his quotations from the Book of Wisdom and those from the Protocanonical books. [124] Elsewhere, in an apologetic against the Jews, Tertullian extols the zeal of Joshua and the Maccabees without distinction or qualification, suggesting that he saw them both as figures in the same inspired history. [125] In *Against Hermogenes*, Tertullian explicitly identifies 2 Maccabees 7:28 as "Scripture;" [126] in another book he does the same for the Book of Sirach. [127] In fact, Tertullian references every book in the Deuterocanon at least once—except for Tobit, but it is likely that he accepted it as well. [128]

Some apologists argue that Tertullian, like Irenaeus, blindly followed the Septuagint. This is demonstrably false—not least because Tertullian also appears to have accepted the Book of Enoch as Scripture, a work never included in the Septuagint or the Old Latin Bible (an early translation of the Septuagint). Tertullian's odd acceptance of the book of Enoch does not, however, weaken his status as a witness in favor of the Deuterocanon. Why not? Because he can be shown to have anticipated criticism over it; indeed, in one passage Tertullian mounts a (rather weak) defense for his acceptance of Enoch.[129] By contrast, this great but sadly flawed master of early Latin theology presents his Deuterocanonical sources without apology, distinction, or qualification—expecting no censure for doing so.

Hippolytus of Rome (170–235)

Hippolytus was a presbyter in Rome at the beginning of the third century. His unorthodox Christology sparked a conflict between himself and Pope Zephyrinus (198–217) along with a majority of the priests in Rome. After the Pope's death, Callistus, who played a role in Hippolytus/Zephyrinus conflict, succeeded to the chair of Peter. After Hippolytus separated from the Church, his followers elected him pope (more accurately, elected him as anti-pope since this was an illicit election). Hippolytus' reign as anti-pope lasted through the pontificates of Callistus (217–22) and Urban (222–30). It was not until the reign of Pope Pontian (230–35) that Hippolytus was reconciled with the Church, while he was in exile in Sardinia.

In his *Commentary on the Book of Daniel*, Hippolytus unquestionably accepts the Deuterocanonical portions of that book as authentic continuations of the scriptural narrative. Susanna he presents as a model for Christian imitation.[130] Hippolytus can also be shown to have used Deuterocanonical sources to establish doctrine; he appeals to passages from Susanna and Tobit as proofs that God immediately hears our prayers.[131] Hippolytus makes no distinction between Protocanonical and Deuterocanonical books, often quoting from both groups without qualification or distinction.[132] In his treatise *Against Noetus*, he explicitly refers to the book of Baruch as "Scripture."[133]

Hippolytus cites 1 Maccabees 2:33 as the fulfillment of a prophesy given by Daniel.[134] In his book, *Against the Jews*, he states twice that the book of Wisdom contains a prophecy about Christ.[135] His use of Wisdom in a polemic against Jews may demonstrate that Hippolytus was either unaware that the Jews did not accept this book, or felt that the substance of the quote was so strong that he was compelled to include it, even though the appeal was likely to fall on

deaf ears. Regardless of his motives, Hippolytus makes no distinction or qualification between the Wisdom quote and the Protocanonical quotations that surrounded this passage.[136] In conclusion, Hippolytus uses the Deuterocanonical works as authentic portions of Scripture, just as profitable for the confirming of doctrine as any other Old Testament book.[137]

Clement of Alexandria (150-216)

Titus Flavius Clemens was a native of Athens who traveled widely as a philosopher. He converted to Christianity, believing it superior to pagan philosophy. While in Alexandria, he met a man named Pantaenus who so impressed him that Clement became his pupil. He studied and taught at the famed catechetical school of Alexandria until the persecution of AD 202 and died in Cappadocia around the year AD 216. Like Irenaeus, Clement was only one generation removed from the Apostles, receiving, as he wrote, "the shadow and outline of what he had heard from men...who persevered the true tradition of the blessed John and Paul...the holy Apostles, from father to son, even to [his] time..."[138]

Clement, in his writings, affirms in the strongest possible language the inspiration and scriptural status of the Deuterocanon. Baruch he understood as the words of the prophet Jeremiah. [139] He refers to it plainly as "Divine Scripture." [140] Clement also quotes the book of Sirach and calls it Scripture five times. [141] The book of Wisdom Clement lauds as "the Divine Wisdom." [142] Tobit is also quoted as Scripture in Stromata 2.23. [143] There is simply no dispute; this tremendous apologist, so close in time to the Apostles themselves, honored the Deuterocanon as the inspired Word of God. He quotes nearly every Deuterocanonical book at one time or another and calls them "Scripture" in so many words. [144]

Cyprian of Carthage (ca. 200–258)

Born to pagan parents around AD 200, Cyprian became a skilled rhetorician and lawyer in Carthage, North Africa. He converted to Christianity in his middle-forties and was later elected bishop of Carthage. Enamored with Tertullian's writings, Cyprian exhibited the same tenacity in his own works. Cyprian, however, is more eloquent and refined than his master. His reign as bishop was fraught with dangers; the intense persecution under Decius forced Cyprian to flee for his life. He eventually returned to his See, where he remained a stalwart defender of the Christian Faith until his martyrdom in AD 258.

Cyprian held Sirach to be inspired Scripture, actually stating that its author was "established in the Holy Spirit." [145] Elsewhere, he refers to it "[the] Divine Scripture." [146] Many of his quotes from Sirach are prefaced with the solemn formula, "It is written." [147] Wisdom is likewise introduced as "Divine Scripture." [148] In chapter twelve of his Exhortation to Martyrdom, Cyprian introduces Wisdom 3:4 with these words: "The Holy Spirit shows and predicts..."[149] Wisdom is frequently quoted without apology or proviso of any kind.[150] He considers Bel and the Dragon and Susanna as authentic parts of the Prophet Daniel. [151] These Deuterocanonical sections are said to have come from the Prophet filled with the Holy Spirit.[152] They are also said to record the actions of God.[153] Baruch is an authentic part of Jeremiah, according to Cyprian, and contains the true words of the inspired Prophet.[154] The Book of Tobit, which is quoted without qualification or stipulation, [155] is offered as an example for Christian living.[156] It is used to explain the power of prayer before God.[157] Cyprian also cites, as did Polycarp before him, the book of Tobit for scriptural proof of the spiritual efficacy of almsgiving.[158] Cyprian found solace within the books of the Maccabees also and recommends the Maccabean martyrs to his Christian readers facing similar persecution.[159] The books are also used as Scripture in argument.[160] First Maccabees 2:62-63 is quoted as Scripture.[161] Both 1 and 2 Maccabees are quoted right along with Protocanonical sources, with no hesitation or expectation of contradiction. Cyprian clearly considers both Deuteros and Protos to be equally authoritative portions of the same inspired corpus.[162]

Julius Africanus (ca. 160–231)

Julius is the father of Christian chronography. Little is known about his life, other than that he was North African and perhaps a priest.

It is here, during the first decades of the third Christian century, that we find for the first time documentary proof of an orthodox Christian disputing the authenticity of a portion of the Deuterocanon; specifically the section of Daniel known as Susanna. In a letter to Origen, Africanus upbraids the Alexandrian teacher for appealing to Susanna in a discussion with a mutual friend. It is important to note that Africanus does not base his objection on an appeal to the closed

Jewish canon, nor on accepted Jewish or Christian usage; Africanus objects to the authenticity of Susanna almost entirely on linguistic grounds. In the Susanna narrative, or so Africanus reasoned, there are two pairs of words that sound alike in Greek. The book must, therefore, have been composed in Greek because it is impossible to reproduce the word play of the passage in Hebrew.

What is most interesting in the tale of this ancient debate is the way in which Origen responded to the charge; Africanus attacked Susanna on linguistic grounds, Origen defended Susanna on linguistics and especially *Christian usage*. After addressing Africanus' concerns about the word play, Origen reminds him that Susanna (and, by extension, the rest of the Deuterocanon) is found and read as Scripture in all of the churches of God. [163] Origen acknowledges that Jews did not currently accept Susanna or the other books of the Deuterocanon; because the Church, however, receives them as Scripture, we can have confidence in their authenticity. [164] Indeed, Origen actually mocks that idea that Christians ought to reject any portion of Scripture not accepted by the Jews: [165]

And, forsooth, when we notice such things [portions of Scripture not found in Hebrew manuscripts], we are forthwith to reject as spurious the copies in use in our Churches, and enjoin the brotherhood to put away the sacred books [sacris libris/hierais/biblous] current among them, and to coax the Jews, and persuade them to give us copies which shall be untampered with, and free from forgery! Are we to suppose that that Providence which in the sacred Scriptures has ministered to the edification of all the Churches of Christ, had no thought for those bought with a price, for whom Christ died; whom, although His Son, God who is love spared not, but gave Him up for us all, that with Him He might freely give us all things? In all these cases consider whether it would not be well to remember the words, 'Thou shalt not remove the ancient landmarks which thy fathers have set.' [166]

It is God's providential concern for the Church, according to Origen, which prevents the original deposit of Scripture from being corrupted. Therefore, it is an offense against God to consider that the Jews, who rejected Christ, could somehow have preserved the true collection in pristine purity over and against the Spirit-filled Church.[167] The Scriptures are a set collection, given by the apostles, that no one is permitted to change.[168] And like Justin Martyr and Tertullian, Origen contends that the Jews tampered with the Scripture.[169]

Origen of Alexandria (185–232)

Origen was raised in a Christian home, and became the student of Clement of Alexandria. He became a pioneer in biblical textual criticism and created the famed Hexapla, a manuscript with various translations of the Bible running in parallel columns for the purposes of comparison. For this reason, he is known as the father of Textual Criticism. Origen's motivation for this work was to aid Christians in Jewish apologetics.[170]

Given Origen's stringent defense of the Deuterocanon in his *History of Susanna*, it may be surprising to find that Protestants often appeal to Origen as one example of a Church Father who rejected the Deuterocanon. This appeal is made for two reasons. First of all (and in marked contrast to everything we have seen so far) Origen does, on occasion, qualify his use of the Book of Wisdom. For example, in his work *First Principles*, Origen states that Wisdom is "a work which is certainly not esteemed authoritative by all."[171] By qualifying his use of Wisdom, it is argued, Origen demonstrates that the early Church had its doubts about this book and that it should not, therefore, be received as Scripture. The second reason is that in a portion of his *Commentary on the Psalms* (preserved in Eusebius), Origen produces a list of twenty-two Old Testament books which omits the Deuterocanon.[172] This passage, according to proponents of the shorter Protestant list, represents Origen's dispassionate judgment on the subject; his defense of Susanna, and the abundant use he makes of the Deuteros elsewhere, is simply loose talk generated by careless enthusiasm. Both of these reasons lack cogency.

Why does Origen qualify his use of Wisdom? Clearly, he does it because the statement as it stands is literally true: not everyone did accept the authority of Wisdom at this time. But what sorts of people rejected it—and why? Jews rejected it, to be sure, for reasons we have already addressed; and at least a few Christians, too, since we have already seen Origen himself disputing over it with Africanus. The question, really, is just how many third century Christians Africanus may reasonably be supposed to represent. After all, we could probably find some isolated group today, or some modernist scholar, willing to reject one portion or another of the Protestant canon (as Luther himself did for a while!). Would it be safe to conclude from such a discovery that twenty-first century Protestants are seriously divided over the canon, or that opinions on it vary widely? Of course not. As we have seen, Africanus never even claimed to be basing his rejection of Susanna on anything other than his own private study; while Origen's defense of it is based on an appeal to near-universal acceptance in all the churches of God. It is wise, therefore, not to read into this phrase from

First Principles any notion that a large number of Christians rejected the book of Wisdom in Origen's day; actually, his argument against Africanus shows he believed just the opposite to be true—that any rejection of the Deuteros represented a privately held opinion at variance with traditional Christian ideas. This is underscored by one additional fact about Origen's First Principles; both before and after the passage in which he supposedly casts doubt of the book of Wisdom, the author quotes from it and describes the quotes as "Scripture." [173]

Origen's list in Eusebius is likewise misunderstood. His actual *Commentary on the Psalms* is lost so we are forced to rely on the two brief quotes included in Eusebius to understand why Origen made up this list. Here is how Eusebius framed the quotes:

When expounding the first Psalm, he [Origen] gives a catalogue of the sacred Scriptures of the Old Testament as follows: 'It should be stated that the canonical books, as the Hebrews have handed them down, are twenty-two; corresponding with the number of their letters.' Farther on he says: 'The twenty-two books of the Hebrews are the following: That which is called by us Genesis, but by the Hebrews, from the beginning of the book, Bresith, which means, 'In the beginning'; Exodus, Welesmoth, that is, 'These are the names'; Leviticus, Wikra, 'And he called'; Numbers, Ammesphekodeim; Deuteronomy, Eleaddebareim, 'These are the words'; Jesus, the son of Nave, Josoue ben Noun; Judges and Ruth, among them in one book, Saphateim; the First and Second of Kings, among them one, Samouel, that is, 'The called of God'; the Third and Fourth of Kings in one, Wammelch David, that is, 'The kingdom of David'; of the Chronicles, the First and Second in one, Dabreiamein, that is, 'Records of days'; Esdras, First and Second in one, Ezra, that is, 'An assistant'; the book of Psalms, Spharthelleim; the Proverbs of Solomon, Me-loth; Ecclesiastes, Koelth; the Song of Songs, Sir Hassirim; Isaiah, Jessia; Jeremiah, with Lamentations and the epistle in one, Jeremia; Daniel, Daniel; Ezekiel, Jezekiel; Job, Job; Esther, Esther. And besides these there are the Maccabees, which are entitled Sarbeth Sabanaiel.' He gives these in the above-mentioned work.[174]

Is this list a catalogue of the books accepted by Jews alone, or is it also intended to represent the list received by Christians as well? Look closely at the wording of the passage above; notice that Origen twice describes this as a list of canonical books "as the Hebrews have handed them down... The twenty-two books of the Hebrews are..."[175] Origen's list in Eusebius then, reflects rabbinical usage, not Christian; and we have already seen what Origen believed about allowing unbelieving Jews to fix the limits of Scripture for Christians. Notice, too, that the list as Eusebius quotes it does not even succeed as an accurate representation of the rabbinical canon accepted in the third century! Origen omits the Twelve Minor Prophets (which would have been reckoned as one book in the practice of that time) and then inexplicably includes (under its Hebrew title) the book of 1 Maccabees (though he does separate it from the other books). Shall we conclude then, that Origen denied the authority of the Minor Prophets as well as the Deuteros? Or has a mistake been made somewhere?

It would be nice if we could examine the rest of Origen's *Commentary on the Psalms*, for clearly the passage as it stands in rather mysterious. Sadly, the original work no longer exists. There is, however, at least one way to gain insight into its contents: both contemporaries and modern critics agree that the *Prologue to the Book of Psalms* by Hilary of Poitiers (which has survived) follows Origen's *Commentary of the Psalms* "in all things." [176] What do we find in Hilary's book corresponding to the passage of Origen in question?

And this is the cause that the law of the Old Testament is divided into 22 books, that they might agree with the number of letters. These books are arranged according to the tradition of the ancients, so that five are of Moses...complete the number of twenty-two books. To some it has seemed good to add Tobias and Judith, and thus constitute 24 books according to the Greek alphabet....[177]

One does not find here a dispassionate, literal-historical investigation at the Old Testament collection. Instead, a typical Alexandrian contemplation of the mystical correspondences between numbers, letters, and sacred books is found. Hilary's primary concern was this correspondence of numbers and alphabets and not so much an accurate computation of an Old Testament catalogue. [178] Tobit and Judith are added to the list so as to produce the number of letters in the Greek alphabet. As Breen observes:

We see here [in Hilary] an excessive mysticism impelling a man to reject or admit a book for the sole purpose of completing a mystic number. This tendency had been brought into patristic thought by Origen and the Alexandrian school.[179]

Hilary's dependence on Origen's *Commentary* suggests that Origen had the same priorities in mind when he composed his list. While writing down the books and their Hebrew names, Origen seems to have accidentally skipped over the

Twelve Minor Prophets, so when he ended the compilation, he only had twenty-one names. Unable to find the omission, Origen included the Hebrew name for Maccabees in order to have twenty-two names for twenty-two letters.[180] It is difficult to believe that Origen would be so careless in providing a catalogue, until we recall that Hilary added Sirach and Wisdom to fit the Greek alphabet into the same catalogue of books. It is the mystical correspondences of alphabets, and not the strict enumeration of the Christian canon, that the great Alexandrian wished to leave his Christian readers.

The strongest proof of Origen's full acceptance of the Deuterocanon is to be found in the manner in which he employed them. He understood them to be "Divine Scriptures" containing "divine things." [181] He also saw the Deuterocanonical sections of Esther as an authentic part of the Book of Esther. [182] Origen quotes Wisdom as the word of God in Contra Celsus 3.72.[183] Origen used Wisdom to confirm and summarize Christian doctrine.[184] On numerous instances, Origen quotes Wisdom and the Protocanonical books without qualification or distinction.[185] Origen calls the Book of Sirach "Holy Scripture" [sacris Scripturis/hieron grammaton] and "the divine word" [divinum sermonem/Ho theios logos].[186] The Protestant scholar Ruess points out that the Greek description "ho theios logos" indicates, "not only the intrinsic value of the passage quoted, but ought certainly to remind us of its supernatural origin."[187] A similar phrase is applied elsewhere to both Sirach 21:18 and 1 Peter 3:15.[188] Sirach is called "divine Scripture" in Contra Celsum, 8.50 and "Scripture" in Homily 1 in the Book of Kings, 4. The formal appellation, "It is written," is applied to Sirach on numerous occasions.[189] Again, no distinction or qualification is ever given to Sirach when other books are quoted in the same context.[190] The solemn formula, "It is written," is also applied to quotes from Tobit.[191] Again, Origen makes no distinction or qualification with his quotes from Tobit.[192] Judith is presented as a noble figure worthy of Christian imitation. [193] Baruch is cited with the formula "It is written" and used without qualification.[194] For Origen, sacred history does not terminate at the time of Ezra as would be the case with the Protestant canon, but it continues down through to the time of Maccabees. In Contra Celsum, 8.46, Origen writes that there is no need to quote "all the princes and private persons of Scripture history [Scripturarum historia/kata to historias tes graphas] who fared well or ill according to their obedience to the prophets."[195] He then presents Abraham and Sarah, King Hezekiah and Isaiah, Elisha and the childless women who received him and bore a son, a general statement about the maimed man whom Jesus cured, and the Maccabees. Origen elsewhere cites Maccabees as scriptural warrant for the doctrine of Creation Ex Nihilo [God created all things from nothing].[196]

Finally, in a very important passage from Origen's *Homily on the Book of Numbers*, the Alexandrian teacher gives guidance to those who had recently entered the Church on how to read the "divine volumes". He suggests that they start with the books of Esther, Judith, Tobit, Wisdom, the Gospels, the writings of the Apostles, and the Psalms, but he warns against reading Numbers and Leviticus until later.[197] Clearly, Origen saw the Deuterocanon to be on par with the other inspired books of Scripture.

Dionysius the Great of Alexandria (190–ca. 260)

Dionysius was a convert to Christianity and disciple of Origen in Alexandria. He became the head of its Catechetical School, and in AD 247, became bishop of Alexandria. Although he was a prolific writer, only a few of his works have survived the ages. Even from these works, however, we readily demonstrate his acceptance of the Deuterocanon. For example, he quotes Tobit in *Against Germanus*, 10.[198] Dionysius also uses Wisdom 7:25 to show how fitting is John 4:24's definition that "God is Spirit."[199] Most strikingly, Dionysius introduces Sirach as "divine oracles" [L. oraculorum vocem].[200] In the same work, Dionysius quotes Sirach after a string of quotations from Psalms, as if Sirach came from the same inspired corpus.[201]

The Council of Antioch (269)

The Council of Antioch was convened to condemn the antitrinitarian heresy of Artemon as introduced by Paul of Samasota. An official letter sent to Dionysius of Rome and Maximus of Alexandria contains a quote introduced with the formal appellation "it is written" followed by what appears to quote the ninth chapter of Sirach. The Council of Antioch, if this contention is true, is the earliest known local council to officially use a Deuterocanonical book in an authoritative manner.[202]

Archelaus (d. ca. 277)

Little is known about this early father other than that he was bishop of Mesopotamia. In his debate with the heretic Manes, recorded by an unknown writer, Archelaus uses Wisdom 1:13 against the contention that death did not begin in time, but it was "unbegotten" or part of God's nature. [203] By his use of this quote, Archelaus demonstrates an

expectation that both Manes and his wider readership would accept the book of Wisdom as an authoritative source, capable of confirming doctrine.

Methodius of Tyre (d. ca. 311)

A native of Olympius in Lycia, Methodius was the bishop of Philippi. He suffered martyrdom in Greece about the year AD 311. Unfortunately, very little biographical data has survived the ages.

Methodius' use of the disputed books did not differ from those fathers who preceded him; he fully embraced the Deuterocanonical books as Scripture. Methodius quotes Sirach, Wisdom, and Proverbs in the same passage without any qualification or distinction. [204] Methodius explicitly introduces a passage from Wisdom as Scripture. [205] The Deuterocanon he uses often to confirm doctrine. In the *Banquet of the Ten Virgins*, Sirach and Wisdom are both employed as scriptural proof against the idea that polygamy ended during the time of the Prophets. [206] Wisdom is also used to show how "the Word" accuses idolaters. [207] Quotations from the same book are employed to confirm the good of creation, as well as certain matters of eschatology. [208] He uses Sirach against certain teachings of Origen. [209] The same book is elsewhere quoted with the solemn formula "It is written." [210] Methodius quotes Baruch without qualification or distinction [211] and praises Judith and Susanna as models of Christian virtue. [212] For these reasons and others, there is no controversy that Methodius accepted the Deuterocanon as Scripture in the fullest sense. [213]

Lactantius (250–326)

Known as the Christian Cicero, Lactantius produced some of the most eloquent defenses of Christianity in the early Church. Born to a pagan family in North Africa, Lactantius excelled in the discipline of rhetoric. The Emperor Diocletian himself requested that he become an official professor of rhetoric at the imperial city of Nicomedia; he converted to Christianity either shortly before or after he left this chair. When the Emperor began his great persecution of Christians in AD 303, Lactantius was financially ruined. Later, he was raised up by the Emperor Constantine, who appointed him tutor of his son Crispus. Lactantius died around the year AD 326. Because most of his works are defenses against paganism, Lactantius uses relatively few Old Testament quotations. He did, however, leave one surviving reference to the Deuteros; a quotation from Sirach which he uses, in his *Institutes*, to confirm doctrine in an authoritative manner. [214]

The Council of Nicea (313)

The first and perhaps greatest of the Ecumenical Councils, that of Nicea, was called primarily to refute the heresy of Arius,[215] and it left no official record of having attempted to settle any questions of canonicity. Cassiodorus seems to claim, however (along with the thirty-sixth canon of the later Council of Hippo) that the Niceae Fathers did take up the issue of the Christian canon;[216] and Jerome (in a much more reliable text) believes that Nicea ruled in favor of the book of Judith. Be that as it may, it seems exceedingly unlikely (as Breen notes) that so great a Council made any official decree on the subject without the action having become widely known; if it had done so, the result would have been a much more unified understanding of the canon in the East.[217] (It may be that Jerome only means the Council Fathers made use of Judith in their deliberations without incorporating their approval into any official statement).

Eusebius Pamphilus (260–341)

Eusebius was likely of a noble birth and became a disciple of Pamphilus who established the famed library in the Church of Caesarea. Eusebius later became the head of the school in Caesarea and its library. In AD 315, he was elected bishop and became deeply entangled in the Arian controversies of that era.

Eusebius' view of the Deuterocanon is difficult to determine. Most of the evidence is taken from his *Church History*, and there the author merely passes on the opinions of others. He reproduces the lists of Josephus, Melito, and Origen, but because these lists do not agree with one another (and he makes no indication of which he prefers), none can be taken to represent his own true opinion. At times, Eusebius seems to separate the Books of the Maccabees from the "Divine Scriptures," and reports some dispute over Sirach and Wisdom. In other places, he quotes Baruch and Wisdom as if they are Scripture. [218] Therefore, Eusebius' views cannot be determined with anything like certainty. [219]

Aphraates the Persian (280–345)

Aphraates is one of the oldest Syrian fathers. There is no solid biographical information available and only a single

work of his has survived the ages.

In *Demonstrations*, 5.19, Aphraates refers to the martyrdoms of the Maccabees,[220] and later in the same work, quotes Sirach 29:17.[221] He does not segregate these quotations from those taken from the Protocanon and uses them without qualification or distinction. Aphraates assumes throughout that his readers will be familiar with Deuterocanonical texts and makes no apology for using them.

Alexander of Alexandria

Alexander of Alexandria was bishop of that city at the time (ca. AD 312) when Arius first began his agitations concerning the nature of the Christ. Alexander acted slowly but firmly against his unruly presbyter, yet his countering statements on the great subject were careless and imprecise, leaving him open to Arian charges of Modalism. Alexander thus left matters at Alexandria worse than he found them. It was letters from this bishop Alexander to Constantine which convinced the Emperor to convene the great Council of Nicea and settle the matter of Arianism (or so he thought) once and for all.

In one of his surviving works, Alexander makes an important use of the book of Sirach. He actually sandwiches a quote from 1 Corinthians between two different quotes from that Deuterocanonical work:

Therefore, I do not think men ought to be considered pious who presume to investigate this subject, in disobedience to the injunction, 'Seek not what is too difficult for thee, neither enquire into what is too high for thee.' For if the knowledge of many other things incomparably inferior is beyond the capacity of the human mind, and cannot therefore be attained, as has been said by Paul, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared far them that lave Him,' and as God also said to Abraham, that the stars could not be numbered by him; and it is likewise said, 'Who shall number the grains of sand by the seashore, or the drops of rain?'[222]

As we can clearly deduce from in this fragment, Alexander saw no distinction in status between Sirach and 1 Corinthians; and Sirach's "injunction" is plainly being used to confirm an important doctrine of the Church, that of God's incomprehensibility.

Chapter 3 When Contents Became Canon

What is a canon? What does 'canon' mean today? Up until this point in our survey, we have refrained from using the term "canon" or "canonical" (except to deny that such a thing existed in the earliest centuries). We have done this because the term was not used prior to the mid-fourth century—the point which we have now reached in this brief historical survey.

The word 'canon' comes from the Greek, a term originally referring to a 'reed' or measuring stick. A canon is used to measure things or, if you will, provides a rule by which people must abide. The word is used twice in the New Testament and by the early fathers in a generic sense, like the 'canon of the faith' or the 'canon of doctrine' or the 'canon of tradition,' but it was not applied to the contents of Scripture until the period now under consideration.

Today, the 'canon of Scripture' refers to the Church's authoritative list of inspired books. All canonical books are inspired, and all inspired books are canonical.[223] Any book found outside the canon is apocrypha, i.e. merely human writings having someone other than God as their primary author. The earliest known instance of the term *canon* being applied to the sacred text occurs in the writings of Athanasius of Alexandria, who lived from AD 296–373.[224] Protestant apologists often appeal to Athanasius' *Thirty-ninth Festal Letter* as a proof that this venerable father officially accepted only the restrictive Protestant canon.

Athanasius (295–373)

Athanasius of Alexandria succeeded Alexander as bishop of that city. His bishopric there lasted forty tumultuous years, during which he was four times deposed and exiled from his See by Arian opponents. Athanasius is best known in Church history for his staunch and heroic defense of the full Divinity of Christ against the overwhelming tide of heresy that threatened to engulf the world during those decades.

It was the custom in ancient Alexandria that a letter from the bishop be circulated throughout the churches of Egypt to help the faithful better prepare for the Easter Season. One of these, the *Thirty-ninth Festal Letter* (written by Athanasius on January 7, 367), addressed what had become a nagging concern at that time. It seems that a spate of suspicious books had been circulating lately among the churches, a state of affairs in which (according to the letter) some "which are called Apocrypha" had been mixed together "with the divinely inspired Scripture which we have received upon certain testimony as the Fathers handed down to us." Athanasius wished to separate undoubted Scripture from the apocrypha. The *Thirty-ninth Festal Letter* reads:

The books of the Old Testament are in number twenty-two; for so many, as I have heard, are the elements (of speech) with the Hebrews. In this order [lists all the books of the Protestant canon adding Baruch and the Epistle of Jeremiah and omitting the Book of Esther] thus far the books of the Old Testament.

Athanasius continues by enumerating the books of the New Testament. At the end of this list, the bishop concludes thusly:

These are the fountains of salvation, so that who thirsts may be filled by their discourses; in these alone, the Christian doctrine is taught. Let no one add to them or take anything from them...But for greater accuracy, I deem it necessary to add this also, that there are, forsooth, other books besides these, which, indeed, are not placed in the Canon, but which the Fathers decreed should be read to those who have lately come into the fold, and seek to be catechized, and who study to learn the Christian doctrine. These are The Wisdom of Solomon and the Wisdom of Sirach (Ecclesiasticus), Esther, Judith, Tobias, the so-called Doctrine of the Apostles, and Pastor. Therefore, which the former are in the Canon, and these latter are read, there is no mention of the Apocrypha, which are the figment of heretics who arbitrarily write books, to which they assign dates, that by the specious semblance of antiquity they may find occasion to deceive the simple.[225]

Protestant apologists focus on the fact that twenty-two books are described as having been *canonized*; making up, as they would argue, an exhaustive list since Athanasius seems to insist that "In these [books] *alone*, the Christian doctrine is taught." The great fourth century champion, therefore, has been shown to have accepted the Protestant canon, and consigned everything outside that canon to the category of human apocrypha. This argument errs on a number of points.

Most obviously, the books Athanasius listed as "canonical" do not correspond to the Protestant canon; he places the

book of Baruch and the letter of Jeremiah among the "canon," but deliberately omits the book of Esther from that list and places it among those that are read. This canon, in fact, is unique to Athanasius himself; no other writer uses it and all other Christian canons, then and now, differ from it. Secondly, a careful reading shows that Athanasius is not using the word "canon" in exactly the way a modern reader would expect. Yes, he states that Christian doctrine is taught by the canonized books alone, but he would seem to undercut that statement by confessing that his canonical list is in itself not completely accurate, that it is also necessary to add others to the list. These "necessary" books are not called canonical, but "they are read" [226] and they can be used to teach Christian doctrine, especially to recent converts. [227] The use of the word "apocrypha" on the other hand, Athanasius confines to works heretical, arbitrary, specious, and deceptive:

Therefore, which the former are in the Canon, and these latter are read, there is no mention of the Apocrypha, which are the figment of heretics who arbitrarily write books, to which they assign dates, that by the specious semblance of antiquity they may find occasion to deceive the simple.

According to this definition then, the Deuteros cannot be considered (as they are by today's Protestants) "apocrypha." Athanasius is using the terms differently. For Christians today, there are only two categories of writings: inspired, canonical Scripture and uninspired apocrypha; yet for Athanasius, there were *three* categories: "canonical" Scripture, the Scripture "that is read," and the uninspired Apocrypha.

How can we be sure that Athanasius accepted the Deuterocanon as inspired Scripture? To begin with, we have seen in our survey that, with the exception of Julius Africanus, all Christians who used the Deuterocanonical books did so in a manner commensurate with sacred Scripture. If this second category were to be considered a denial of their inspiration, Athanasius would be guilty of a wide departure from the common and ancient Christian usage—something even his many enemies never accused him of. Such an opinion would also have signaled a major break from the practice of his predecessor, Alexander of Alexandria, who clearly accepted the Deuterocanon. This, too, would have been pounced upon by the enemies of Athanasius and thus thoroughly documented in the pages of the Arian controversy.

Yet the best proof that Athanasius' accepted the Deuterocanonical books is the way in which he uses them. Athanasius quotes both Baruch and Susanna right alongside passages from Isaiah, Psalms, Romans, and Hebrews; he makes no distinction or qualification between them. [228] Wisdom also is used as an authentic portion of sacred Scripture; as, for instance, when Athanasius writes this:

But of these and such like inventions of idolatrous madness, Scripture taught us beforehand long ago, when it said, 'The devising of idols was the beginning of fornication, and the invention of them, the corruption of life...' [Ws 14:12].[229]

and later in the same work:

For since they were endeavouring to invest with what Scripture calls the incommunicable name and honour of God them that are no gods but mortal men, and since this venture of theirs was great and impious, for this reason even against their will they were forced by truth to set forth the passions of these persons, so that their passions recorded in the writings concerning them might be in evidence for all posterity as a proof that they were no gods. [230]

This reference to the "incommunicable name" comes from Wisdom 14:21:

And this was the occasion of deceiving human life: for men serving either their affection, or their kings, gave the incommunicable name to stones and wood.[231]

Athanasius quotes another passage from Wisdom as constituting the teachings of Christ, the Word of God.[232] He undoubtedly uses it to confirm doctrine.[233] In another argument against Arians, he calls both the Protocanonical Proverbs and the Deuterocanonical Wisdom "holy Scripture" [sacris litteris/tais hagiais graphais].[234] He states plainly that a passage from the Book of Wisdom was authored by the "Wisdom of God."[235] Athanasius also quotes the book of Sirach without distinction or qualification, in the midst of several other scriptural quotations.[236] Even a letter written to Athanasius, by an Alexandrian Synod consisting of bishops from Egypt, Thebais, Libya, and Pentapolis, uses Sirach without any qualifying remarks or segregation.[237] Athanasius calls the Book of Judith Scripture.[238] Tobit is cited right along with several Protocanonical quotations[239] and even introduced with the solemn formula "it is written."[240] Athanasius also uses the Book of Maccabees in his writings.[241]

How can books "that are read" be excluded from the canon, but still be considered Scripture? The practice of ancient

Judaism provides the key. For the Jews, there were only sacred and secular writings, which were called "those that defile the hands" respectively. If a book was sacred, it would defile the hands of the person who reads it at the synagogue requiring that person to ritually wash their hands. Secular writings did not require hand washing and were not read at the synagogue. The early Christians inherited this legacy, minus the ritual washings. [242] There was always a special station in the liturgy for the reading of sacred Scripture. [243] Athanasius' Thirty-ninth Festal Letter advises the churches of Alexandria which books are to be accepted based on liturgical usage. For Athanasius, the canonical books were those that were read as Scripture both in the synagogue and in the Christian Church. The "books that were read" were Scripture that was read only in the Christian Church. [244] The Apocrypha were those writings that were not read either in the Christian Church or in the synagogue. It is only with a knowledge of this vital background information that Athanasius' confusing statements on this topic can be truly understood.

The Council of Sardica (ca. 342)

In 342 or 343, Pope Julius requested the Emperor Constans to convene a local council, the Council of Sardica, to help clear up new difficulties caused by the ongoing Arian heresy. The Council met in Sofia in Bulgaria. Ninety bishops from the West and about eighty bishops from the East attended this local council, with bishops representing some forty-eight provinces of the Empire. This Council formally employs a quote from the Book of Wisdom in its decrees:

We cannot deny that he was begotten; but we say that he was begotten before all things, which are called visible and invisible; and that he is the creator and artificer of archangels and angels, and of the world, and of the human species. It is written, 'Wisdom which made all things has taught me;' and again, 'All things were made by him.' [245]

Clearly, these council fathers understood Wisdom to be authoritative Scripture, capable of confirming doctrine. [246] It ought to be noted that a quotation does not constitute an official declaration of a book's inspiration or canonicity, but in this case it does speak strongly in favor of a very wide acceptance of Wisdom by the early Christian Church.

Cyril of Jerusalem (315–386)

Cyril was ordained a priest by Maximus in Jerusalem, whom he succeeded as bishop through the appointment of Acacius, who was an Arian and metropolitan of Caesarea. Like Athanasius' church, the church in Cyril's area was wracked by the Arian controversy. Although Cyril always held to the orthodox Faith, his reign as bishop was a stormy one.

Like Athanasius, Cyril of Jerusalem, had a problem with apocrypha in his district, and he composed a list much like that of Athanasius.[247] Lecture 4:33,35-36 reads:

...Learn also diligently, and from the Church, what are the books of the Old Testament, and what those of the New. And, pray, read none of the apocryphal writings: for why dost thou, who knowest not those which are acknowledged among all, trouble thyself in vain about those which are disputed? Read the Divine Scriptures, the twenty-two books of the Old Testament, these that have been translated by the Seventy-two Interpreters... Of these read the two and twenty books, but have nothing to do with the apocryphal writings. Study earnestly these only which we read openly in the Church. Far wiser and more pious than thyself were the Apostles, and the bishops of old time, the presidents of the Church who handed down these books. Being therefore a child of the Church, trench thou not upon its statutes. And of the Old Testament, as we have said, study the two and twenty books, which, if thou art desirous of learning, strive to remember by name, as I recite them. For of the Law the books of Moses are the first five, Genesis, Exodus, Leviticus, Numbers, Deuteronomy. And next, Joshua the son of Nave , and the book of Judges, including Ruth, counted as seventh. And of the other historical books, the first and second books of the Kings are among the Hebrews one book; also the third and fourth one book. And in like manner, the first and second of Chronicles are with them one book; and the first and second of Esdras are counted one. Esther is the twelfth book; and these are the Historical writings. But those which are written in verses are five, Job, and the book of Psalms, and Proverbs, and Ecclesiastes, and the Song of Songs, which is the seventeenth book. And after these come the five Prophetic books: of the Twelve Prophets one book, of Isaiah one, of Jeremiah one, including Baruch and Lamentations and the Epistle; then Ezekiel, and the Book of Daniel, the twenty-second of the Old Testament.

Then of the New Testament [the books of the New Testament are listed]. But let all the rest be put aside in a secondary rank. And whatever books are not read in Churches, these read not even by thyself, as thou hast heard me say. Thus much of these subjects.[248]

Once again, a careful reading shows that Cyril, like Athanasius, is actually dividing religious literature into three categories, not two. In addition to the twenty-two books (including Baruch and the Epistle of Jeremiah), Cyril mentions two other categories:

But let all the rest be put aside in a secondary rank [en deuterw]. And whatever books are not read in Churches, these read not even by thyself, as thou hast heard me say. [249]

Here we see that Cyril's three classes are: (1) The twenty-two books, (2) others, of a secondary rank (those en deuterw), which are, notice, still read openly in the churches, and (3) apocryphal books, which are not to be read at all, not even privately.[250] We know for certain that Cyril did not consider the Deuteros to be among this third class because he uses them extensively in his Catechetical Lectures. In these famous lectures to catechumens, Cyril cites Baruch as coming from the Prophet.[251] Wisdom is likewise used for doctrinal instruction.[252] It is also elsewhere quoted without distinction or qualification.[253] Sirach is used in a similar manner.[254] The Deuterocanonical sections of Daniel are considered authentic portions of Protocanonical Daniel and occasionally cited with the solemn introduction, "It is written."[255]

It is true that Cyril does not use the Deuterocanon with the same force and frequency as Athanasius; he may therefore have possibly held them in a lower rank. Nevertheless, he manifestly did not consider them apocrypha. It is likely then that Cyril follows Athanasius in holding the Deuterocanon as a subset of inspired Scriptures.

The Council of Laodicea (343/381)

The local council of Laodicea took place in Pacatian of Phrygia sometime in the latter half of the fourth century. It is not known how many bishops attended this council. Laodicea issued no doctrinal decrees; it only passed disciplinary canons. This district, too, was plagued, apparently, by apocrypha which had crept into the usage of certain churches. The Fifty-ninth canon of Laodicea dealt with this problem:

Canon 59

That psalms of private origin are not to be read in the church, nor uncanonical books, but only the canonical books of the Old and New Testaments.

Anti-Catholics sometimes assert that Athanasius and Cyril rejected disputed books by saying that they were *merely* to be read. This mistake is perhaps rooted in the fact that most anti-Catholic churches are non-liturgical—quite unlike both the synagogue and the early Church. Liturgical believers know that a solemn, public reading, taking place as a ritual part of divine worship, is the strongest possible affirmation that the text being read is considered sacred and is *not* an example of mere secular writing. [256] Laodicea's *Fifty-ninth Canon* reinforced the dividing line between sacred and profane books by forbidding the reading of uncanonical literature in the churches. Which books did this council consider canonical? The *Sixtieth Canon* reads:

These are all the books of the Old Testament appointed to read: Genesis of the world, Exodus from Egypt... Jeremiah and Baruch, the Lamentation and the Epistle... and these are the books of the New Testament: Four Gospels according to Matthew, Mark, Luke and John; The Acts of the Apostles; Seven Catholic Epistles—one of James, two of Peter, three of John, one of Jude; Fourteen Epistles of Paul...[257]

This Sixtieth Canon has some affinity with Athanasius' list, in that it includes Baruch and the Epistle of Jeremiah, but differs by including Esther. [258] It also differs from Cyril, Athanasius, and Origen in that it omits any mention of the Deuterocanon. [259] These oddities only serve to highlight the fact that this canon may very well be spurious; scholars have long noted that this Sixtieth Canon is missing in an important Greek manuscript and in two early Syriac versions; also in one of two later Latin manuscripts. The consensus from Catholic and Protestant scholars alike is that this canon is not genuine, but likely represents a gloss that was incorporated into the text at later date. [260] Furthermore, even if it could be proved to represent the authentic view of the council, this Sixtieth Canon would have been a disciplinary measure not a doctrinal one. That is, it sought to legislate the practice of the Church (discipline) and not the teaching of the Church (doctrine). [261] This measure may have been a temporary restriction on which books could be used in the liturgy, and may not have reflected the common practice during other periods when circumstances were different. After the apocrypha problem had subsided, the disciplinary canon could be rescinded. The deliberations of this council have been lost and it is impossible to know if these restrictions in the Fifty-ninth canon and/or the sixtieth canon were to be temporary or permanent or if they were intended to be enforced locally or universally.

Hilary of Poitiers (315-ca. 367)

Born into a wealthy pagan family in Gaul, Hilary was well educated and later in life, along with his wife and children, converted to Christianity. Around AD 350, he was elected Bishop of Poitiers, where he became famous as a valiant defender of orthodoxy against the Arian heresy. The Arian metropolitan sent Hilary into exile in Phrygia for his beliefs. In Phrygia, Hilary proved too much to handle for the Arians in the East so he was sent back to Gaul where he was received as a hero. Hilary died around the year AD 368.

We have already visited Hilary's *Prologue on the Psalms*, in which he enumerated the twenty-two books of the Old Testament, adding: "To some it has seemed good to add Tobias and Judith, and thus constitute twenty-four books according to the Greek alphabet...."[262] Outside of this eccentric Alexandrian computation of the canon, Hilary's Deuterocanonical usage reveals that he accepted all of the books in question as inspired Scripture.[263] Baruch, he uses as an authentic part of Jeremiah.[264] Wisdom, Hilary refers to as the words of a Prophet,[265] and quotes it side by side with the Protocanonical books without distinction or qualification.[266] Sirach is likewise used without qualification or distinction.[267] Judith is quoted as Scripture.[268] Tobit is used without any qualification.[269] The Deuterocanonical sections of Daniel are used in a manner indistinguishable from the Protocanonical books and sections.[270] In his work, *On the Trinity*, Hilary writes:

Since, therefore, the words of the Apostle, One God the Father, from Whom are all things, and one Jesus Christ, our Lord, through Whom are all things, form an accurate and complete confession concerning God, let us see what Moses has to say of the beginning of the world. His words are, 'And God said, Let there be a firmament in the midst of the water, and let it divide the water from the water. And it was so, and God made the firmament and God divided the water through the midst. Here, then, you have the God from Whom, and the God through Whom.' If you deny it, you must tell us through whom it was that God's work in creation was done, or else point for your explanation to an obedience in things yet uncreated, which, when God said Let there be a firmament, impelled the firmament to establish itself. Such suggestions are inconsistent with the clear sense of Scripture. 'For all things', as the Prophet says, 'were made out of nothing;' it was no transformation of existing things, but the creation into a perfect form of the non-existent.[271]

Here Hilary quotes 2 Maccabees 7:28 as the words of a prophet quoted from Scripture! Hilary sees 2 Maccabees as capable of confirming Christian doctrine. He elsewhere quotes from the Maccabees without qualification or distinction.[272]

Basil the Great (329–379)

Basil was born into a distinguished Christian home. Along with Gregory of Nyssa and Gregory of Nazianzus, he is counted as one of the three Cappadocian Fathers. Excelling in studies, Basil traveled to Caesarea, Constantinople, and Athens. In Caesarea, he met and became close friends with Gregory of Nazianzus. In AD 370, Basil became bishop of the See of Caesarea, where he won renown for his teaching and administration.

Basil quotes the Book of Judith in his treatise, *On the Holy Spirit*.[273] He follows this quote with quotations from the Gospel of John without any distinction or qualification. Basil holds up the mother of the seven Maccabean martyrs as an example for Christians.[274] Basil elsewhere quotes from Wisdom, Baruch, and the Deuterocanonical portions of Daniel, always in a manner indistinguishable from the rest of Scripture.[275]

Gregory of Nazianzus (330–374)

Another one of the Cappadocian fathers is Gregory of Nazianzus. The quieter counterpart of Basil the Great, Gregory was born in Asia Minor in or around the year AD 325. Gregory's father had been a member of a heretical sect but converted to orthodox Christianity and was later ordained a priest. While at the famed school of Caesarea, Gregory met Basil who became his life long friend. He traveled to Palestine and completed his studies in Alexandria (where Athanasius was then bishop) and Athens. Gregory became bishop in Nazian and was later invited to be bishop of Constantinople, but internal bickering prevented him from accepting the position/post. Gregory retired and died in seclusion in the year AD 374.

Gregory uses the Deuterocanon as Scripture. He quotes Baruch 3:35-37 to counter his opponent's position concerning the doctrine of the Trinity.[276] Wisdom is used as a definition from Solomon.[277] Wisdom is frequently quoted among other texts without qualification or distinction and is often used to confirm doctrine.[278] The

Deuterocanonical sections of Daniel are used as an authentic part of Daniel.[279] Sirach is also cited in an authoritative manner.[280] Gregory uses Sirach to expound on the Commandment "Honor your father and your mother."[281] Elsewhere, Sirach, and Proverbs are quoted without qualification in order to demonstrate that the Holy Spirit is not a created being.[282] A passage in Judith is introduced as having been taken from Scripture.[283]

In Orations 43.70, Gregory recounts numerous examples drawn from sacred history:

Come then, there have been many men of old days illustrious for piety, as lawgivers, generals, prophets, teachers, and men brave to the shedding of blood. Let us compare our prelate with them, and thus recognize his merit. [284]

He continues by expounding with the examples of Adam, Enos, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Job, Moses, Aaron, Joshua, the Judges, Samuel, David, Solomon, Elijah, and the seven Maccabean martyrs. In chapter 75, with examples taken from the New Testament, Gregory's panorama covers the whole of biblical history, beginning with Genesis and continuing through the New Testament. The inclusion of the Maccabees in this context strongly suggests that Gregory's Old Testament included the Deuterocanon; because otherwise it would have terminated at the time of Artaxerxes and skipped to the time of Christ.

This usage seems to be contradicted by a poem written by Gregory that reads:

These are all twelve of the historical books, Of the most ancient Hebrew wisdom: First there is Genesis...The poetic books are five: Job being first...And five prophetic, likewise inspired...There are the twelve written in one book...All these are one. The second is Isaiah, Then Ezekiel, and Daniel's gift, I reckon, therefore, twenty-two old books, Now count also those of the new mystery...[285]

It is important to note not only what Gregory says in this passage but also what he *does not* say. Gregory does not relegate the Deuterocanon to the apocrypha as Protestants do today. He omits them only from the "most ancient Hebrew wisdom" contained in the twenty-two books. The apocrypha is not mentioned. There is also no indication in his other works that he ever rejected or even disparaged the Deuterocanon. On the contrary, he uses them to confirm doctrine and treats them in a manner commensurate with inspired Scripture. Granting that Gregory is not self-contradictory in his views on the canon, his list ought to be understood as descriptive and not exhaustive. Like Athanasius and Cyril of Jerusalem, it is likely that he held a three-fold division of sacred Scripture. [286] If Gregory did deny the Deuterocanon in the passage, then he would have acted hypocritically by using the Deuterocanon as Scripture against opponents and Christians while personally holding that they are not worthy of such use because they are mere human writings.

Amphilochius of Iconium (ca. 339–394)

Amphilochius is not counted as one of the three great Cappodocian Fathers, but he was an integral member of their company. In AD 374, Amphilochius became bishop of the See of Iconium. He was known for his learning and for his close friendship with Basil. The majority of his works are lost, and the few that have survived are in fragments. One work (long considered the writing of Gregory of Nazianzus but now attributed to Amphilochius) is called the *Iambics to Seleucus*. The *Iambics* lists the books of the Protestant Old Testament canon (including Esther) in verse and the New Testament canon, although it states that some considered the Book of Revelation spurious. Amphilochius states: "Here then most certainly you have the Canon of the divinely inspired Scriptures." [287] However, the *Iambics* do not exclude the Deuterocanon entirely. As Breen notes, later in the same poem, Amphilochius places the Deuterocanon in an intermediate place between inspired and non-inspired writings. [288] If Breen is correct, Amphilochius held an erroneous understanding of inspiration because God either *is* or *is not* the primary author of a given writing; there is no middle ground. We have in Amphilochius a three-fold division of religious literature (e.g. Canonical, Intermediate [those that are read], and Spurious [apocrypha]) similar to that of Athanasius and Cyril, only the second category is of inferior substance to the canonical and superior in substance to mere apocryphal or spurious writings.

Damasus I, Pope (366–384) and The Council of Rome (382)

Around the year AD 382, a list of canonical Scriptures was compiled that contained the Deuterocanon. This list is identical to the canon held by Catholics[289] and is found in a work called *The Decree of [Pope] Damasus*. Some believe this *Decree* is a papal pronouncement, while others contend that it was part of a Decree from the local council of Rome that was held in the same year. It is impossible to prove or disprove either of these propositions. The *Decree* reads:

Likewise, it has been said: Now indeed we must treat of the divine Scriptures, what the universal Catholic Church

accepts and what she ought to shun. The order of the Old Testament begins here: Genesis, one book; Exodus, one book; Leviticus, one book; Numbers, one book; Deuteronomy, one book; Joshua [Son of] Nave, one book; Judges, one book; Ruth, one book; Kings, four books [i.e., 1 and 2 Samuel and 1 and 2 Kings]; Paralipomenon [Chronicles], two books; Psalms, one book; Solomon, three books: Proverbs, one book; Ecclesiastes, one book; Canticle of Canticles, one book; likewise Wisdom, one book; Ecclesiasticus [Sir], one book. Likewise is the order of the Prophets: Isaias one book, Jeremias one book...lamentations, Ezechiel one book, Daniel one book,

Osee...Nahum...Habacuc...Sophonias...Aggeus...Zacharias...Malachias.... Likewise the order of the historical [books]: Job, one book; Tobit, one book; Esdras, two books; Esther, one book; Judith, one book; Maccabees, two books.[290]

If *The Decree of [Pope] Damasus* is truly the product of the Council of Rome, then it would represent the first list of Scripture officially promulgated by such a council. [291] The Anglican scholar, H.H. Howorth notes:

This pronouncement, as we have seen, does not profess to enunciate any new views on the matter, but merely to declare what the Universal Church accepted as Divine Scripture...[292]

Epiphanius (310–403)

During his youth, Epiphanius joined a monastery in Egypt and later returned to Palestine, where he founded his own monastery. In AD 367, he became bishop of Constantia or Salamis on the Island of Cyprus where he reigned as bishop until his death. He traveled frequently to other countries in order to combat heresy, especially that heresy of Origenism, which, no doubt, won him the admiration of Jerome. [293] Epiphanius' works are fraught with confusion and inconsistency. He attempts to cram his voluminous learning into tightly wound treatises that are often confused and confusing.

His canon of the Old Testament is a good example of this confusion. Epiphanius undoubtedly held the twenty-two books of the Hebrew canon to be inspired Scripture, but his thoughts about the Deuterocanon (particularly Sirach and Wisdom) are inconsistent, ranging from "doubtful, but useful" to "divine and authoritative Scripture."

Protestants frequently list Epiphanius as one who rejected the Deuterocanon because he compiled three canonical lists that more or less reflect the Protestant canon. Such apologists often ignore the fact that these lists do not agree with one another—in content or in order. Sometimes the Book of Baruch and the letter to Jeremiah are included, but at other times, they are omitted. One such list includes Sirach and Wisdom as part of the "holy books" [sacrosanct volumina/hierai biblioi], but other lists exclude them.[294] These apologists would also omit a partial list given in *Adversus Haereses*, 76.5 where Epiphanius writes:

For if thou were begotten of the Holy Ghost, and taught by the Apostles and Prophets, this should you do: Examine all the sacred codices from Genesis to the times of Esther, which are twenty-seven books of the Old Testament, and are enumerated as twenty-two; then the four Holy Gospel... the Books of Wisdom, that of Solomon, and of the Son of Sirach, and in fine all the books of Scripture [Gk. divine writings].[295]

Not all of Epiphanius' lists are based upon the soundest reasoning. For example, those found in his *On Weights and Measures* computes the list of Scripture on the basis of an ecstatic contemplation of the significance of the number twenty-two. According to Epiphanius, there were twenty-two works of God in the six days of Creation, twenty-two generations between Adam and Jacob, twenty-two letters of the Hebrew alphabet, and twenty-two books in the Old Testament.[296]

Epiphanius' usage of the Deuterocanon speaks much more clearly than any such flight of fancy. He cites the book of Sirach numerous times and calls it Scripture. [297] Usually such quotes are without qualification. [298] Elsewhere, Epiphanius quotes the book of Wisdom, calling it Scripture as well [299] and affirming that the teaching cited has come from the mouth of the Holy Spirit [300] Wisdom is also quoted amongst other Protocanonical texts, again without qualification. [301] Epiphanius cites Maccabees with the solemn formula, "It is written." [302] He uses the same formula for the Deuterocanonical sections of Daniel. [303] Baruch, in addition to being included in his "canonical" lists, is cited as coming from the divine Scriptures. [304] Baruch is also quoted without any distinction or qualification. [305]

Epiphanius' view on the Old Testament canon is far from clear. His comments concerning the Deuterocanonical books are mixed and conflicting. His sojourn in Palestine no doubt put him in contact with the rabbis' view on the canon. If he had any doubts concerning Wisdom and Sirach, they did not prevent him from using them in a scriptural manner. Epiphanius' conflicting canons serve only to confuse, rather than clarify, what he actually believed the Deuterocanon to

be.

Theodore of Mopsuestia (ca. 350–428)

Theodore became a monk early at the age of eighteen, later drifted out of and back into the contemplative life more than once. This inconstancy and his impetuous character, along with a propensity for an overly literalistic reading of Scripture, eventually led him into theological error. He is perhaps best known for his espousal of the Nestorian heresy. Theodore's writings eventually suffered condemnation at the Second Council of Constantinople in 533.

The canon of Scripture also suffered under his hand. Theodore rejected the Letter of James in the New Testament; and in the Old, appears to have discarded the books of Job, Song of Songs, and Chronicles, along with the Deuterocanon.[306]

Theodore's canon is just that—Theodore's canon. Like Julius Africanus, it represents the outworking of his own research and reflects his own private opinion, not that of his contemporaries. As such, it offers us little more than an historical curiosity. If there is anything useful at all to be gleaned from it, Theodore's canon shows that, in some quarters of the church in Syria, there may possibly have been confusion about the canon in both the Protocanonical and Deuterocanonical sections of the Old and New Testaments.

John Chrysostom (347–407)

Born in Antioch, Chrysostom was one of two children of a high-ranking officer in the Syrian army. About the year AD 367, Chrysostom underwent a spiritual conversion, and through his Bishop Meletius, he studied Scripture and was eventually baptized. He was ordained a priest and became renowned for his sermons, hence, receiving the surname Chrysostom ("golden-mouthed"). In AD 397, John Chrysostom was consecrated bishop of Constantinople.

Few contest Chrysostom's acceptance of the Deuterocanon as Scripture. He uses Tobit in his work *Concerning Statues*.[307] Baruch is quoted as an authentic portion of Jeremiah.[308] The Deuterocanonical sections of Daniel are included among a series of quotes from Scripture, without qualification.[309] Wisdom is quoted as divine Scripture.[310] Although this prominent Father cannot be shown to have used the other disputed books, he likely accepted them as Scripture along with the rest.

Ambrose of Milan (ca. 340–397)

Born of a Roman Christian family, Ambrose became bishop of Milan in AD 374. He mastered the Greek language and was an assiduous student of Scripture and the writings of the Fathers, particularly Origen and Basil. Ambrose combated and extinguished the Arian heresy in his diocese and defeated a short-lived pagan uprising in AD 391. Ambrose's godliness and humility made a tremendous impact on Augustine of Hippo.

Ambrose's acceptance of the Deuterocanon as Scripture is uncontested; his surviving works leave no serious doubt on the subject. For example, Ambrose uses Baruch as an authentic part of Jeremiah.[311] Tobit is held up as a model of virtue[312] and is used as a prophetic book.[313] Judith, Jephthah, Isaac, Moses, and Elisha are all held up as Christian models.[314] Ambrose draws parallels between Judith and Rahab as if they both came from the same sacred text.[315] Wisdom is quoted as Scripture[316] and is said to contain the words of the Lord.[317] Moreover, Wisdom is quoted with the solemn formula, "It is written."[318] Sirach is called Scripture.[319] The Maccabees are used as examples of godly courage.[320] Second Maccabees is also quoted with the solemn formula, "It is written." In an interesting passage, Ambrose places the words of 1 Maccabees on the lips of a Saint.[321] The Deuterocanonical Daniel is also quoted as an authentic part of that prophetic book.[322]

Mommsen Catalogue (Cheltenham) (ca. 350–359)

In 1885, Theodor Mommsen discovered a manuscript which contained a list of Scripture. The manuscript was then housed among the Phillipps Collection at Chelthenham; therefore, it is sometimes referred to as the "Cheltenham List." The author is unknown and the manuscript was probably composed in North Africa during the middle of the fourth century. The list contains the following Old Testament books: Genesis, Exodus, Numbers, Leviticus, Deuteronomy, Joshua, Judges, Ruth, 1-4 Kings, [323] 1-2 Chronicles, Solomon, Job, Tobit, Esther, Judith, Psalms, Isaiah, Jeremiah, Daniel, Ezekiel, Twelve Minor Prophets, 1-2 Maccabees.

Ellis believes that "Solomon" in this list is a reference to the books of Wisdom and Sirach. [324] If Baruch is included with the Book of Jeremiah (inclusion was a common practice), then the Cheltenham list reflects the same contents as

that of the councils of Carthage and Hippo.

Rufinus of Aquileia (345-410)

Born in Concordia in Italy, Rufinus studied in the town of Aquileia, known for its institutions of higher learning. It was at Aquileia that Rufinus met Jerome and where they formed a strong friendship. When Jerome left Aquileia, Rufinus traveled to Egypt where he learned Greek and then to Palestine where he built a monastery on Mount Olivet. For a time, both Jerome and Rufinus embraced the teaching of Origen of Alexandria. However, after some of Origen's less-than-orthodox ideas came under attack, Jerome abandoned and turned on his former master, but Rufinus remained faithful. Sadly, the two former friends became bitter enemies.

Protestant apologists often enlist Rufinus as a Father who "rejected" the Deuterocanon. They appeal to a list that he gives in his *Symbols of the Apostles*, which reads:

This then is the Holy Ghost, who in the Old Testament inspired the Law and the Prophets, in the New the Gospels and the Epistles. Whence also the Apostle says, 'All Scripture given by inspiration of God is profitable for instruction.' And therefore it seems proper in this place to enumerate, as we have learnt from the tradition of the Fathers, the books of the New and of the Old Testament, which, according to the tradition of our forefathers, are believed to have been inspired by the Holy Ghost, and have been handed down to the Churches of Christ.... Of the Old Testament, therefore, first of all there have been handed down five books of Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy...and Esther.... These comprise the books of the Old Testament.... These are the books which the Fathers have comprised within the Canon, and from which they would have us deduce the proofs of our faith. But it should be known that there are also other books which our fathers call not 'Canonical' but 'Ecclesiastical:' that is to say, Wisdom, called the Wisdom of Solomon, and another Wisdom, called the Wisdom of the Son of Syrach, which last-mentioned the Latins called by the general title Ecclesiasticus, designating not the author of the book, but the character of the writing. To the same class belong the Book of Tobit, and the Book of Judith, and the Books of the Maccabees... all of which they would have read in the Churches, but not appealed to for the confirmation of doctrine. The other writings they have named "Apocrypha." These they would not have read in the Churches. These are the traditions which the Fathers have handed down to us, which, as I said, I have thought it opportune to set forth in this place, for the instruction of those who are being taught the first elements of the Church and of the Faith, that they may know from what fountains of the Word of God their draughts must be taken.[325]

Despite the claims of some, Rufinus does not reject the Deuterocanon, nor does he classify them as apocrypha. Like Athanasius and Cyril, rather, Rufinus appears to hold a three-fold division of religious literature, wherein the Deuteros make up a less-ancient, yet still liturgically valid subdivision of the Old Testament. The nature of this subdivision can be better discerned today if we examine the way in which Rufinus himself used the Deuteros. He speaks of Baruch, for example, as the words of the Prophet Jeremiah. [326] He from quotes Sirach, calling the book both Scripture and "sacred Scripture." [327] Wisdom is said to contain a prediction made by a prophet. [328] Moreover, Rufinus argues in his *Apology Against Jerome* that the rejection of the disputed portions of Daniel was tantamount to cutting them out of sacred Scripture. [329] He writes:

In all this abundance of learned men, has there been one who has dared to make havoc of the divine record [Instrumentum divinum] handed down to the Churches by the Apostles and the deposit of the Holy Spirit [depositum Sancti Spiritus]? For what can we call it but havoc, when some parts of it are transformed, and this is called the correction of an error? For instance, the whole of the history of Susanna, which gave a lesson of chastity to the churches of God, has by him been cut out, thrown aside and dismissed. The hymn of the three children, which is regularly sung on festivals in the Church of God, he has wholly erased from the place where it stood. But why should I enumerate these cases one by one, when their number cannot be estimated?[330]

Notice that Rufinus explicitly *denies* the Protestant contention that removing the disputed parts of Daniel would represent 'the correction of an error.' On the contrary, he unequivocally affirms that those Deuterocanonical parts are part of the 'deposit of the Holy Spirit,' found in the 'divine record' and handed down to the Church by the apostles.[331] Rufinus, in other words, considered the longer Daniel to be nothing less than the Word of God. This being the case, why does he rule that the lesser, 'ecclesiastical' category to which he assigns this material should not be appealed to for the confirming of doctrine? Why, since he clearly did not follow his own advice in the matter?

In truth, any strict interpretation of Rufinus' rule is fraught with problems. As we have already seen, the Deuterocanon was constantly used to confirm Christian doctrine in the early Church, from the days of Polycarp right up until Rufinus'

own time—and this by the most venerated names in the annals of the Faith. This usage could not have escaped Rufinus' notice. Origen himself, Rufinus' great hero, is one of the worst offenders against this supposed rule! Yet Rufinus claims that his view of the matter dates back into antiquity; he even claims that his term "ecclesiastical books" was used by the Fathers—though there is no evidence of anyone using it prior to Rufinus himself. [332]

A second difficulty arises when we reflect upon the New Testament quote with which Rufinus introduces his list:

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.[333]

If these words of the Apostle Paul are true, and if the Deuteros are not (as Rufinus affirms) mere human apocrypha but "Scripture" in at least some sense, then the Deuteros are, by definition, profitable for teaching, reproof, and correction.[334] How then, can Rufinus deny them this attribute? All Scripture [literally every Scripture] is profitable for teaching doctrine. So the Deuteros must be either Scripture and profitable, or human apocrypha and not profitable. The one thing they cannot, logically, be is both scriptural and not profitable—and yet that is just what Rufinus appears to be trying to say.

The solution to this problem reveals itself when we are willing to take the author's words a bit less literally. Rufinus' comments are not directed towards the *intrinsic qualities* of the Deuterocanon (i.e. that *by their very nature* they are not capable of confirming doctrine), but to the Deuterocanon's *extrinsic qualities* (i.e. that they were not always *useful in argument* with every kind of opponent). Antiquity does support this interpretation, for from as early as Justin Martyr, Christians had accepted that the Deuterocanon could not be used to confirm doctrine *with the Jews*, who had already rejected those books. Beginning with Polycarp, however, and right up to own Rufinus' day, the Church *had* accepted them and used them to confirm doctrine *for Christians*. So the unique title of "ecclesiastical" ceases to be problematic in this interpretation, since it becomes an apt description of the extrinsic usefulness of the writings. They are "Church" books—because they are esteemed as Scripture only inside the ecclesia (i.e. the Church). By his own usage, this broader interpretation places Rufinus' comments squarely in line with antiquity and explains how it could be that Rufinus later accepted and defended the canon as given by Pope Damasus/the Council of Rome against the machinations of his former colleague Jerome.[335]

Chapter 4 Jerome Against the World

Who was the first to call the Deuterocanon "Apocrypha"? We have now reviewed nearly four hundred years of Church History and have yet to find any serious, sustained, and consistent attack on the use of the Deuterocanon as Holy Writ. Our story has, on the contrary, been remarkably steady so far; every single early Father who used the Deuterocanonical books at all did so in a manner fully commensurate with their traditional Christian status as inspired Scripture, often citing them as Scripture in so many words. Only Julius Africanus raised doubts about these books, but, as we recall, made no pretense that his opinion was in any way popular or widespread. Besides this one limited exception, no one but heretics (such as Marcion and Valentinus) had dared to call these books apocrypha. No one, that is, until now.

Jerome (340-420)

Born in Stridon in Dalmatia, Jerome was baptized around the age of twenty. Interested in theological and biblical studies, he entered a school in Tier and later transferred to the famed school of Aquileia where he befriended Rufinus. East to Antioch, he studied under (the then orthodox) Apollinaris. After becoming a priest and a monk, he traveled to Constantinople and eventually stopped in Rome a few years before the death of Pope Damasus (AD 384). With his irascible demeanor and insatiable appetite for brutal controversy, Jerome quickly made enemies in Rome and was essentially forced to leave. Returning to the East, he settled in a monastery in Bethlehem where he spent the rest of his life. Jerome's greatest contribution to the Church is his work in biblical studies. His mastery of Latin, Greek, Hebrew, and Aramaic is unique for his time. Pope Damasus commissioned Jerome to replace the *Old Latin* translation, which had been in service for Latin Christians for centuries, with a new translation. [336]

At first, Jerome translated the Greek Septuagint for his new Latin Vulgate because he knew that the Septuagint had functioned as the Old Testament text for Christianity since the days of the Apostles.[337] Indeed, the Old Latin text he sought to improve upon was an ancient translation of the Greek Septuagint. Jerome quickly became frustrated with this task because he had to examine and collate various versions of the Septuagint in order to arrive at an original. By contrast, he had a Hebrew text available which seemed to have circulated a long time in only one standardized and stable version. Since the Septuagint itself is a translation of the Hebrew, he thought, why bother dragging the Greek in at all? Why not simply translate directly from the Hebrew? Jerome called this principle—that of placing the Hebrew Masoretic Text over and against all other versions—the principle of "Hebrew Verity" (Hebrew truth or veracity). Hebrew Verity plays a big role in Jerome's translation of the Latin Vulgate.

In principle, Jerome was right; the original, inspired Hebrew really is what ultimately needs to be translated. Unfortunately, Jerome made a critical error in his application of that principle; he thought that the Hebrew original had been preserved *only* in the single rabbinical tradition represented by the *Masoretic Text* and that the Greek Septuagint was nothing but a faulty translation of that text tradition. In this Jerome was wrong. With the discovery of the *Dead Sea Scrolls* we have been able to confirm what more traditional voices had insisted upon all along—that the Septuagint had not been venerated by Christians for nothing, that it long predates the text preferred by Jerome and (along with other sources) preserves remnants of a more ancient textual tradition now lost. Though the *Masoretic Text* is undoubtedly a very good and authentic tradition of the ancient texts, it underwent a process of development before reaching its final form during the middle of the second Christian century. What Jerome unwittingly did was to pit one authentic textual tradition (the MT) against all other authentic texts (e.g. the *Septuagint*, et al.);[338] his principle of Hebrew Verity was valid, but disastrously misapplied. Scholar A. C. Sundberg explains:

But now, it has been shown, Jerome's case falls hopelessly to the ground since it was based on the misconception that that Jewish canon was the canon of Jesus and the apostles. Any continuing appeal through the reformers to Jerome and the Hebrew canon comes to this same end. Two different communities were involved in defining canons out of the common material of pre-70 Judaism. And since the church did define her OT canon for herself, what historical claim does the Jewish definition of the canon about the end of the first century have for the church? ...If Protestant Christianity is to continue its custom of restricting its OT canon to the Jewish canon, then an entirely new rationale and doctrine of canon will have to be described. And any Protestant doctrine of canonization that takes seriously the question of Christian usage and historical and spiritual heritage will lead ultimately to the Christian OT as defined in the Western Church at the end of the fourth and the beginning of the fifth centuries.[339]

Jerome's version of Hebrew Verity carried with it an important corollary in regards to the Old Testament canon.[340] If the Masoretic Text is identical to the inspired Hebrew original and if it does not include the Deuterocanon, then the

Deuterocanon is not inspired. This corollary Jerome ultimately accepted, though it put him at odds with the whole of the early Church. Jerome is the first of the Western Fathers to deny the inspired status of the Deuterocanon; the first to unabashedly designate them apocrypha instead. [341] Gigot goes even further: "...St. Jerome [is] the sole Father on record as quoting sometimes the Deuterocanonical books with a restriction concerning their canonical character." [342]

Jerome's new canon was an innovation—and he knew it. He knew that it would provoke a maelstrom of criticism from all over the ancient world; yet like Julius Africanus before him, he was convinced that he, by means of Hebrew Verity, had stumbled upon a truth which had eluded the entire Christian world up to that point. As a preemptive strike against his critics, Jerome wrote a series of prefaces to the various books of his newly completed *Latin Vulgate*, then sent copies of the books to influential friends. These friends, in turn, circulated the translation, along with his critical prefaces, among the Christian public.[343]

The first preface to appear was the *Preface to Samuel and Chronicles*, known as the Helmeted Prologue [L. prologus galeatus], because Jerome wanted it to serve as an armored defensive against his critics.[344] Of all Jerome's prefaces, the Helmeted Prologue is the most pointed and contains the strongest denial of the inspired and canonical status of the Deuterocanon. In it, he wrote this:

This preface to the Scriptures may serve as a 'helmeted' introduction to all the books which we now turn from Hebrew into Latin, so that we may be assured that what is not found in our list must be placed amongst the Apocryphal writings. Wisdom...the book of...Sirach, and Judith, and Tobias, and the Shepherd are not in the canon.[345]

The Deuterocanon, a source for the New Testament writers themselves and heralded by the earliest Christians as divine Scripture, is now to be overthrown on the authority of Jerome alone. His other prefaces express similar sentiments. In the *Preface to the Book of Proverbs*, Jerome writes this:

We have the authentic book of Jesus son of Sirach, and another pseudepigraphic work, entitled the Wisdom of Solomon. I found the first in Hebrew, with the title, 'Parables', not Ecclesiasticus, as in Latin versions...The second finds no place in Hebrew texts, and its style is redolent of Greek eloquence: a number of ancient writers assert that it is a work of Philo Judaeus. Therefore, just as the Church reads Judith, Tobit, and the books of Maccabees, but does not admit them to the canon of Scripture; so let the Church read these two volumes, for the edification of the people, but not to support the authority of ecclesiastical doctrines. [346]

Jerome's identification of the Sirach as a pseudepigraphic work is another first. [347] The *Preface to Ezra* advocates a wholesale adoption of the rabbinical canon.

What is not received by them [the Hebrews] and what is not of the twenty-four ancients is to be repulsed far from one.[348]

Jerome's Commentary on Esther reduces the Deuterocanonical sections of that book to "ragged patches of words." [349]

Jerome's most disparaging remarks are found in his Letter to Laeta 107.12, in which he advises, "Let her shun all Apocrypha, and if ever she should read them, not for confirmation of dogmas, but out of reverence for the words, let her know that they are not of those who appear in the titles, and that there are many false things intermingled in them, and that one has need of great prudence to seek the gold in the slime." [350]

Although Jerome permits the daughter-in-law of Paula to read the disputed books "out of reverence for the words," she should do so with caution because they contain false things mixed in them. His analogy of gold being mixed in slime is perhaps the most irreverent expression used against the Deuterocanon since Julius Africanus' dispute with Origen.

Protestant apologists often attempt to make Jerome the spokesman for a large silent majority of knowledgeable Christians in his day; this opinion is supported by no evidence whatsoever. Protestant scholars have long admitted that Jerome was essentially alone in his opposition to the Deuterocanon.[351] It was the product of his own (flawed, as we now know) scholarship. It was also a decisive break from the practice of the ancient Christian Church—something which would have given a humbler man serious pause:

[I]n addition to the mischief he did by his ungoverned rhetoric in his quarrels with other theologians, he [Jerome] did a much greater mischief by giving the sanction of his great fame as a scholar to a theory on the Canon, which, whatever its merits, was not that of the primitive Church. What I ventured to say was, for the most part, of common

and elementary knowledge; but it needs to be continually emphasized in view of the still prevailing theories about the Canon in many high quarters.[352]

The laws of physics teach that for every action there is an equal and opposite reaction. A similar principle also has applications to Church history. Whenever an individual attempts to foist an innovation contrary to the common accepted practice, there is usually a reaction. Jerome's case is no exception. Jerome expected opposition, and he got it; not only in personal correspondences but also in formal conciliar decrees.[353]

One of Jerome's most bitter opponents was his once-best-friend-turned-adversary, Rufinus. In Rufinus' *Apology Against Jerome* and in Jerome's *Apology Against Rufinus*, the topic of Hebrew Verity (and by extension Jerome's adoption of the Jewish shorter canon) was discussed at length. Rufinus writes:

There has been from the first in the churches of God, and especially in that of Jerusalem, a plentiful supply of men who being born Jews have become Christians; and their perfect acquaintance with both languages and their sufficient knowledge of the law is shewn by their administration of the pontifical office. In all this abundance of learned men, has there been one who has dared to make havoc of the divine record handed down to the Churches by the Apostles and the deposit of the Holy Spirit?

Some controversialists argue that the Deuterocanon was accepted in the ancient Church only because Christians were ignorant of Hebrew and relied on the Greek Septuagint for Scripture. It is argued that had the early Church understood Hebrew and been able to converse with the rabbis of their day, they would have learned the truth about the canon. What is forgotten is what Rufinus reminds Jerome: there *always was* a steady stream of Hebrew-speaking converts coming into the Church. They knew both Hebrew and Jewish traditions. Yet none of them, according to Rufinus, had ever attempted to alter the Christian canon. Rufinus claims, much like his master Origen against Africanus, that the Scriptures are a deposit left by the apostles for Christ's bride: the Church. It is inconceivable that the Apostles failed in their duty because they did not provide for the Church a true and undoubted collection of Scripture. Rufinus summarizes this argument dramatically:

These men [the Apostles] who bid us not attend to Jewish fables and genealogies, which minister questioning rather than edification; and who, again, bid us beware of, and specially watch, those of the circumcision; is it conceivable that they could not foresee through the Spirit that a time would come, after nearly four hundred years, when the church would find out that the Apostles had not delivered to them the truth of the old Testament, and would send an embassy [Jerome] to those whom the apostles spoke of as the circumcision, begging and beseeching them to dole out to them some small portion of the truth which was in their possession: and that the Church would through this embassy confess that she had been for all those four hundred years in error; that she had indeed been called by the Apostles from among the Gentiles to be the bride of Christ, but that they had not decked her with a necklace of genuine jewels; that she had fondly thought that they were precious stones, but now had found out that those were not true gems which the Apostles had put upon her, so that she felt ashamed to go forth in public decked in false instead of true jewels, and that she therefore begged that they would send her Barabbas, even him whom she had once rejected to be married to Christ, so that in conjunction with one man chosen from among her own people, he might restore to her the true ornaments with which the Apostles had failed to furnish her.[354]

Jerome's innovation tampered with the deposit of Faith. A person's own intellectual prowess, however wise or learned it may be, is not capable of determining what is the word of God and what is not. The Church does not make Scripture. Instead, the bride of Christ passively receives the written word of God from Christ and his apostles as part of the original deposit of faith. Rufinus and Origen argue that to suggest that those books which have been received by the Church are wrong, would ultimately mean that Christ and his apostles had failed in their duty of supplying the true and unadulterated word of God to the churches, and that our trust in divine Providence is misplaced.

Despite his tenacity, Jerome did bend a bit in the face of the daunting opposition to his views. He agreed to translate a couple of Deuterocanonical books, as he writes in his *Preface to Tobit*, "...judging it better to displease the Pharisees, in order to grant the requests of the bishops." [355]

Jerome's sympathies lie with his rabbinical teachers, but being a Christian, he was obliged to translate those texts accepted by the Church. Jerome adopted other conventions of his time although they went against his opinion on the canon.

Jerome's Usage

According to an ancient adage, no man is an island, not even a monk secluded in a Bethlehem monastery. Through personal contact and written correspondences, Jerome still had to live and interact with the people around him. On more than a few occasions, Jerome accommodates his writing style to the conventions of a Christian world. [356] In this sense, Jerome becomes an involuntary witness in favor of the Deuterocanon. [357] As Breen writes:

We have no wish to minimize Jerome's opposition to the deuterocanonical books. At times, it was pronounced and violent. But he could, at most, only be termed a violent doubter. He never was calm and constant in his rejection of those books. The fact that, in such strange opposition, he was at variance with all his contemporaries, made him waver, and we find more quotations from Deuterocanonical Scripture in Jerome, than in any other writer yet quoted. Oft when opposed by his adversaries for his Scriptural views he vented his resentment upon the books themselves. Then, when asked by a friend, he would calmly discuss the merits of the same writings.[358]

Jerome's use of the Deuterocanon is mostly negative. He calls the Deuterocanonical sections of Daniel a fable[359] and flatly denies that Tobit is part of the canon,[360] although elsewhere he cites it without qualification![361] The Book of Baruch is omitted in his *Prologue to Jeremiah*, "Setting at naught the rage of his calumniators."[362] However, Jerome adopts the popular convention in his *Letter to Oceanus* by quoting Baruch as a voice made by "the trumpets of the prophets."[363] Sirach is both rejected and quoted as Scripture,[364] although it is formally quoted.[365] and occasionally used without qualification.[366] Wisdom is also occasionally formally quoted.[367] Jerome even attributes the passages from Wisdom to the Holy Spirit.[368] Maccabees is used without distinction.[369] Jerome at times alludes to the Deuterocanonical sections of Daniel in his letters.[370] Deuterocanonical passages from Esther are likewise quoted.[371] Jerome prefaces a quote from Judith with these words, "...if any one is of opinion that it should be received as canonical...."[372] Elsewhere, he lists Judith as one of the virtuous women of sacred Scripture, "Ruth et Esther et Judith tantae gloriae sunt, ut sacris voluminbus nomina indiderint."[373] Despite his vicious opposition to the Deuterocanon (especially in his prefaces), Jerome was compelled by the consensus of his peers to use the same books in the manner they were customarily used.

Jerome also discloses a very interesting convention of the Jews in his Prefaces to Tobit and Judith. He writes:

The Jews have excluded it [Tobit] from the list of the Holy Scriptures, and have reduced it to the rank of the Hagiographa. Now they reproach me for having translated it.[374]

Reuss contends that "Hagiographa" here refers to the third category of the Jewish bible (e.g. the Writings) because elsewhere Jerome had placed the Books of Job, Psalms, Solomon, Daniel, and others in this same category.[375] Jerome makes a similar remark in his *Preface to Judith*:

The Jews place this book [Judith] among the Hagiographa, and its authority is considered to be insufficient for settling controverted points. But as the Council of Nicea reckoned it among the Holy Scriptures, I have yielded to your invitation...[376]

Even at this late date, these two Deuterocanonical books remained among the Jewish Scripture, albeit in a diminished capacity. The dictates of the middle of the second century onward have not yet been able to eradicate entirely the Deuterocanon from the Jewish Scriptures. They were disparaged, but as we will see in Protestantism hundreds of years later, they could not be entirely removed.

Jerome's canonical innovations were a break with the constant usage and belief of the Christian Church.[377] The reaction of his contemporaries proves this to be the case. Indeed, the splash created by Jerome's repudiation of the Deuterocanon has rippled throughout Western Church through the ages down to today.

Augustine of Hippo (354–430)

Born in the North African town of Tagaste, Augustine was the offspring of a mixed marriage. His mother Monica was a Christian and his father was a pagan who converted to Christianity before his death. Although raised in the Christian Faith, Augustine became a member of a heretical sect known as the Manicheans. Through the influence of Ambrose of Milan, however, he came back to the Faith. He later became a priest, and at the age of thirty-four, bishop of Hippo in North Africa. Augustine quickly won notoriety for his holiness and his keen theological mind. He is a figure revered by both Catholics and Protestants.

Augustine was well familiar with the topic of the canon. Heretical sects throughout history often tampered with the canon of Scripture in order to give better support to their views.[378] Both the Manicheans and the Semi-Pelagians

expressed doubts concerning the canonicity of several books in the Old and the New Testament. Augustine addressed the issue of the canon on many occasions, although his most detailed and systematic explanation is found in his treatise, *On Christian Doctrine*, where he writes:

Now, in regard to the canonical Scriptures, he must follow the judgment of the greater number of catholic churches; and among these, of course, a high place must be given to such as have been thought worthy to be the seat of an apostle and to receive epistles. Accordingly, among the canonical Scriptures he will judge according to the following standard: to prefer those that are received by all the catholic churches to those which some do not receive. Among those, again, which are not received by all, he will prefer such as have the sanction of the greater number and those of greater authority, to such as are held by the smaller number and those of less authority. If, however, he shall find that some books are held by the greater number of churches, and others by the churches of greater authority (though this is not a very likely thing to happen), I think that in such a case the authority on the two sides is to be looked upon as equal. [379]

Like Rufinus and Origen before him, Augustine understood Church usage as the recognized indicator of canonicity. For Augustine, the canon was established by the Apostles and handed by them to the churches via the succession of bishops to be read as divine Scripture. Therefore, unlike those that did not have apostolic ties, those churches that were established by an Apostle are given special emphasis or authoritative weight. [380] Augustine continues:

Now the whole canon of Scripture on which we say this judgment is to be exercised, is contained in the following books:-Five books of Moses, that is, Genesis, [Exodus, Leviticus, Numbers, Deuteronomy; Joshua; Judges; Ruth; four books of Kings, and two of Chronicles]... The books now mentioned are history, which contains a connected narrative of the times, and follows the order of the events. There are other books which seem to follow no regular order, and are connected neither with the order of the preceding books nor with one another, such as [Job; Tobias, Esther; Judith, two books of Maccabees, and the two of Ezra].... Next are the Prophets, in which there is one book of the Psalms of David; and three books of Solomon, viz., Proverbs, Song of Songs, and Ecclesiastes. For two books, one called Wisdom and the other Ecclesiasticus, are ascribed to Solomon from a certain resemblance of style, but the most likely opinion is that they were written by Jesus the son of Sirach. Still they are to be reckoned among the prophetical books, since they have attained recognition as being authoritative. The remainder are the books which are strictly called the Prophets... [Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk Zephaniah, Haggai, Zechariah, Malachi; then there are the four greater prophets, Isaiah, Jeremiah, Daniel, Ezekiel]. The authority of the Old Testament is contained within the limits of these forty-four books.[381]

The same thought is expressed more succinctly in his *Apology Against Faustus the Manichean*, in which Augustine writes:

...if you acknowledge the supreme authority of Scripture, you should recognize that authority which from the time of Christ Himself, through the ministry of His apostles, and through a regular succession of bishops in the seats of the apostles, has been preserved to our own day throughout the whole world, with a reputation known to all."[382]

The Church does not *make* or *construct* the canon. Instead, it authoritatively passes on what the Apostles prescribed to be read publicly in the Church as divine Scripture. By this practice, the Church makes manifest which books were entrusted to it by the apostles. [383] Therefore, for Augustine, the canon of Scripture is a verifiable, historical, and definable entity.

Augustine was fully aware that the Jews held to a more constricted Old Testament canon; but unlike Jerome, he did not adopt that Jewish canon. Instead, he accepted the Deuterocanon as inspired Scripture and frequently used them as such in his writings.

For example, Augustine quotes the Book of Wisdom as one of the "...many passages of holy Scripture." [384] Its words are that of "a prophet." [385] It is used as a proof text along with the Psalms. [386] Augustine states that Wisdom contains a prophecy about what will happen on Judgment Day. [387] In his book *The City of God*, Augustine writes:

But let those readers excuse us who knew them all before; and let them not complain about those perhaps stronger proofs which they know or think I have passed by. After him Solomon his son reigned over the same whole people...He [Solomon] also is found to have prophesied in his books, of which three are received as of canonical authority, Proverbs, Ecclesiastes, and the Song of Songs. But it has been customary to ascribe to Solomon other two, of which one is called Wisdom, the other Ecclesiasticus, on account of some resemblance of style, -but the more learned have no

doubt that they are not his; yet of old the Church, especially the Western, received them into authority,-in the one of which, called the Wisdom of Solomon, the passion of Christ is most openly prophesied.... But in Ecclesiasticus the future faith of the nations is predicted in this manner: "Have mercy upon us, O God, Ruler of all, and send Thy fear upon all the nations: lift up Thine hand over the strange nations, and let them see Thy power. As Thou wast sanctified in us before them, so be Thou sanctified in them before us, and let them acknowledge Thee, according as we also have acknowledged Thee; for there is not a God beside Thee, O Lord." We see this prophecy in the form of a wish and prayer fulfilled through Jesus Christ. But the things which are not written in the canon of the Jews cannot be quoted against their contradictions with so great validity...[388]

Elsewhere, Augustine used the book of Wisdom as an authority while arguing against the heretical Semi-Pelagians; when they objected, he responded thusly:

[T]he judgment of the book of Wisdom ought not to be repudiated, since for so long a course of years that book has deserved to be read in the Church of Christ from the station of the readers of the Church of Christ, and to be heard by all Christians, from bishops downwards, even to the lowest lay believers, penitents, and catechumens, with the veneration paid to divine authority. For assuredly, if, from those who have been before me in commenting on the divine Scriptures, I should bring forward a defense of this judgment, which we are now called upon to defend more carefully and copiously than usual against the new error of the Pelagians...But if any wish to be instructed in the opinions of those who have handled the subject, it behoves them to prefer to all commentators the book of Wisdom, where it is read, "He was taken away, that wickedness should not alter his understanding;" because illustrious commentators, even in the times nearest to the apostles, preferred it to themselves, seeing that when they made use of it for a testimony they believed that they were making use of nothing but a divine testimony; and certainly it appears that the most blessed Cyprian, in order to commend the advantage of an earlier death, contended that those who end this life, wherein sin is possible, are taken away from the risks of sins... And the book of Wisdom, which for such a series of years has deserved to be read in Christ's Church, and in which this is read, ought not to suffer injustice because it withstands those who are mistaken on behalf of men's merit...[389]

Costello observes:

St. Augustine not only states that these early Fathers regarded the book of Wisdom one of the divine Scriptures, but also testifies, and gives proof that they used its authority in support of Catholic teaching. He singles out St. Cyprian as one of the Fathers before him, who had used the Book of Wisdom in support of Catholic doctrine.[390] And an examination of St. Cyprian's writings reveals that he used it frequently in support of Catholic teaching.[391]...Had St. Augustine desired, he could have mentioned by name other early Fathers who had used the Book of Wisdom as a divine testimony in confirmation of their teachings.[392]

Augustine calls Sirach "Holy Scripture" [393] and states plainly that the book contains the words of a prophet. [394] He also refers to Baruch as "the Prophet," [395] and describes the story of Susanna as coming from Scripture. [396] Augustine speaks of Tobit in the same manner, [397] and elsewhere refers to it as "Holy Tobit". [398] In regards to the books of the Maccabees, Augustine wrote:

But since we are speaking here of bearing pain and bodily sufferings, I pass from this man, great as he was, indomitable as he was: this is the case of a man. But these Scriptures present to me a woman of amazing fortitude, and I must at once go on to her case. This woman, along with seven children, allowed the tyrant and executioner to extract her vitals from her body rather than a profane word from her mouth, encouraging her sons by her exhortations, though she suffered in the tortures of their bodies, and was herself to undergo what she called on them to bear. [2 Mc 7] What patience could be greater than this? And yet why should we be astonished that the love of God, implanted in her inmost heart, bore up against tyrant, and executioner, and pain, and sex, and natural affection? Had she not heard, "Precious in the sight of the Lord is the death of His saints?" [Ps 116:15] Had she not heard, "A patient man is better than the mightiest? "[Prv 16:32] Had she not heard, "All that is appointed thee receive; and in pain bear it; and in abasement keep thy patience: for in fire are gold and silver tried?" [Sir 2:4-5] Had she not heard, "The fire tries the vessels of the potter, and for just men is the trial of tribulation?" [Sir 27:6] These she knew, and many other precepts of fortitude written in these books, which alone existed at that time, by the same divine Spirit who writes those in the New Testament.[399]

Second Maccabees is used twice as a proof-text in Augustine's work, *On the Soul and its Origin*.[400] Elsewhere, he quotes Maccabees as coming from the Holy Scriptures.[401]

Throughout Augustine's works, the disputed books are used as nothing less than inspired canonical Scripture indistinguishable from the other books of the Bible, save only that they are not accepted by the Jews. Augustine's positive viewpoint was later enshrined in the decrees of the councils of Hippo (AD 393) and Carthage I (AD 397) in which he participated.[402]

In an effort to weaken Augustine's unambiguous and forthright affirmation of the Deuterocanon, some Protestant apologists, often cite the following passage from *The City of God*:

These are held to be canonical, not by the Jews, but by the Church, on account of the extreme and wonderful sufferings of certain martyrs.[403]

These apologists claim that Augustine accepted Maccabees only because they were a wonderful martyrology and not because it is an inspired book. Was this, however, the yardstick Augustine himself used in determining the canon? Based on the evidence already given, it clearly was not.

Augustine did not believe that the canon was a purely human construct; he considered it a gift handed on to the Church. To posit that Augustine thought the canon was *selected* by the Church simply because some of the books contained wonderful accounts of martyrdom, is to entirely miss his well thought out and developed explanation of how one knows which books are Scripture. This short, off-the-cuff remark cannot overturn the whole tenor of Augustine's work. Instead, it ought to be interpreted in line with his thoughts as expressed in all of his writings. The Apostles handed the canon to the Church. Augustine's remarks, therefore, must be directed primarily towards the apostolic Church. [404] Speculating as to why the apostolic Church accepted Maccabees, Augustine reasons that Maccabees may have been accepted because of their account of the Maccabean martyrs. After all, the "roll call of faith" from Hebrews 11 mentions the Maccabean martyrs in its martyrology of the Old Testament saints. Augustine's remarks should not be taken as in any way impugning the authority of Maccabees as a sacred text. He did not use the books of Maccabees as a mere martyrology any more than he used the Book of Acts as a mere history.

The Councils of Hippo (393) and Carthage I (397)

There was little conciliar interest in defining the canon of Scripture prior to the time of Jerome, just as there was little need to define the precise meaning of word "Son" in regards to Christ until the time of the Arians. Once Jerome's novelties began to circulate, however, a string of councils was convened in North Africa to reaffirm the traditional canon. The first council known with certainty to have done so is the *Council of Hippo*. The same canon was reaffirmed four years later in the *First Council of Carthage*, which stated: [405]

The Synod defines that besides the canonical Scripture nothing be read in the Church under the name of divine Scripture. The Canonical Scriptures are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Josue, Judges, Ruth, four books of Kings (Regnorum), Paralipomena two books, Job, the Davidic Psalter, the five books of Solomon, the twelve Prophets, Isaiah, Jeremiah, Daniel, Ezekiel, Tobias, Judith, Esther, Ezra two books, Maccabees two books. [406]

The Protestant theologian F.F. Bruce and others admit that the canons of Hippo and Carthage did not impose a new or innovative canon on the Church but simply endorsed what had been the general consensus among Christians up until this time. [407] It was Jerome's insistence that Christians abandon the Deuterocanon which represented an innovation.

Although these North African councils were local, their locale in no way detracts from their witness as to the inspiration of the Deuterocanon. Their decisions reflected the common usage of the Christian Church and were later reaffirmed by Popes and other local councils.[408] We find no decrees on the canon from the major ecumenical Councils (such as Chalcedon and Ephesus) because none was needed; no large-scale assault on the traditional canon occurred at this time and the decrees of these local councils went unchallenged for the most part.[409] (Centuries later, Ecumenical Councils (e.g. Florence and Council of Trent) did officially adopt the decrees of Hippo and Carthage on behalf of the whole Church).

The Council of Carthage III (397)

[It has been decided] that nothing except the Canonical Scriptures should be read in the church under the name of the divine Scriptures. But the Canonical Scriptures are: Genesis, Exodus...five books of Solomon...Tobias, Judith, Esther, two books of Esdras, two books of Maccabees. Moreover, of the New Testament [lists the twenty-seven books]. Thus [it has been decided] that the Church beyond the sea may be consulted regarding the confirmation of that canon; also that it be permitted to read the sufferings of the martyrs when their anniversary days are celebrated.[410]

Jerome's prestige as the translator of the *Latin Vulgate*, along with his other contributions to biblical scholarship, gave his invectives against the Deuterocanonical books (spread by means of the prefaces) much weight. To combat this new opposition to the traditional Christian canon and to safeguard against the growth of spurious writings, the councils of Hippo and Carthage drew up a decree, as did subsequent councils who reaffirmed their decision. While the decrees of these councils circulated throughout the Church, so did Jerome's *Latin Vulgate* and his prefaces.

Codex Claromontanus (Dp, 06, A 1026) (ca. 400)

The Codex Claromontanus is a Greek/Latin manuscript dated to the early fifth century. Claromontanus contains a list of the books of Scripture that includes Wisdom, Judith, Tobit, First, Second, and Fourth Maccabees.

Pope Innocent I (d. 417)

Innocent's pontificate was marked by conflicts within the Church in which he nobly fought for orthodoxy. The only extant writings come to us in the form of correspondences, one of which concerns the canon.

Exuperius, the bishop of Toulouse and a personal friend of Jerome's, wrote to Innocent I inquiring as to which books comprised the Old Testament.[411] Perhaps Exuperius, having heard Jerome's persuasive opinions, had become confused on the subject and sought a better answer from a more authoritative voice.[412] Here is how the Pope answered:

The subjoined briefly will show what books should be received into the Canon of Holy Scripture. These are therefore (the books) concerning which you have wished the admonition of a longed for voice. These five books of Moses... five books of Solomon...[Jeremiah which included Baruch]...Esther, Judith, two of Maccabees.[413]

Innocent's canonical list mirrors the so-called Decree of Damasus (Council of Rome) as well as the decrees of the councils of Hippo and Carthage. Innocent I's letter corrects Jerome's mistaken theories and re-affirms the traditional Christian canon in contradistinction to his novel opinions.

The Council of Carthage IV (419)

Having Faustinus, bishop of Pontentia, present on the Pope's behalf, this council held in Carthage issued what is perhaps the most solemn affirmation of the larger canon. Here is the wording the Council used:

It is decreed that nothing but the canonical Scripture may be read under the name of divine Scriptures. The canonical Scriptures are the following: of the Old Testament, Genesis...Job, the Psalter, five books of Solomon, the Prophets, Isaiah, Jeremiah, Daniel (omit Ezekiel) the Twelve Prophets, Tobias, Judith, Esther, two books of Ezra, two books of Maccabees.... This decree shall be made known to our brother and fellow priest Boniface, the Bishop of Rome, or even to the other bishops for its confirmation; for we have received from the Fathers, that thus should be read in the Church.[414]

Ethiopian Version of Scripture

The canon of the church in Ethiopia appears to be one of the most unique collections of the ancient Church. In addition to the Deuterocanon, the Ethiopian canon included books, such as Enoch, Jubilees, 3 and 4 Ezra, and Psalm 151, which were not part of anyone's canon.[415]

Armenian Version of Scripture

Without going into specifics, it is generally agreed that the Christian churches in Armenia accepted the larger canon for its canonical Scriptures.[416]

John Cassian (ca. 360–426)

A native of France, Cassian traveled east and entered a monastery in Bethlehem and for some time visited the desert Fathers in Egypt. John Chrysostom ordained him a deacon in Constantinople. He traveled to Rome and was ordained a priest, and then finally to Marseilles, France where he founded two monasteries.

John Cassian accepted the Deuterocanon. He quotes Sirach as Scripture: "Wherefore, as Scripture says, 'when you go forth to serve the Lord stand in the fear of the Lord, and prepare your mind'"[417] Cassian also references Wisdom as Scripture: "[A]s Scripture itself testifies: 'For God made not death, neither does he rejoiceth in the destruction of the living.'"[418]

Theodoret of Cyrus (393–466)

Theodoret was born in Antioch near the end of the fourth century. At an early age, he became bishop of Cyrus. He is known for his role in combating Monophysitism and Nestorianism. Theodoret accepted the Deuterocanon as inspired Scriptures. [419]

Vincent of Lerins (d. ca. 434)

Vincent was a semi-Pelagian monk at Lerins' island monastery, who opposed Augustine and Prosper's definitions of grace. Vincent's most famous work is his *Commonitoria*, in which he gives his famous "canon of Vincent of Lerins," which gives the marks of authentic teaching.[420] Vincent's only use of Deuterocanonical books appears in these words, "[T]he divine Oracles cry aloud, 'Remove not the landmarks, which thy fathers have set,' [Prv 22:28] and 'Go not to law with a Judge,' [Sir 8:14] and 'Whoso breaketh through a fence a serpent shall bite him,' [Ecc 10:8]"[421]

Vincent makes no distinction among the quotes from Proverbs, Ecclesiastes, and Sirach. All three are included among the divine oracles.

Synopsis of Sacred Scripture (ca. 490)

Although often attributed to him, the *Synopsis* is not a genuine work of Athanasius.[422] It appears instead to be the work of an unknown author borrrowing from the thoughts of Athanasius. It reads, in part:

All divinely inspired Scripture belongs to us Christians. The books are not undefined but defined, and have canonical status. The books of the Old Testament are...[lists the shorter canon with Esther omitted].

The canonical books of the Old Testament are therefore twenty-two in number, equal in number to the letters of the Hebrew alphabet. Beside these there are also other books of the same Old Testament, which are not canonical and which are read only to the catechumens. These are...[lists the disputed books and the Book of Esther]...these are not canonical.

So much then for the books of the Old Testament, to the canonical and the non-canonical.... Of the New Testament....[423]

Pseudo-Athanasius follows essentially the same list as Athanasius' *Thirty-ninth Festal Letter*.[424] It divides the Old Testament into canonical and non-canonical writings. The canonical writings correspond to the number of the letters in the Hebrew alphabet, while the noncanonical writings are read only to catechumens. Unlike Athanasius' *Thirty-ninth Festal Letter*, the Apocrypha is not mentioned.

Apostolic Canons (late fourth/early fifth century)

The Eighty-fifth canon contained a rather odd Old Testament list. It includes all the Protocanonical books (including Esther), along with three books of Maccabees and possibly Judith.[425] The book of Sirach was appended to the list as a recommended book.

Pseudo-Dionysius Areopagita (ca. 500)

Although attributed to Denis the Areopagite (mentioned by the Apostle Paul in Acts 17:34) the author of the works bearing this name was almost certainly a sixth century Christian. Pseudo-Dionysius' *The Divine Names*, which became quite popular in the early Church, especially in the middle-ages, was a major influence on the theology of St. Thomas Aquinas.

Pseudo-Dionysius unquestionably accepted the Deutero-canon.[426] The books are used so extensively in *The Divine Names* that to enumerate the references would go quite beyond the scope of our survey.

The So-Called Decree of Gelasius (ca. 366–523)

There is much dispute over the exact nature of this work. Breen writes,

"This decree is not found the same in the different codices. It is by some scribed to Damasus (AD 366–384); by others to Gelasius (AD 492–496); and by others to Hormisdas (AD 514–523). Cornely believes that it was originally a decree of Damasus that was afterwards enlarged by Gelasius. All agree that it was an authentic promulgation from the Roman see in that period." [427] It lists the "true divine Scripture" which are "universally received" by the Church. The whole

Deuterocanon is listed.

Pope Anastasius II (August 23, 498)

Pope Anastasius II quotes Sirach with the formal appellation, "It is written" in his *Letter to the Bishops of Gaul,* titled *Bonum Atque Iucundum.* It is followed by a quote from the Gospel of John with no qualification or distinction between the two."[428]

Chapter 5 The Age of Preservation

Jerome's rejection of the Deuterocanon was vanquished only for a time. His *Latin Vulgate* grew in popularity; so much so that by the sixth century it had replaced the *Old Latin* translation as *the* biblical text for anyone who could read. This growth in the popularity and the authority of the *Latin Vulgate* cast a glow of credence onto Jerome's accompanying prefaces because of their proximity to the sacred text.[429]

From the sixth Century through to the tenth, Christian writers, as a rule, accepted the Deuterocanon as divine Scripture. Those of scholarly acumen recognized that Jerome, the greatest biblical scholar of antiquity, held a different canon than that received by the body of the Christian Church. Others may repeat Jerome on occasion during this period, but they never reject the Deuterocanon. The few exceptions to the rule are isolated and are usually the products of private speculation, by persons who sometimes reject Protocanonical books as well.

As we turn our attention to the late Patristic period, let us begin by inquiring what the great biblical codices of antiquity tell us about the subject at hand.

The Great Codices

In layman's terms, a codex (pl. codices) is a collection of several books written and compiled in leaf form and bound together, as opposed to the scroll, which contains only a few writings on one continuous roll of paper. The codex offered ancient Christianity the ability to include several books in a single volume. Varying in size and usage, the codex has been used by Christians since the first century. In terms of scriptural codices, three stand out in quality and antiquity; these are sometimes referred to as the great codices (Aleph, A, and B). These codices are quite large and constructed primarily for public reading in a church; [430] meaning, of course, that (unlike a single manuscript) they express the collective mind of an entire body of Christians spread over a vast period of time, rather than the opinions of any single author, however learned. The earliest of the great codices was likely copied at the beginning of the fourth century. The others date from the fifth and sixth centuries, but likely reflect the views of an earlier period. [431]

The following chart is a summary of the contents of these early and important codices.[432] The order of the books has been rearranged to aid the modern reader in comparing the contents of one codex to that of another. The titles and nomenclature of various books have also been modernized for the same purpose. The disputed books are in italics, and the blank spaces represent those books that are absent from a given codex.

Table1a.JPG		

Table 1b.JPG	

Table 1c.JPG	
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Table 1d.JPG	

Table Notes: These lists are based on Henry B. Swete's Introduction to the Greek Old Testament (KTAV, 1978). [1] The Codex Ephraemi Rescriptus was once a complete copy of the Septuagint composed around the fifth century. However, it was taken apart, partially erased and used over again. Today, it survives only in parts. The original order of its books cannot be determined. [2] The Codex Basilano-Vaticanus (N) and Codex Venetus (V) appear to be two halves of an original codex. They were compiled in the eighth century (Swete, Introduction, 130). [3] The Codex Alexandrinus contains some late Christian additions. For example, the Psalms of Solomon (which Hengel argues was never part of the LXX) and the Odes (that contain prayers from the New Testament) were added in the fifth century. See Hengel, Septuagint, 58 FN 3, 59. [H] The Septuagint includes 1-2 Sm and 1-2 Kgs under the heading 1-4 Kgs.

Notice that none of these Codices restricts itself to the shorter Hebrew canon. Instead, all five include some, many, or all, of the disputed books. Significantly, Wisdom, Sirach, Tobit, and Judith are represented in *all three* of the great codices. Baruch and 1 Maccabees are present in two of the three. Only 2 Maccabees found acceptance in but one of the three great codices. [433] Although we do not find complete agreement here (several Protocanonical books are also missing from some of the codices), there is a substantial concurrence among these texts in favor of the larger canon.

Because the books have been reordered, there is an additional matter of importance which the chart above does not illustrate; namely, that the books of Deuterocanon are thoroughly intermixed among the others in all five of these codices. None separates the Deuterocanonical books or differentiates among them in any way, indicating that the compilers understood these sections to be authentic parts of the same inspired corpus.

Leontius of Byzantium (ca. 485–543)

Born in Constantinople, Leontius became a monk and at one time flirted with the Nestorian heresy, only to return to orthodoxy and become a firm supporter of the Council of Ephesus. He spent some time in Jerusalem, engaged in debates, and returned back to Constantinople.

Protestant apologists often appeal to Leontius as a supporter of the Protestant canon because he composed a list of canonical books which excluded the Deuterocanon.[434] As we saw with Rufinus and others, however, changes in terminology since the days of the Fathers can sometimes create a misleading impression on modern readers. As Breen notes:

It can be said of him [Leontius], as of Cyril [of Jerusalem], that exclusion from canonicity was not with him exclusion from divinity. With them the divine books of the Old Testament were arranged in two classes canonical and non-canonical. They used the latter as divine Scriptures without according them the pre-eminence of canonicity. Leontius used in several places quotations from deuterocanonical works as divine Scripture.[435]

Leontius' usage of the Deuterocanon makes his own opinion clear. For example, he explicitly quotes three of the disputed books as Scripture. [436] He also uses the book of Wisdom to confirm the doctrine of the consubstantiality of the Son. [437] Unfortunately, apologists misunderstand Leontius' list (along with those of other Fathers adopting the three-fold division of religious literature) by importing a modern understanding of "canon" into a text which is actually employing the word in quite a different sense. Suffice it to say that for purposes of this discussion, what matters is whether or not a given book was thought to have received Divine inspiration; if it was so considered then that book is undoubtedly to be read as God's own word—whether the term "canonical" has been attached to it or withheld.

Pope Gregory I (the Great) (540–604)

Gregory came from a wealthy Christian family in Italy. He excelled in grammar, rhetoric, and dialectic and became Prefect of the city of Rome. At the age of thirty, he resigned his post as Prefect, became a monk, and was assigned to the post of permanent ambassador to the Court of Byzantium. He stayed in Constantinople for six years before being recalled to his monastery in Rome around the year AD 585 or 586. Not long after his return, Gregory published a set of lectures based on the Book of Job and known as the *Magna Moralia*. When Pope Pelagius II died in 590, Gregory was elected his successor. His pontificate lasted fourteen years until his own death in AD 604. Gregory the Great's accomplishments are far too numerous to be mentioned here, but this short summary will suffice for our purposes.

Anti-Catholics invariably point to Gregory when searching for an early, authoritative figure who rejected the Deuterocanon. Some even argue that Pope Gregory's alleged "rejection" represents a definitive (even infallible) pronouncement which was later contradicted when the Catholic Church accepted the Deuteros in spite of him. A closer examination reveals that Gregory never rejected the Deuterocanon to begin with, and that the Church, which has always accepted the Deuteros, has not contradicted itself in this matter at all.

Believe it or not, anti-Catholics base this entire claim on a single qualifying phrase concerning a passage in 1 Maccabees. Here are Gregory's words:

With reference to which particular we are not acting irregularly, if from the books, though not Canonical, yet brought out for the edification of the Church, we bring forth testimony. Thus Eleazar in the battle smote and brought down an Elephant, but fell under the very beast that he killed. [438]

Note first, that Gregory is not rejecting the Deuterocanon as a whole; in fact, he does not even reject 1 Maccabees. What he is actually doing is anticipating questions on the subject (acknowledging the widespread influence of Jerome's ideas) and pausing to establish that the example he will offer is still valid, even for those who accept Jerome's point of view. [439] Catholic apologist Arthur Sippo expresses it this way:

So St. Gregory...accepted the moderate view that the Deuteros were 'ecclesiastical.' But notice that he is not apologizing for using 1 Maccabees. He is not saying that it is of no value but rather that he felt the necessity of using this book despite doubts about its canonicity. This is very significant. The inspired character of 1 Maccabees showed through despite the doubting of mere men.

Elsewhere, Gregory's own usage reflects his acceptance of 1 Maccabees and the rest of the Deuterocanon. He cites the Deuterocanonicals in a manner indistinguishable from Scripture throughout his works. For example, Gregory quoted Tobit without qualification and introduced it with the words, "Hence, it is wisely said..." [440] He makes extensive use of Sirach, often quoting it among the Protocanonical books of Scripture without distinction or qualification. [441] He also counts Sirach as the work of Solomon. [442] For this reason, Gregory often introduces quotes from Sirach as the sayings of a "wise man" and the "voice of Wisdom." [443] These quotes were made with the solemn introduction, "It is written," about fifteen times. Gregory uses the book of Wisdom almost as frequently as Sirach, citing Wisdom without qualification about twenty-eight times. Wisdom is quoted with the formula, "It is written" about sixteen times. Gregory quotes from every book of the Deuterocanon except Judith and Baruch. [444]

This single, isolated qualification of Maccabees, in which Gregory anticipates a possible objection from the Jeromists, does not constitute a rejection, especially in light of his use of the Deuterocanon in his works. Even if it did, however, a single offhand comment—almost a parenthesis—in an early work would not constitute a papal pronouncement on the subject; to argue that it would betrays profound ignorance about how the pope's teaching authority is actually held to work. First of all, in order to teach with papal authority a man must actually *be* pope—and there is considerable doubt as to whether Gregory had yet been elected when the above quotation was penned. As Arthur Sippo notes:

...the Moralia [or Commentary on Job] was started in 578 AD while St. Gregory was in Constantinople and he completed the last section (Book XXXV) in 595 AD. According to Rev. James Barmby DD (in NPNF 2nd Series volume XII, St. Gregory, page xxxi) it was 'in a great measure written during his residence in Constantinople.' St. Gregory was Pope from 590 to 604 AD. Hence this work was started twelve years before he was Pope and was mostly composed before he assumed that office. In no way could this be considered an official magisterial document. It is a work of private speculation and has no authority beyond the scholarship used in its composition.

Secondly, even if the dates are wrong and Gregory did happen to have written this book during his pontificate, the passage in question still could not be held to constitute an infallible statement. The pope judges infallibly when he acts in his official capacity as chief teacher of the universal Church, not every single time he opens his mouth. In order for his teachings to be infallible, in other words, he must actually be teaching. He must (in the words of the First Vatican Council) be making a definitive judgment on a matter of faith or morals. Yet here, Gregory is only acknowledging that some people may not agree with his appeal to 1 Maccabees. Gregory's statement says nothing about making the views of these critics binding upon the whole Church. Any claim, therefore, that Gregory infallibly rejected the book of 1 Maccabees is a mere grasping at straws.

Primasius, Bishop of Adrument (Justiniapolis) (527–565)

Anti-Catholics frequently list Primasius as a Father who rejected the Deuterocanon. This is based on a passage from his Commentary on the Book of Revelation in which he wrote:

The twenty-four elders are the books of the Old Testament which we receive of that number as possessing canonical authority.[445]

This interpretation of Revelation is Jerome's, not Primasius. [446] However, Primasius' adoption of Jerome's interpretation of Revelation does not mean that he also adopted Jerome's view of the canon. Had Primasius adopted Jerome's canon, he would have rejected the Book of Baruch as Jerome forcefully did in his *Preface to the Book of Jeremiah*. Yet in his work *The Incarnation of Christ*, Primasius states that the sacred Scriptures [L. Scripturam sacram] predicted the Incarnation of Our Lord—and then he immediately quotes the famous passage from Baruch: [447]

This is our God, and there shall no other be accounted of in comparison of him. He found out all the way of knowledge, and gave it to Jacob his servant, and to Israel his beloved. Afterwards he was seen upon earth, and conversed with men.[448]

Such a statement could not have been made by a man who (as Protestant apologist claim) denied the authority of the book of Baruch. Primasius may have passed on the opinion of Jerome in regards to the interpretation of Revelation, but any belief that he followed him in denying the Deuteros is based solely on prejudice.

Dionysius Exiguus (the Little) (d. 544)

The date of Dionysius' birth is unknown, but it is fairly certain that he died around the year AD 544. He was a friend of Cassiodorus (see below). Dionysius' contribution to Church history is his compilation of Church documents and decrees in a body of work known as the *Collectio Dionysiana*. In his *Codex Canonum Ecclesiasticarum*, Dionysius includes the canons of the Council of Carthage, which affirmed the Deuterocanon.[449]

Junilius Africanus (d. ca. 551)

Junilius Africanus (not to be confused with Julius Africanus) offers an unusual listing of the canon. In his work *De Partis Divina Legis*, I. 3-7, Junilius divides and subdivides the books of Scripture into various degrees of authority.[450] According to Junilius' rendering, the Historical Books of "perfect authority" are the Pentateuch, Joshua, Judges, Ruth, , Kings, four Gospels, and the Acts. The books of "intermediate" authority are Chronicles, Job, Judith, Esther, and Maccabees. Junilius notes of this second class:

They are not included among the Canonical Scriptures, because they were received among the Hebrews only in the secondary rank as Jerome and others testify. [451]

The Prophetic Books of "perfect authority" are the Psalms, the sixteen Prophets, Proverbs, and Ecclesiastes. The Book of Revelation is doubted in the East. The second "intermediate" category contains the Song of Songs and the Book of Wisdom. Of the Didactic books, there are Sirach, the fourteen Epistles of Paul, First Peter, and First John. Among the second category are James, 2 Peter, Jude, and 2 and 3 John.

Junilius' strange list is notable in that it is the first attempt to understand the canon of Scripture in terms of utility.[452] The Apostle Paul states, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness."[453] Although all Scripture is equally inspired, not every book is equally profitable or useful in confirming doctrine. The Book of Genesis, for example, is as inspired as Esther because the Holy Spirit is the primary author of both, but Genesis is certainly more *useful* for teaching, reproof, and training than Esther is. Junilius confuses utility with inspiration; therefore; there are different categories of Scripture. Junilius' list is clearly the product of his own theological speculations and represents nothing more than a historical curiosity.

Flavius Magnus Aurelius Cassiodorus (490–583)

Cassiodorus' life is divided into his political career and his life as a monk. Several works of his have survived. One of these, the famous *De Institutione Divinarum Litterarum*, addresses the contents of the Old Testament canon.[454] *De Institutione*, which was written between AD 543 and 555, was intended as an introduction to Scripture for the brothers at his monastery and a guide to the study of Scripture. It contains three lists: Jerome's *Prologus Galeatus* or *Helmeted Prologue* (the Protestant canon.); Augustine's list in *On Christian Doctrine* (the Catholic canon); and the books of the *Latin Vulgate* (the Catholic canon). Cassiodorus presents these lists without commenting upon the contradictions involved.

Isidore of Seville (ca. 560-636)

Born in Cartagena, Spain, Isidore was educated at the Cathedral School in Seville where he mastered Latin, Greek, and Hebrew. He became bishop of Seville and was instrumental in rebuilding a new culture that had been destabilized by the invasion of the Goths. He also played a key role in the council of Seville and the two councils of Toledo. The Catholic Encyclopedia states,

Isidore was the last of the ancient Christian Philosophers, as he was the last of the great Latin Fathers. He was undoubtedly the most learned man of his age and exercised a far-reaching and immeasurable influence on the educational life of the Middle Ages. [455]

Protestant apologists sometimes include Isidore as one who rejected the Deuterocanon. They appeal to a passage in his book, Etymologies, in which Isidore states, "The Hebrews on the authority of Ezra receive twenty-two books of the Old Testament." [456] He continues by listing the books of the Protestant canon and dividing them into the Law, the Prophets, and the Holy Writings. Frequently omitted by these apologists is what Isidore writes later in the same passage:

There is a fourth order with us of those books of the Old Testament, which are not in the Hebrew Canon. The first of these is Wisdom; the second Ecclesiasticus; the third, Tobias; the fourth, Judith; the fifth and sixth, the Maccabees... the Church of Christ honors them and promulgates them as divine books.[457]

Being conversant with the Hebrew language, Isidore knew the rabbinical tradition of limiting Scripture to twenty-two books. Nevertheless, he acknowledges that the Deuterocanon contains *divine books* and that it comprises a fourth division within the Old Testament. Another list in his work, *De Ecllesiasticis Officiis*, likewise, confirms the Deuterocanon:

These are the seventy-two canonical books, and on this account Moses elected the elders, who should prophesy; For this cause, the Lord Jesus sent seventy-two disciples to preach.[458]

Isidore's views on the Deuterocanon are very clearly stated in his Prologue to the Old Testament:

Of these (the historical books), the Hebrews do not receive Tobias, Judith, and Maccabees, but the Church ranks them among the Canonical Scriptures. Then follow also those two great books—books of holy teaching, Wisdom and Ecclesiasticus; which, although they are said to be written by Jesus the son of Sirach, nevertheless, on account of the similarity of diction, are called of Solomon. And these are acknowledged to have, in the Church, equal authority with the other Canonical Scriptures.[459]

Isidore is an excellent example of how a writer acknowledges the rabbinical canon without rejecting the Deuterocanon. He is merely passing on information for the benefit of his reader and not suggesting that that position is correct. Isidore can be used for support of the Protestant canon only if readers commit the fallacy of Special Pleading (i.e. accepting only the passages that agree with their position).

The Chaldean Nestorians, Jacobites, Copts, Monophysites, and Islam

During the fifth and sixth centuries, several important churches in the southeastern part of the Empire rejected the Christology of the Councils of Ephesus and Chalcedon and broke away from the main body of Christianity. Even in this separated condition, however, they retained the books of the Deuterocanon as authentic parts of the Old Testament. [460] Islam, which arose in the seventh century, went farther and rejected the divinity of Christ altogether (though retaining Him as a very important prophet); yet even several Muslim jurists quote from the Deuterocanon, sometimes ascribing it to the Torah (i.e. Old Testament). [461]

Syro-Hexaplar, Paul of Tella (616)

The Hexaplar is a six-columned document used to compare various versions or translations of Scripture. Centuries earlier, Origen produced a *Hexaplar* containing columns in Hebrew, a Greek transliteration of the Hebrew, and four Greek translations of the Old Testament (*Aquila, Symmachus, Theodotion,* and the *Septuagint*). At the beginning of the seventh century, a Syrian named Paul of Tella made a new version of Origen's *Hexapla,* known as the *Syro-Hexapla*. It includes the Deuterocanonical books of Wisdom, Sirach, and Baruch. [462]

Eugenius II (the younger) (d. 647)

Eugenius was bishop of Toledo from AD 647 until his death in AD 657. Known for his poetry, Eugenius II set Isidore's canonical list (including the Deuterocanon) to Latin verse. [463]

Ildephonsus (Archbishop of Toledo, ca. 600–667)

Ildephonsus, the nephew of Eugenius II and successor of the same bishopric in Toledo, penned several spirited works, among them a *Treatise on Baptism* which includes Augustine's longer canon.[464]

The Sixty Books (after 650)

The Sixty Books, found among the manuscripts of Anastasius of Sinai's Questions and Responses, is an ancient manuscript written by an unknown author. [465] It lists all of the books of Protocanon except Esther. Its New Testament listing fails to include the book of Revelation. It is an exhaustive list because it distinguishes the sixty books from the Apocrypha. Included in a section of apocrypha are Esther, 3 and 4 Maccabees.

The Council of Trullo (Quinisext) (692)

The Council of Trullo or Quinisext met to pass the disciplinary canons that were lacking in the Fifth and Sixth Ecumenical Councils. As the anti-Catholic historian Philip Schaff notes, it adopted 102 canons ("canons" in this sense, means legal decrees, not lists of Scripture), most of them taken from previous councils. It must be emphasized, however, that these decrees were not legally or ecumenically sanctioned. They were signed by the emperor, with a second place being left blank for the signature of the pope; but that place was never filled. The names of Paul of Constantinople, Peter of Alexandria, Anastasius of Jerusalem, George of Antioch, and other important prelates were added; 211 Greek and Oriental bishops or their representatives in all, of whom 43 had been present at the Sixth Ecumenical Council. Yet no pope ever approved the canons of the Council of Trullo—though some attempt was later made to sanction as many of them as might be acceptable.

Trullo adopted the decrees of both the councils of Carthage and Laodicea, including perhaps, the spurious sixtieth canon as well. Unless the Trullian Fathers rejected Laodicea's sixtieth canon or found some way to harmonize the incompatible lists which would have resulted, their position on Scripture remains hopelessly at odds with itself. To make matters even more confusing, the Trullian council also sanctioned the eighty-fifth decree of the so-called *Apostolic Canons*, which accepts the *four* books of Maccabees. [466] The council also affirmed the teachings of several Church Fathers on the subject; of whom at least two (e.g. Gregory of Nazianzus and Amphilochius) omitted the Deuterocanon from their lists. In short, Trullo's decrees are a confusing mixed bag from which no clear teaching on Scripture emerges. Arthur Sippo offers one possible way to understand these canons in a more coherent fashion:

As to the 'contradictions' between the canon of Hippo on the Canon of Scripture and those of St. Amphilocus & St. Athanasius, there was actually a total of 5 different listings of the Canon of Scripture among the 102 Canons at Quinisext. None of them are identical with each other. To counter the argument that they were contradictory to each other, Percival opined that the affirmation of these canons was 'not specific but general' (page 611). In other words, Quinisext was giving a general witness to the usage of the Scriptures in the Early Church with these different canons. As in any law code, there are bound to be portions of that code that are obsolete, superceded, or over-turned by judicial authority. Since the long Canon has always predominated in the Eastern Church we can only surmise that Quinisext would have given pride of place to the Canon of Scripture from Hippo/Carthage.[467]

The Protestant scholar Osterley, likewise, argues that Trullo accepted the Deuterocanon, because it gave a place of primacy to the canons of the council of Carthage. [468]

Bede (ca. 673-735)

Born in Northumberland, England, Bede began his education in the monastery of St. Peter and Paul. By the age of thirteen, he had become a priest and joined the religious leaders at the monastery. He is best known as an historian, especially for his work, Ecclesiastical *History of the English People*. Bede was a devoted reader and commentator on Scripture. He once wrote,

From the time of my admission to the priesthood to my present fifty-ninth year, I have endeavored for my own use and that of my brethren, to make brief notes upon the holy Scripture, either out of the works of the venerable Fathers or in conformity with their meaning and interpretation.[469]

Two passages are sometimes offered as evidence that Bede rejected the disputed books. The first passage is in his *De Temporum Ratione*, written about AD 703. It reads:

Thus far divine Scripture contains the series of events. The subsequent history of the Jews is exhibited in the book of Maccabees, and in the writings of Josephus and Africanus, who continue the subsequent history down to the time of the Romans.[470]

The work, *De Temporum Ratione*, recounts history from Creation down to Bede's own time. Bede's concern is not to determine the limits of the canon of the Old Testament but to explain what sources are available to cover this particular period in the history of the Jews. As Breen explains:

We believe, therefore, that in distinguishing Maccabees from the other historical books of divine Scripture, he merely wishes to point out that it does not alone continue the series of historical events from Ezra to the era of the Romans. Up to the time of Ezra, indeed, not all historical events were written, but enough was written to form a continuous chain of chief events, and no other writings contain the events of those times except the Holy Books, which follow each other in a certain historical series. But after Ezra a great lacuna occurs in the history of the Jews down to the time of the Romans, which is only partly bridged over by the combined data of Maccabees, Africanus, and Josephus. The second book of Maccabees covers a period of only about sixteen years; the first, of about forty. They are partly synchronous, and combined they would not cover a period over fifty years. Hence Bede could not say that the divine Scripture contained the series of events down to the Roman epoch. He, therefore, drew a distinction between Maccabees, and the preceding historical books, not from the nature of the books, but from the fact that the scriptural history of the Jews became broken at Ezra, and the fragment of it which existed in Maccabees had to be supplemented by the two cited authors. [471]

Bede's comments then are similar to those of Josephus' in that writer's work *Against Apion*. As a historian, Bede's continuous narrative breaks down after Ezra and is picked up again by Maccabees, the New Testament, and other books. This point is affirmed by examining the rest of *De Temporum Ratione* and Bede's other works. He quotes all of the Deuterocanonical books freely, often introducing them with solemn formulas commonly restricted to Scripture. Bede's *Commentary on the Book of Tobit* interprets Tobit as an allegory concerning Christ and His Church.[472] It is true that, like Primasius before him, Bede adopts Jerome's interpretation of the twenty-four elders in Revelation; but the clear acceptance of the Deuterocanon in his other works demonstrates that Bede could not have adopted Jerome's views on the canon.[473]

John Damascene (of Damascus) (676–730)

In his youth, Damascene excelled in the areas of science and theology, eventually becoming the Chief Councilor of Damascus. Later, he felt called to the religious life and entered the monastery in St. Sabas near Jerusalem. As an ordained a priest, he fought against the Iconoclastic heresy. [474] The Synod of Constantinople denounced him in AD 754, but some 35 years later his opposition to iconoclasm was vindicated by the Second General Council of Nicea. With John Damascene the patristic age comes to a close in the East; he is usually reckoned as the last of the eastern Fathers.

Damascene also accepts the old symbolic theory that there must be twenty-two books of the Old Testament to correspond with the twenty-two letters of the Hebrew alphabet. [475] He states that Wisdom and Sirach are "excellent and useful, but are not numbered, nor were they placed in the Ark." [476] Being "placed in the Ark" refers to the Law that was placed in the Ark of the Covenant by the Jews. [477] The idea of books being placed in the Ark comes from Epiphanius' On Weights and Measures. [478] Damascene, however, is trying to reproduce those books that are accepted by rabbinical tradition. He affirmed Wisdom as divine Scripture when he wrote: "The divine Scripture likewise saith that 'the souls of the just are in God's hand' [Ws 3:1] and death cannot lay hold of them." [479] Later in the same book, Damascene quotes Baruch as Holy Scripture. [480] Baruch, Zechariah, and Micah were all quoted as prophecies about the Incarnation. [481] Second Maccabees was used to support the doctrine of God's omniscience. [482]

Alcuin (735-804)

Alcuin was the head of the cathedral school of York before being commissioned by Charlemagne, in 781, to organize his Palace School. Like Bede before him, he was a collector of the writings of the Fathers and other important documents. Alcuin was also commissioned to restore Jerome's original *Latin Vulgate*, which had gradually been corrupted by copyist's errors. The product of Alcuin's work became known as the "Charlemagne Bible."

Protestant apologists often point to Alcuin's supposed denial of Sirach in his treatise, *Against Elipandus*, Book 1, 18 because Elipandus had cited Sirach 34:14, in favor of the heresy of Adoptionism.[483] Alcuin replied:

In the books of Jesus, the Son of Sirach, the aforesaid sentence is read, of which book blessed Jerome and Isidore positively testify that it is placed among the apocryphal, that is to say, the doubtful books.[484]

Here Alcuin is only attempting to weaken Elipandus' appeal to Sirach; it is not a rejection of Sirach's authority. He wishes to point out that Sirach does not have a pure pedigree, and that some prominent Fathers had doubted its authority. Of course, the same could be said of certain books of the New Testament because they too have been doubted at one time or another. Alcuin's appeal to Jerome and Isidore is not entirely correct. Jerome did not list the Deuterocanon as doubtful; he rejected it. Alcuin had softened Jerome's comments on the subject. Isidore, on the other hand, has no doubts on the divinity of the Deuterocanon; he accepted all of them as inspired canonical writings. [485]

Elsewhere in his writings, Alcuin shows no scruples in using the Deuterocanon (including Sirach) as inspired Scripture. For example, in his treatise, *De Virtutibus et Vitiis*, 15.18, Alcuin writes:

The saying is read in the divinely inspired Scriptures; 'Son, delay not to be converted to the Lord; because thou knowest not what the coming day may bring forth.' [Sir 5:8]... These are the words of God, not mine.[486]

If Against Elipandus truly represented Alquin's measured judgment on the book of Sirach, we certainly would not find him referring to quotations from it as "the words of God." In chapter 18 of the same work, Alcuin quotes Sirach again as "Holy Scripture." [487] Moreover, Alcuin also includes all of the Deuterocanon in his Charlemagne Bible. [488] He also lists them elsewhere as canonical books. [489]

Theodulf of Orleans (760-821)

Theodulf was the Bishop of Orleans and a contemporary of Alcuin. He amended the text of the Vulgate, using Hebrew texts as well as the Septuagint. Theodulf's version includes all of the Deuterocanon.

Council of Nicea II (787)

Convoked to deal with the Iconoclast heresy that had gripped the East, the Council was comprised of somewhere between 330 and 367 bishops. This Ecumenical Council produced decrees containing authoritative quotes from the books of Wisdom and Sirach. [490]

Codex Amiatinus (A)

This codex belonged to the monastery of Amiata, from which is receives it name. At one time, it was thought to be one of the more pristine manuscripts of the *Latin Vulgate* and was used in the Sixtus' edition of the Bible (1590). Scholars now place its origin, not in Italy, but in northern England during the early eighth century. It was given to Pope Gregory II in AD 716, and it very likely represents the Scripture brought into England by the missionaries of Pope Gregory the Great. [491] This codex contains all of the Deuterocanon with the exception of Baruch. The so-called Epistle of Jeremiah is present and is attached to the Book of Jeremiah. The Codex also contains Jerome's prefaces, including the *Prologus Galeatus*.

Nicephorus (758–829)

Nicephorus was the Patriarch of Constantinople and a staunch defender of the use of sacred images. He represented the Empress at the Council of Nicea II and played a key role in the condemnation of the Iconoclast heresy.

Nicephorus produced a catalogue of scriptural books categorized by their degree of certainty. He begins his list of the Old Testament with the shorter canon of twenty-two books, including Baruch and omitting Esther, and followed by a list of the New Testament books.

His second category he called "antilegomena," which means "those spoken against." This list contains the books of Maccabees, Wisdom, Sirach, the Psalms of Solomon, Esther, Judith, Susanna, and Tobias, followed by the New Testament antilegomena. [492] Nicephorus concludes by listing the apocrypha. [493] Nicephorus' catalogue did not consign the Deuterocanon to the apocrypha, but listed it as being doubted by some. [494]

Nicephorus should not be included among those who doubted the divinity of the Deuterocanon since he uses them in an authoritative manner. Sirach and Wisdom he quotes right along with Protocanonical books, entirely without

qualification or distinction.[495] Baruch is said to be the voice of the Prophet.[496] Wisdom is quoted with the solemn introduction of "It is written."[497] For Nicephorus, Wisdom 2:12-23 is a prophecy of Our Lord's death.[498]

Codex Paulinus (Carolinus) & Codex Statinus (Vallicellianus)

Both of these codices include the entire Deuterocanon (with, in *Codex Paulinus*, the single exception of Baruch).

Rhabanus Maurus (780–856)

Born in Falda in 788 to a prominent family, Rhabanus was raised in a monastery and studied under Alcuin in Tours. When he returned to his home, he was elected Abbot of the monastery. Later, 847, he was elected Archbishop of Mayence and became renowned as a zealous guardian of the Faith.

In his book, *De Instituteione Clericorum*, Rhabanus essentially reproduces the canon of Isidore of Seville, enumerating seventy-two books as canonical Scriptures.[499] Rhabanus Maurus also produced commentaries on the books of Wisdom, Sirach, Judith, and 1 and 2 Maccabees.

Walafrid Strabo (808–894)

Surnamed Strabo, meaning "the squint-eyed," Walafrid was reared in a monastery under Rhabanus Maurus. He eventually became Dean of St. Gall and later Abbot of Reichenou in Constance. One of his best-known works is the *Glossia Ordinaria of Sacram Scripturam*. The *Glossia* is essentially a series of notes written in the margins of the Bible to help illuminate a given text for the reader. These notations are primarily taken from the works of the early Church Fathers. Being placed in close proximity to the sacred text, these notations gained a certain amount of prestige and authority. The *Glossia* became highly influential during the late or high Middle Ages.

Walafrid's selection of works is important for our discussion; he has provided evidence both for and against the acceptance of the books in question. In favor of the Deuterocanon, his *Glossia* adopts extracts from Rhabanus Maurus' commentaries on the books of Wisdom, Sirach, Judith, and 1 and 2 Maccabees. He also uses Bede's *Commentary on the Book of Tobit*. On the other hand, Walafrid introduces the book of Baruch with the following:

The book which is called Baruch is not found in the Hebrew Canon, but only in the Vulgate edition, as also the Epistle of Jeremiah. For the knowledge of the readers, they are written here, for they contain many things relating to Christ and the last times.[500]

It should be noted that this statement illustrates its author's limited range of experience: as we have already seen, it certainly is not true that Baruch is found "only in the Vulgate edition"—two of the three great codices contain that book as well. Since Walafrid's *Glossia Ordinaria* also included quotations from Jerome's prefaces (highly critical of the Deuterocanon, of course) the book helped to spread doubt about the longer canon all through the Middle Ages.

Pope Nicholas I (d. 867)

Considered by some as one of the greatest popes of the Middle Ages, Nicholas ascended to the papal throne during one of the darkest periods in Church history. Charlemagne's empire was on the verge of collapse, and Christian morality was lukewarm among the faithful, even worse among certain worldly clerics. Nicholas also faced the illegitimate appointment of Photius to the powerful patriarchal see of Constantinople. Nicholas met all these challenges and prevented matters from escalating. In his *Letter to the bishops of Gaul*, Pope Nicholas I wrote that the *Decree of Pope Innocent I* (which reiterated the larger canon of Carthage and Hippo) was part of *the universal law of the Church*.[501]

Photius (ca. 815-891)

When it looked as if matters could not be worse for Christianity, Photius made them worse. Not only did hostile forces threaten the Church from without, schism and rebellion were boiling up from within. When Photius, a very learned man of science and dialectics in Constantinople, was illegitimately elected Patriarch of Constantinople, Pope Nicholas I refused to accept him. He rallied the Church against Photius, who, in turn, "excommunicated" the Pope. These actions brought about the first East/West schism.

In regards to the canon of Scripture, Photius' Syntagma Canonum shows that he adopted the decisions of Trullo, which had accepted the Eighty-fifth Canon of the Apostles, the sixtieth Canon of Laodicea, and the twenty-fourth Canon of

Carthage.[502] Both Protestant and Catholic scholars count him as a positive witness for the inclusion of the Deuterocanon.[503] Photius' views confirm Nicholas I's statement that the Deuterocanon was part of the *universal* law of the Church.

Council of Constantinople IV (869–870)

At the Eighth Ecumenical Council, Constantinople IV was requested by Emperor Basil to reinstate Patriarch Ignatius and to depose Photius. About sixty-five bishops attended the Council.[504] Among the many topics addressed by this Council was a condemnation of Iconoclasm, an adoption of a new canonical method for choosing bishops, and a treatment on the unity of the soul. Within the decrees of Constantinople IV is a quotation from Sirach 11:7, referred to explicitly as divine scripture.[505]

Codices Toletanus and Cavensis

Dating from the ninth and tenth centuries, these two Latin manuscripts come from Spain and both include the entire Deuterocanon.[506]

Notker Balbulus (840–912)

Virtually nothing is known about Notker, author of *On The Interpretation of Divine Scripture*. He is given the surname Balbulus, which means "the stammerer." He died in the monastery of St. Gall in Ireland.

In his book Notker comments on the Pentateuch, Joshua, Judges, Samuel, and the Books of Kings and the Prophets. Turning his attention to Wisdom, Notker writes:

...I have found no author's exposition, we accept some testimonies (therefrom) explained in relation to other books. The book is totally rejected by the Hebrews, and is by Christians considered uncertain, nevertheless, since on account of the utility of its doctrine, our forefathers were accustomed to read it, and the Jews have it not, it is called with us Ecclesiasticus. What thou believe of this, it behooves you to believe also of the books of Jesus the son of Sirach, except that this latter is possessed and read by the Hebrews... The priest Bede wrote some things on Tobias and Ezra, more pleasing than necessary, since he has striven to convert simple history into an allegory. What shall I say of the books of Judith, Esther and Paralipomenon [Chronicles]? By whom, or how shall they be explained, since their contents are not intended for authority, but only as a memorial of wonderful things? This thou mayest also suspect of the Books of Maccabees.[507]

Notker's strange canon seems to have been the product of his own religious imagination; certainly it cannot be shown to have been used by any other writer or group of Christians.

Wisdom he accepts because he finds it useful; the same seems to hold true for Sirach. Tobit he finds devoid of spiritual meaning, a mere secular history; Maccabees, likewise, is only "a memorial of wonderful things." [508] Notker's usefulness for Protestant purposes, however, is severely limited by his simultaneous rejection of Ezra, Esther, and the Chronicles. All in all, Notker is helpful, mainly, as a witness to how very confused things became once Jerome opened the door to private, free-lance canon-making.

Chapter 6 "As Jerome Saith..."

The last half of the first Christian millennium was a very difficult period for the Christian church. The invasion of barbarians from the North, the rise of Islam in North Africa, heresies, temporal meddling by secular powers, and finally the Great East/West Schism racked Christian civilization to the core. During this tumultuous period, Christian scholars tended to be less concerned with progress and development than they were with the preservation of the past. This industrious period codified, and propagated, and handed down the texts of Scripture and the writings of the Church Fathers. Nearly all Christian writers accepted the Deuterocanon as authentic, inspired, canonical books of Scripture; the few isolated doubts that did surface were either unique personal convictions or else the echoes of earlier writers quoted for the benefit of posterity. The councils of Carthage, Hippo, Trullo (Quinisext), the *Decree of Galatius*, and Innocent I reaffirmed the constant usage of the Deuterocanonical books, and by the end of the ninth century, Pope Nicholas I could speak of Innocent I's canonical list as *the universal law in the Church*. It is the larger canon, not that of Jerome, that had wide, substantial support.[509]

From the turn of the first Christian millennium until the high Middle Ages, the Christian Church experienced a renewed vigor and development in the study of Scripture and theology. These studies often involved the systemization and crystallization of the teachings of the Fathers into a coherent whole. This renewed vigor of synthesis and analysis was a great benefit for the Church, but it also carried with it some unintended consequences. Under a growing humanism, fed by the rediscovery of classical literature, some medieval scholars attempted to reconcile beliefs which are not really reconcilable. Such was the case with the canon of Scripture. The isolated doubts we have seen scattered sparsely through our story so far began to be synthesized into a cohesive body of thought; and divisions, which did not formerly exist, began to arise. Terminology began to change as well, for both sides of the debate. Words began to acquire connotations and associations they had not carried for earlier authors; terms used loosely in the days of the Fathers hardened down to a fixed definition. Some words, on the other hand, lost the precise meanings they had earlier owned; the word *apocrypha*, for instance, began to lose its distinctiveness, and by the time of the Council of Trent, was practically useless. All of these forces conspired to place even well-meaning Christian scholars more and more at cross purposes.

The reinvigoration of biblical studies in the Middle Ages also gave new life to the writings of Jerome, and, consequently, to his shortened canon. His *Latin Vulgate* became not only popular but downright venerable in the Middle-ages; and his prefaces, including the "helmeted" *Preface to the Books of Kings*, were commonly included in copies of the Vulgate. Biblical novices studied these prefaces along with the sacred text, forgetting, at times, to read Jerome's thoughts with a bit less reverence than God's. The very popular edition called the *Glossia Ordinaria*, in fact, worsened this confusion, for it removed Jerome's critical remarks from their original place and integrated them, like raisins in a fruitcake, into the sacred text itself as explanatory glosses. As Gigot comments:

If now we inquire into the causes of this persistent division between the ecclesiastical writings of the Middle Ages, we shall find that its main, if not its exclusive, cause, is the influence which the views of St. Jerome exercised upon the minds of many Doctors of that period...It is not therefore to be wondered at, if the view so unfavorable to the deuter-canonical books, which these prefaces contained, seemed tenable to many schoolmen, and were, in fact, held by them in the teeth of contrary practice in the Church, and of disciplinary decrees of the Popes. Finally, as it was the fashion of the time to get rid of difficulties by means of subtle distinctions, several ecclesiastical writers...[tried to] reconcile the statements of St. Jerome, in his prefaces, with the papal decrees and the practice of the Church.[510]

As we shall see, Gigot's assessment of the process of preservation, harmonization, and adoption is quite accurate. Jerome's prestige would become so great that some of his disciples went to great lengths to reconcile his views on the canon with that of the official Christian Church.

Alfrick (d. 1009)

Alfrick was a monk in the Benedictine Abbey of Abingdon, England. He was appointed the bishop of Wilton, England, in AD 990. In 995, he became archbishop of Canterbury and faced the devastating results of one of the barbarian invasions of England.

In a treatise called *On the Old and New Testament,* Alfrick writes of Sirach and Wisdom as being included in the Bible among the works of Solomon, because of their similarity in style to Proverbs and Ecclesiastes. Likewise, 1 and 2

Maccabees, Tobit, Esther, and Judith he also reckons as authentic parts of sacred Scripture. [511]

Burchard of Worms (d. 1025)[512] Ivo (Ives) of Chartres (ca. 1040–1116)[513] Gratianus (1155)[514]

Both Burchard of Worms and Ivo of Chartres received the so-called *Decree of Galatius* as authentic and an authoritative sanction of the Deuterocanon. Their works, along with Gratian's, later formed the basis for Church discipline in their era.

Stephan Harding (1109–1133)

Harding and the rest of the monks at Citeaux made a recension of the *Latin Vulgate* in AD 1109. They relied on many manuscripts and consulted several learned Jews on the Hebrew text. The corrected Latin text they produced for their own use included the Deuterocanon.

Gislebert (Gilbert Crispin) (979-1117)

In a fictional dialogue between a Christian and a Jew, Gislebert defends the prophetic integrity of Baruch, arguing that the Prophet Jeremiah dictated its contents.[515]

Honorius of Autun (1120)

In his work *Gemma Animae*, Honorius establishes the order of the books of Scripture that are to be read in the *Divine Office*.[516] With the exception of Baruch, all of the Deuterocanon is included in this list. It is likely, however, that even Baruch was included in the readings from the Book of Jeremiah.[517]

Aegidius (ca. 1180)

This deacon of Paris composed a list of Scripture in Latin verse that includes all the Deuterocanon.[518]

Peter of Riga

A contemporary of Aegidius, who also composed a list of the books of Scripture, Peter of Riga includes all of the Deuterocanonical books intermixed with the Protocanonical books, without distinction or qualification.[519]

Hugh of St. Victor (1096-1141)

Hugh was a canon regular of St. Victor at Paris. He became one of the most influential theologians in Paris. His impact on the revival of Biblical studies in the Middle Ages should not be underestimated. [520]

Hugh rejects the Deuterocanon. He acknowledges that the Christian Church reads the Deuterocanon, but it is outside of the canon of Scripture. This view can be seen in his preface to *De Scripturis et Scriptoribus sacris*, in which he wrote:

[After enumerating the books of the Protocanon] All, therefore, make twenty-two. There are besides certain other books, as the Wisdom of Solomon, the books of Jesus the son of Sirach, the Book of Judith, Tobit and the Maccabees, which are read, but are not written in the Canon.[521]

After listing the New Testament canon and the writings of the Fathers (including Jerome), Hugh continued:

But these writings of the Fathers are not computed in the text of the divine Scriptures, just as we have said that there are books which are not embodied in the Canon of the Old Testament, and yet are read, as the Wisdom of Solomon and other books. The text, therefore, of Holy Scripture, as one body, is principally made up of thirty books. Of these twenty-two books are comprised in the Old Testament...[522]

In his preface to the book *De Sacrementis*, Hugh reiterated the same view:

There are, besides, in the Old Testament certain other books, which are read, indeed, but are not within the Corpus Scripturarum, or in the authentic Canon. These are Tobias, Judith, Maccabees, and that which is inscribed the Wisdom of Solomon, and Ecclesiasticus [Sir].[523]

Hugh was dependent upon Jerome for his canonical views.[524] The popularity of Hugh's works contributed greatly to the wholesale adoption of Jerome's views on the canon during the Middle Ages"[525]

Rupert of Deutz (1075-1130)

A well-known Benedictine Monk from the Abbey of Deutz near Cologne, Germany, Rupert also rejects the Deuterocanon. In his *Commentary on Genesis*, he asserts that Wisdom could not be brought to bear on the question of whether Adam was reconciled to God because Wisdom is not "of the canon."[526] He omits Baruch and the Deuterocanonical sections of Daniel in his *Commentary on Jeremiah*. The same is likely true with the Deuterocanonical sections of Esther.[527] Like Hugh of St. Victor, Rupert's views are taken from Jerome. We can see his influence most clearly in Rupert's work *De Divinis Officiis* (On the Divine Office), where he repeats Jerome's claim that Judith and Tobit were adopted on the authority of Nicea.

Nevertheless, Rupert could not omit the books of the Deuterocanon from his *Divine Office* because they were used and accepted by the Christian Church as divine Scripture. Their omission would not have been tolerated.

Peter of Cluny (1092-1156)

Peter of Cluny is also sometimes known simply as Peter the Venerable. He became the abbot general in 1121 and spent most of his life combating heresy in France. Some believe that Peter of Cluny also opposed the Deuterocanon. Their foundation for this opinion is found in a passage from his treatise *Against Peter of Bruys*, in which he wrote:

There remain besides these authentic books of Holy Scripture six other books which are not to be passed over in silence, viz,. Wisdom, the Book of Jesus Son of Sirach, Tobias, Judith and the two books of Maccabees. Although these do not reach the sublime dignity of the preceding, nevertheless, on account of their laudable and very necessary doctrine, they have merited to be received by the Church. There is no need that I should labor in commending these to you. For if you value the Church in any wise, you will receive something, at least a little, on her authority. But if (as Christ said to Moses of the Jews) you will not believe Christ's Church how will you believe my words?[528]

The context of this letter is important. Although Peter of Bruys and his followers accepted only the Gospels as authentic Scripture, [529] Peter of Cluny implored them to accept the whole of Scripture, including the Deuterocanon, because of its ancient and undoubted acceptance by the universal Church. His statement that the Deuteros do not attain to the same "sublime dignity" as earlier books cannot be taken as a denial of authority or inspiration; we know this because Peter's usage elsewhere demonstrates that he did accept these books as Scripture. [530] For example, Peter calls 1 Maccabees "the truthful Scriptures." [531] He introduces a passage from Sirach by calling him "the divine philosopher." [532] In his *Treatise Against the Jews*, Peter quotes Baruch as coming from "the Prophet or the prophetic man." [533] He also quoted Sirach as coming from God. [534]

Rudolf of Flavigny (1155)

Rudolf divides Scripture into four categories: Historical, Prophetic, Proverbs, and Simple Doctrine. He includes the books of Sirach and Wisdom among the Protocanonical books of Simple Doctrine. He qualifies the authority of Tobit, Judith, and Maccabees by writing, "...although read for the instruction of the Church, [they] have not perfect authority." [535]

Peter Comestor (d. 1178)

Peter was known for his prodigious reading and has been called "The Master of History." In his *Preface to the book of Joshua*, Peter provides a list of the books of Scripture:

...Job, David, three books of Solomon, Daniel, Paralipomenon [Chr], Ezra, Esther, Sapientia [Ws], Ecclesiasticus [Sir], Judith, Tobias, Maccabees are called the Hagiographa (al. Apocrypha) because their author is unknown; but since there is no doubt of their truth, they are received by the Church.[536]

Both the Protocanonical and the Deuterocanonical books make up the third division of the Jewish Scriptures, called the Hagiographa or the Writings. Nevertheless, Peter parenthetically calls this third division *apocrypha*. He understands *apocrypha* (Greek for hidden) to mean that their authors are not known. Being of uncertain origin, their truthfulness is vouchsafed by their reception by the Church.

The redefinition of *apocrypha* is not the only attempt by Peter to reconcile Jerome with the Church. A similar and more disastrous attempt is found in his *Historia Scholastica*, in which he explains the Deuterocanonical sections of Daniel:

There follows the history of Susanna, which the Hebrew (text) does not contain in the Book of Daniel. It calls it a fable, not that it denies the history, but because it is falsely stated there, that the priests were stoned, whom

Jeremiah testifies to have been burned: and because we fabled it to have been written by Daniel, whereas it was written by a certain Greek.[537]

Jerome himself is quite plain in this matter; he twice records his opinion that the Deuterocanonical sections of Daniel are "a fable"[538]—meaning, without any doubt, that he considers them to be fictional, fantastic, or mythological. Peter, however, unable to bear the sight of his hero at direct loggerheads with the official Church, chooses to imagine that Jerome was commenting upon some alleged claim that Daniel himself authored the passages in question. It is remarkable to see how highly prized Jerome's reputation was that an otherwise orthodox writer would go to such lengths to bring him in line with the rest of Christianity.

John Beleth (d. ca. 1180)

This noted theologian of Paris edited the order of readings for the *Divine Office* in his Rationale *Divinorum Officiorum*. In it, he followed the same order as Honorius of Autun, noted above, which includes the Deuterocanon.[539]

Anonymous Writer (mid-12th century)

An anonymous writer of the twelfth century (likely a monk) bore witnesses to the received canon of his day in these words:

[After enumerating the Protocanonical books]... Besides the aforesaid there are five books which are called by the Hebrews apocryphal, that is to say hidden and doubtful, but the Church honors these and receives them. The first is Wisdom: the second Ecclesiasticus [Sir]; the third, Tobias, the fourth Judith, the fifth, Maccabees.[540]

John of Salisbury (1115-1180)

A native of England, John was appointed to the papal court by Henry II. He later returned to England and was advanced through various offices by St. Thomas á Becket. After Becket's martyrdom, John was appointed the bishop of Chartres.

John of Salisbury is rightly counted among those who rejected the Deuterocanon. In Letter 143, he wrote:

Since, therefore, concerning the number of the books, I read many and different opinions of the Fathers, following Jerome, a doctor of the Catholic Church, whom I hold most approved in establishing the foundations of Scripture, I firmly believe that, as there are twenty-two Hebrew letters, thus there are twenty-two books of the Old Testament, arranged in three orders... and these are found in the Prologue of the Book of Kings which Jerome called the Galeatum Principium of all Scripture...But the book of Wisdom, Ecclesiasticus, Judith, Tobias, and Pastor, as the same Father asserts, are not in the Canon, neither is the book of Maccabees, which is divided in two.[541]

John of Salisbury clearly depends on Jerome and his so-called "helmeted" preface. Even the wording, however, demonstrates his recognition that Jerome's is a minority opinion: "Jerome...whom I hold most approved..."

Peter of Blois (1130-1203)

Quite a contrast is the opinion of Peter of Blois, a statesman and theologian who studied in Tours, Bologna, and Paris. He became chancellor of the Archbishop of Canterbury and Archdeacon of Bath in AD 1176. Following Isidore's fourfold division of the Old Testament books, Peter wrote:

These books [the Deuterocanon] the Jews place apart among the apocrypha; but the Church of Christ honors them among the divine books and promulgates them.[542]

Peter rests his belief on the authority of the Church of Christ, not on his private estimation of which early writer may have been most brilliant.

The Fourth Lateran Council (1213–1215)

A very impressive number of patriarchs, metropolitans, bishops, abbots, and priors attended this important Church Council. Section 70 of the Council's remains contains two quotes from the Book of Sirach with the solemn introduction, "It is written." [543]

Albert the Great (1206–1280)

Often called "the Great" or the "Universal Doctor" (Doctor Universalis), Albert was known for his unparalleled erudition. He met a youthful student, Thomas Aquinas, who studied under him; particularly by means of this tutorage,

Albert had an enormous influence over theology of his day.

Albert never addresses the issue of the canon per se, but his usage indicates that he understood them to be Scripture. Albert defends the inclusion of Baruch as Scripture against Jerome's contentions. In his works, he uses the entire Deuterocanon in a manner indistinguishable from the other books of Scripture. [544]

Bonaventure (1217-1274)

Another Doctor of the Church, Bonaventure was the Cardinal-Bishop of Albano and the Minister General of the Friars Minor. His writings and teachings were quite influential in later theology and Christian philosophy.

Bonaventure provides a list of twenty-six books of Scripture which includes the Deuterocanon.[545] Elsewhere, he happens to have picked the book of Wisdom to explain various types of causality, and in so doing, provided us with a particularly succinct statement of his opinion of it:

The efficient cause of the book is threefold: God who inspired it, Solomon who produced it, and Philo who compiled it.[546]

Clearly, we must count the Seraphic Doctor among those who held the Deuterocanon to be inspired Scripture.

Alexander Neckam (1157–1217)

Alexander Neckam, professor of the famed University of Paris, wrote a commentary that focused of difficult passages of Scripture. In it, he plainly accepts the Deuteroncanon as the inspired Word of God.[547]

Robert Grosseteste (1235-1253)

Robert Grosseteste was bishop of Lincoln, England. He quotes the books of Maccabees, Wisdom, and Sirach as Scripture in his letters.

Hugh of St. Cher (ca. 1200-1263)

Hugh joined the Dominican order, and later became a teacher in the school at Sorbonne. Eventually he was made a Cardinal. Like several before him, Hugh penned a list of the books of Scripture in Latin verse. After enumerating the Protocanon, he included the Deuterocanon under the title Apocrypha. [548] However, again, the term "apocrypha" has been redefined. In another place, Hugh writes:

The palace of the king is made up of four things: the foundation is the Law: the walls are the Prophets and the Epistles: the roof is the Gospels, and the ornaments are the Hagiographa and the Apocrypha.[549]

In the preface to his *Commentary on Sirach*, Hugh states that the books of the Deuterocanon are accepted only for moral instruction and not for the confirmation of dogma.

Hugh of St. Cher clearly adopts Jerome's abridged canon and attempts to reconcile it with ordinary Church usage. Like others we have seen, Hugh neither adheres completely to Jerome nor rejects his views outright—because, though he is willing to label them apocrypha, Hugh still considers the Deuterocanon to be Scripture *in some sense*.

Thomas Aquinas (ca. 1224–1274)

In terms of influence on Christian theology, arguably no individual since Augustine has had as much of an impact as the Angelic Doctor, St. Thomas Aquinas. St. Thomas was a prodigious writer, but scholars need not go beyond his most famous work to learn that he accepted the disputed books as nothing less than the Word of God. In his monumental *Summa Theologiae* St. Thomas uses the books of the Deuterocanon as authoritative sources throughout, very frequently quoting them with the solemn formula "It is written." [550]

Attempts have been made to make St. Thomas oppose the inspiration and canonicity of the Deuterocanon, but these assertions have gained few followers. [551] A simple summary of how Aquinas used the Deuterocanon is sufficient to dispel any doubts as to his opinion of its inspired status. He states plainly, for example, that the book of Wisdom contains the words of "Divine Wisdom." [552] At times, St. Thomas explicitly calls Wisdom the Holy Scripture, [553] quoting it as an authentic part of the Old Testament. [554] Passages from Wisdom are put on the lips of Christ, who is the Divine Wisdom. [555] In the article Whether every lie is a sin? Aquinas defends the Book of Judith against the

accusation (later employed by Anti-Catholics) that it propagates a moral error by showing God commending Judith's lie to Holofernes. St. Thomas answers:

Some, however, are commended in the Scriptures, not on account of perfect virtue, but for a certain virtuous disposition, seeing that it was owing to some praiseworthy sentiment that they were moved to do certain undue things. It is thus that Judith is praised, not for lying to Holofernes, but for her desire to save the people, to which end she exposed herself to danger. And yet one might also say that her words contain truth in some mystical sense. [556]

St. Thomas' answer is predicated on the assumption that Judith is an authentic part of Scripture. Tobit is seen as Scripture. [557] First Maccabees is included among other citations from the Old Testament without qualification. [558] Based on 2 Maccabees, St. Thomas responds to difficulties as to whether suffrages can be made for the damned. [559] He interprets Baruch 3:38 as a prophecy concerning Christ. [560] These are examples taken only from one book of Thomas Aquinas. Suffice it to say, St. Thomas accepted the Deuterocanon as Scripture in its fullest sense.

Robert Helot (1290-1340)

This English Dominican theologian follows Augustine's canonical list in his work *On Christian Doctrine* as noted in his lectures on the Book of Wisdom:

St. Augustine expressly declares in his Christian Doctrine (II.9) that the Book of Wisdom should be enumerated in the Sacred Scriptures; for, enumerating the books of the Canon of the Bible, he says thus of Wisdom and Ecclesiasticus:' Wisdom and Ecclesiasticus, since they have merited to be received in authority, are reckoned among the prophetic books." Wherefore, it is evident that the book is counted among the Canonical Scriptures in the Church, though the contrary is held by the Jews... and therefore, although by the Jews rejected, the books are of great authority among the faithful.[561]

Thomas Netter (Thomas Waldensis) (1375–1430)

An English Carmelite theologian, Thomas Netter was educated at Oxford. His writings were very popular in his time and commonly touched upon questions of Scripture. Netter opposed Wycliffe and argued that the Church had the authority to establish the canon. [562] He believed the question of the canon had already been authoritatively settled by the so-called *Decree of Gelasius*, which espoused the Deuterocanon.

The Council of Vienne (1311–1312)

The Council of Vienne was a local council that met to address the problems with the Order of Knights Templar and various ecclesiastical abuses and practices. It is thought that something between 114 and 300 bishops attended this council. Like the councils before it, the Council of Vienne authoritatively quotes the Deuterocanonical books in its decrees. For example, in section 14, the Council Fathers quote Sirach 24:23. Wisdom 5:6 is quoted in section 24 of the same Council. Sirach 24:28-29 and 1:5 are quoted as the words of God. Susanna (Daniel 13:42) is also used in section 38.[563]

Nicholas of Lyra (1340)

This Parisian theologian and famed convert from Judaism rejected the Deuterocanon.[564] The reason for Nicholas' adoption of the shorter canon is easily discernible—the influence of Jerome. In his *Commentary on Ezra*, Nicholas writes:

I intend, for the present, to pass over the books of Tobias, Judith, and Maccabees, although they are historical; because they are not in the Canon of the Jews or Christians. Jerome, indeed, says they are reckoned among the apocrypha.[565]

Like those writers before and after him who opposed the Deuterocanon, Nicholas of Lyra is content to rest upon the authority of Jerome.

Andrew Horne (d. 1345)

This English lawyer's writings betray certain doubts about the authority of the Deuterocanon. Arguing that all law is based upon Scripture, Horne finds only the canonical books authoritative.

Besides these there are other books in the Old Testament, although they are not authorized as Canonicals, as Tobit,

Judith, Maccabees, Ecclesiasticus [Sir].[566]

Although Horne did not believe the Dueterocanon should be used as fundamental texts for law, he did, nevertheless, note that they are part of the Old Testament, if only because of utility.

William of Occam (ca. 1285-1347)

William of Occam was an English philosopher and member of the Gray Friars. Pope John XXII excommunicated him for his support of Louis of Bavaria's stand against the Pope. However, historians believe that he was reconciled to the Church before his death in 1347. William is, perhaps, most famous for the "Occam's razor" analogy. We should also note that his philosophy laid the foundation for a stream of theological thought called Nominalism. By the time of Luther, Nominalism (or the "via moderna") had become dominant in many universities.

Occam acknowledged that the Church reads the Deuterocanon but denied that it was canonical because they cannot be used to confirm doctrine. He derived this view from the writings of Jerome and, perhaps, Gregory the Great. [567]

Clement VI (1342-1352)

In Pope Clement VI's papal bull declaring the Jubilee, Uniquentius Dei Filius, he quotes the book of Wisdom. [568]

John Wycliffe (1324–1384)

Wycliffe, venerated by many Protestants as a forerunner of the Reformation, composed two manuscripts translating the Scriptures into English. According to Westcott, the first manuscript contained a translation of the entire Deuterocanon, along with Jerome's prefaces, noting that within them, "he [Jerome] affirms the exclusive authority of the Hebrew Canon..."[569] A second revision by Purvey provides a summary of Jerome's preface to the Books of Kings.[570] Purvey essentially and uncritically reiterates Jerome views in his preface. It is worthy of note that despite Purvey's preface, the Deuterocanon was still included in this edition of Wycliffe's Old Testament, intermixed with the Protocanonical books.

Like others who reproduced Jerome's doubts, Wycliffe still used the Deuterocanon in his personal correspondence and in other works. As the Anglican scholar, Daubney points out:

Even John Wyclif himself does not seem to have held very different views on this subject. In his Sermons he quotes Wisdom and Ecclesiasticus very freely, Tobit but rarely. In his De ente predicamentali he refers to Ecclus. [Sir] iii. 11 as "scriptura" (p. 188) and xviii. 1 is cited with "ut dictiur" (p. 146). But perhaps his strongest assertion is in Quaestiones logicae et philosophicae, where he clinches his argument by saying, "Ista conclusio etiam patet auctoritate scripturae," Ecclus. [Sir] xviii.1. In his De eucharistia he guards against idolatry in the Mass by Baruch vi. 1, 26 (p. 57); and in his Opus evangelicum, ch. xxviii., he quotes II. Mac. v. 19, against the Pope. This practice of Wyclif's of confuting Popery from the Apocryphal books, in view of later developments on either side is not without its humorous aspect. In his Paternoster he refers to Tobit vi. 17 with apparently full acceptance. He also wrote a Practical Exposition of the Song of the Three Men in the Furnace, Dan. Iii. 51 sqq.[571]

Despite Wycliffe's dependence on Jerome, this "Morning Star of the Reformation" appears to have accepted the Deuterocanon, and used it in a manner fully commensurate with that of inspired Sacred Scripture.

John of Ragusa (1380-ca. 1443)

A Dominican professor at the School of Sorbonne and President of the ill-fated Council of Basel in 1450, John of Ragusa stated in the strongest terms the acceptance of the Deutrocanon by the Church during the Council.

Moreover, it is manifest that there are many books in the Bible, which are not held in authority with the Jews, but are by them reckoned apocryphal, which nevertheless, by us are held in the same veneration and authority as the others, and our acceptance of them rests on nothing but the tradition and acceptance of the whole Catholic Church, which is not lawful perniciously to contradict.[572]

John of Ragusa's sentiments found their voice in the Council of Florence and, subsequently, were accepted by the Council of Trent. His statement on the equality of the Deuterocanon with the Protocanon is a point that some during his age missed. Nevertheless, John of Ragusa clearly stated that his belief was based solely upon the acceptance and the constant teaching of the universal Church. His words about the unlawfulness of contradicting this universal acceptance echoed those of Pope Nicholas I's Letter to the Bishops in Gaul some five hundred years earlier. [573]

The Council of Florence (1439–1445)

Beginning as the ill-fated Council of Basel, this Council was moved to Florence on January 10, 1439, when an opportunity for reconciliation between West and East presented itself. The reunion of the two estranged halves of the Church occurred, however temporarily, on July 6, 1439 with the approval of a *Decree on Reunion with the Greeks*. Other decrees were issued concerning reunion with the Syrian, Armenian, and Coptic churches; and eventually with the Bosnians, the Syrians, Chaldeans, and Maronites of Cyprus as well. On February 24, 1443, the Council was moved to Rome where it finally closed on August 7, 1445. Unlike prior conciliar decrees, the decisions made by the Council of Florence were not given as legal canons, but were issued in the form of papal bulls.

One such decree was the bull *On the Unification of the Jacobites,* issued on February 4, 1441. Promulgated by Pope Eugene IV and adopted as part of the Council of Florence, this decree listed the books of Sacred Scripture:

Most strongly it [The holy Roman Church] believes, professes, and declares...one and the same God as the author of the Old and New Testament, that is, of the Law and the Prophets, and the Gospel, since the saints of both Testament have spoken with the inspiration of the same Holy Spirit, whose books, which are contained under the following titles it accepts and venerates: The five books of Moses...Josue, Judges, Ruth, four books of Kings, two books of Chronicles, Ezra, Nehemias, Tobias, Judith, Esther, Job, the Psalms of David, Proverbs, Ecclesiastes, Canticle of Canticles, Wisdom, Ecclesiasticus, Isaiah, Jeremiah with Baruch, Ezechiel, Daniel, twelve Prophets, ... and the Books of Maccabees.[574]

Note that this is the first time any Ecumenical Council had promulgated a list of inspired Scriptures and raised the issue of the canon to this level of solemnity. [575] Florence did not qualify its acceptance of the Deuterocanon, nor did it place it into a separate category. The Protocanonical and Deuterocanonical books are intermixed without distinction, as they were in the past. [576] The wording of this decree is also important. The Council states that *all* the books of the Old and New Testaments, including the Deuterocanon, are inspired by the Holy Spirit [Spiritu Sancto inspirante], are to be accepted [suscipit], and venerated [veneratur].

Florence also employs the Deuterocanon elsewhere in an authoritative manner. For example, Sirach 18:23 is quoted as Scripture in session 21, and Wisdom 10:19 is quoted with the formula "It is written" in session 3. Tobit 12:20, Susanna (Dn 13:9), and Wisdom 5:21 are quoted by the Council without qualification. [577]

In our Information Age, it is tempting to assume that after Florence promulgated its list, all confusion stopped and strict uniformity on the canon became the norm. Unfortunately, such conformity rarely happens immediately. It takes time for the various declarations, symbols, and decrees to disseminate throughout the Christian Church. Moreover, those whose views are condemned by a council often repackage their heretical views so as to give the impression that they have changed their positions. This lack of conformity does not reflect upon a Council's authority. Centuries often pass before the decrees of even the most important Councils achieve the desired results; the great Nicea of 325, for instance, accepted by both Catholic and Protestant alike, was contradicted by important figures within the Church for decades afterward. In this respect, Florence was no different. Its decrees seemed to have circulated more swiftly in the East than they did in the West. [578] Consequently, the scriptural canons of Florence had little impact once the eastern churches rejected its decrees on reunion. [579] And not surprisingly, even after Florence, ill-conceived attempts to reconcile Jerome's canon with that of the Church continued.

Alphonsus Tostatus (1455)

Rarely is an examination of one man's views more confused and contradictory than the attempt to get to the bottom of Alphonsus Tostatus' understanding of the canon. In his *Prologue to the Book of Kings* (Prologus Galaetus), for instance, Tostatus writes:

It is said that the book of Wisdom is not in the Canon, because the Jews expunged it thence; in the beginning they received it, but after they had laid hands on Jesus and slain him, remembering the evident testimonies concerning him in the same book... taking counsel, lest we should impute to them the evident sacrilege, they cut the book off from the prophetic volumes, and interdicted its reading. But we on the Church's authority receive the book among the authentic Scriptures, and read it at stated times in the Church. Again the Book of Jesus, the son of Sirach, is not in the Jewish Canon... and although the Jews never received it into the Canon of Scriptures, the Church receives it and reads it.... These things are true according to the Jews; but with us it is otherwise, for the book of Judith is received among the authentic Scriptures, for the reason that the Church approved it at the Council of Nice, and received it in her divine liturgy, as she reads the other authentic books.[580]

These positive comments seem clear enough and rather more straightforward than many we have examined. Yet when the same author comments upon Jerome's *Preface to the Books of Chronicles*, we read the following:

There is a difference between them [the disputed books] and the canonical books that are called authentic; and validly argue against both Jews and Christian to prove truth; but from the apocryphal books we may receive doctrine, because they contain holy doctrine, wherefore they are called at times hagiographa; but their authority is not sufficient to adduce in argument against anyone, nor to prove things to which are in doubt, and in this they are inferior to the canonical and authentic books... None of these apocryphal books even though it be included among the other books of the Bible, and read in the Church, is of such authority that the Church may from it prove doctrine and in this regard the Church does not receive them, and thus is to be understood the declaration of Jerome, that the Church receives not the apocrypha.

As should be abundantly clear by now, the Church most definitely did use these books in the confirmation of doctrine and always had. Even individual scholars who seem, at time, to affirm otherwise, slip continually back into the habit of confirming doctrine by means of the Deuteros. Furthermore, Jerome himself is not shy about rejecting these books outright; he calls them apocrypha, useful, perhaps, "for the edification of the people, but not to support the authority of ecclesiastical doctrines." Tostatus' words, therefore, utterly fail to be faithful to either Jerome or the Church. He also complicates matters further by his inconsistent use of terminology. For example, earlier Tostatus denied the title of "authentic" Scripture to the Deuterocanonical books, yet in the second quotation, he frankly declares that the Church accepts Wisdom "among the authentic Scripture." [581]

As to why Tostatus believes the Deuterocanon are not to be capable of establishing doctrine; consider this from his *Prologue on the Gospels*:

The Church knows not whether writers inspired by the Holy Ghost wrote these [the disputed] books... When, therefore, there is doubt concerning the writers of certain books, whether they were inspired by the Holy Ghost, their authority is taken away, and the Church does not place them in the Canon of Scripture. Furthermore, regarding these books, the Church is not certain whether or not heretics have not added to, or taken from that which was written by their proper authors. The Church, therefore, receives such books, permitting every one of the faithful to read them; the Church also reads them in her offices on account of the many devout things which are contained in them; but she obliges no one to believe that is contained therein, as is the case with the books of Wisdom, Ecclesiasticus, Maccabees, Judith, and Tobias. For though these books are received by Christians, and proof derived from them in some degree may have weight, because the Church retains those books, yet they are not effectual to prove those things that are in doubt against heretics and Jews, as Jerome says in his prologue upon Judith. [582]

This last statement shows that Tostatus would divide Scripture along lines of utility. He equates the extrinsic usefulness of the Deuterocanon (e.g. they were not authoritative in debate with non-Christians and heretics) with the intrinsic nature of the other books (whether or not the Holy Spirit was their primary author). Because the Deuterocanon has "some degree" of authoritative weight only in the Church, and because the canonical books are authoritative both in the Church and with the Jews, the inspiration of the disputed books is in some manner inferior to the canonical books.

In this sense, Tostastus' views regarding the degrees of authority may be forgivable because the Council of Florence (and those that preceded it) did not explicitly address the issue of whether all the books of its canon were *equally* inspired and *equally* authoritative.[583] However, Tostastus flatly contradicts Florence in denying that the Deuterocanon is divinely inspired. The Council did not permit such latitude.

Antoninus (d. 1459)

In spite of the Council of Florence, Antoninus, the Archbishop of Florence, also remained faithful to Jerome. Antoninus writes:

The Church receives these books as true, and venerates them as useful, moral treatises, though, in the discussion of those things which are of faith, not conclusive in argument...Wherefore, perhaps, they have such authority as have the sayings of holy doctors approved by the Church.[584]

Antoninus claims that his opinion comes from St. Thomas Aquinas, but as we have seen in our survey, this is not the case. Instead, Antoninus' views were dependent upon Jerome. [585]

Denis of Chartreux (1471)

Denis of Chartreux believed that the Church received the Deuterocanon but not as canonical writings. [586]

Franciscus Ximenes de Cisneros (1436–1517)

Another well-known Catholic name touted by anti-Catholics is Franciscus Ximenes de Cisneros, better known simply as Cardinal Ximenes, whose position in high office earned him a small fortune near the end of his life. The Cardinal used his wealth to found a school for the Arts and Sciences and had it built in an old Roman town called Complutum. Ximenes' endowments enabled this upstart university to become well known; by the end of its first year, it had nearly three thousand students. [587] The crowning achievement of Ximenes' career was the publication of a polyglot bible. A polyglot bible is formatted in such a way as to provide various texts and translations in parallel columns. Ximenes' Complutensian Polyglot (Biblia Computensia as it became known) included the text of the Latin Vulgate, surrounded by the Greek Septuagint, the Greek New Testament, and the Hebrew Masoretic Text.

Ximenes' role in the making of the Polyglot was that of general supervisor. His main contribution was to secure Hebrew manuscripts for use in it. Under him, a host of editors put the Polyglot together, including three Hebraists who were converts from Judaism: Alphonso of Alcala, Paul Coronel of Salamanca, and Alphonso de Zamora. [588]

The Polyglot includes the Deuterocanon with the following critical remarks:

The books... which are without the Canon, which the Church receives rather for the edification of the people than the establishment of ecclesiastical doctrines are only given in Greek, but in a double translation.[589]

It is likely that Ximenes may have adopted Jerome's views on Hebrew Verity because he himself references, in two of the prefaces, the Masoretic Text as being the truth (*veritas*).[590] Be that as it may, Jerome's influence on the Polyglot is demonstrated without any doubt by the inclusion of several of his prefaces.

Erasmus (1466–1536)

Erasmus is perhaps the best known figure in the humanist movement of Luther's day. Erasmus also attempted to reconcile Church usage with Jerome. The three quotes below are samples of how Erasmus wrestled with these views:

For the rest...it is not yet agreed in what spirit the Church now holds in public use books which the ancients with great consent reckoned among the Apocrypha. Whatever the authority of the Church has approved I embrace simply as a Christian man ought to do...Yet it is of great moment to know in what spirit the Church approves anything. For allowing that it assigns equal authority of the Hebrew Canon and the Four Gospels, it assuredly does not with Judith, Tobit and Wisdom to have the same weight as the Pentateuch.[591]

After enumerating the short canon minus Esther, Erasmus writes:

...[T]hat Wisdom, Ecclesiasticus [Sir], Tobit, Judith, Esther, and the Additions of Daniel have been received into ecclesiastical use. Whether, however, the Church receives them as possessing the same authority as the others the spirit of the Church must know.[592]

That it is not unreasonable to establish different degrees of authority among the Holy Books, as St. Augustine has done. The books of the first rank are those concerning which there has never existed a doubt with the ancients. Certainly, Isaiah has more weight than Judith. [593]

Erasmus is puzzled as to the exact status of the Deuterocanon. He confuses the utility of Scripture with its inspiration. For example, the Book of Genesis and the Book of Esther are both inspired and authoritative, but they are not equally useful in confirming doctrine. Had Erasmus made such a distinction, it might very well have served to clear up his muddled thinking on the canon.

Thomas de Vio (Cajetan) (1469–1534)

Rarely does an anti-Catholic work fail to mention Thomas de Vio, better known as Cardinal Cajetan. Cajetan was a papal legate to Germany and an official intermediary between Martin Luther and Rome. He was tapped for the role as Legate because he was one of the finest and strictest Thomistic scholars of his day. [594] Although Cajetan's study of St. Thomas made him a suitable candidate to dialogue with Martin Luther over his theological innovations, it was also a deadly weakness. So singular was Cajetan's focus on Thomas Aquinas that he lacked the flexibility to grapple with the unorthodox complexities of Luther's theology. This inflexibility can be seen in Cajetan's first meeting with the Reformer. Catholic historian Warren Carroll recounts:

In explaining why these propositions [Luther's views on Indulgences and the Sacraments] were heretical, Cajetan, a great authority on St. Thomas Aquinas, relied on the Angelic Doctor, whom Luther despised, for much of his argumentation...[Cajetan] was so incensed by Luther's provocative manner and diatribes against St. Thomas Aquinas, to whom he was devoted, that most uncharacteristically he began shouting at him. Luther replied even more loudly (the man did not live who could out shout Martin Luther) and finally Cajetan dismissed him with: 'Go, and do not return unless you are ready to recant!'[595]

Aquinas was *the* last word in Cajetan's theology. When it came to biblical studies, however, Jerome was his master, even to the point of absurdity. Cajetan's devotion to these two great theologians is admirable, but it should have had limits. No theologian, however great and knowledgeable, is immune from error. Even the two great Doctors of the Church, Jerome and Aquinas, occasionally made mistakes. They are subject to correction. Cajetan's unbalanced devotion to Jerome can be seen in his rather bizarre statements in his *Commentary on the Book of Esther:*

The Church receives such books [the Deuterocanon], permitting the faithful to read them; the Church also reads them in her offices, on account of the many devout things which they contain. But the Church obliges no one necessarily to believe what is contained therein, which is the case with the books of Wisdom, Ecclesiasticus [Sir], Maccabees, Judith, and Tobit. For though these books are received by Christians, and proof derived from them may, in some way or other, have weight, because the Church retains those books; yet they are not effectual for proving those things which are in doubt, against heretics or Jews. We here terminate our commentaries (on the books of Judith, Tobit, and the Maccabees), which are reckoned by Jerome without the canonical books, and are placed among the apocrypha, together with Wisdom and Ecclesiasticus, as appears in his 'Prologus Galeatus" [Helmeted Prologue]. Nor should you be disturbed, O novice, if you should anywhere find those books reckoned among the canonical books, either in the holy councils, or in the holy doctors. For the words of the councils, as well as of the doctors, are to be submitted to the correction of Jerome; and according to his judgment to the bishops Chromatius and Heliodorus, those books (and if there be any similar ones in the Canon of the Bible) are not canonical, that is, they are not those which are given as a rule for the confirmation of the faith. They may, however, be called canonical (that is, given as a rule) for the edification of the faithful; since [they are] received and authorized in the Canon of the Bible for this purpose.[596]

In one paragraph, Cajetan places Jerome above every pope, every local or Ecumenical council, and every Christian teacher. He admits that the Church receives the Deuterocanon and calls it canonical, and he admits that the Deuterocanon does carry some weight in doctrinal proofs, albeit not enough to persuade heretics and Jews. [597] The most fascinating aspect of this commentary is to see the lengths to which this otherwise sober theologian will go to reconcile Jerome with the official Church. Even Cajetan's own language becomes twisted when he writes that the Deuterocanon is in the "Canon of the Bible," but later he claims that it is "not canonical." Did Cajetan really mean to make a distinction between canonical-canonical books and canonical non-canonical books? The confusion in the Cajetan's otherwise clear thinking serves to illustrate how the discussion of the canon had degraded by the time of the Protestant Reformation.

The Synod of Sens (1528)

The local council of Sens met to reaffirm the Faith that was being denied by Protestants. They held that the *Decree of Pope Gelasius*, the *Third Council of Carthage*, and *Pope Innocent I* had already settled the question of the canon, so they decreed that anyone who did not accept these ancient teachings was to be denounced as a heretic and schismatic.[598] Sens' decree, however, had little effect on the maelstrom of opinions and viewpoints of this age. Consequently, the need for a General Council appeared all too obvious. Unfortunately, because political, social, and logistical difficulties, that General Council would not be convened until December of 1545.

The Council of Trent (February 11, 1546)

The Council of Trent decided early on to address questions of Scripture and Sacred Tradition because both were prerequisites to all discussions of doctrine. [599] It is Trent's action in the defining of the canon which lies at the heart of the Catholic/Protestant controversy. Did the Council of Trent *add* books to the Bible, or did Protestants *remove* them?

To answer this question, researchers should to start with the decree itself. On April 8, 1546, the Fourth Session of the Council of Trent issued a Dogmatic Decree titled *The Sacred Books and the Traditions of the Apostles*. It touched upon doctrine (e.g. the canon) and upon discipline as well (e.g. the acceptance of the *Latin Vulgate*). The Council Fathers declared:

The sacred and holy ecumenical and general Synod of Trent...following the examples of the orthodox Fathers, receives and holds in veneration with an equal affection of piety and reverence all the books both of the Old and of the New Testament, since one God is the author of both, and also the traditions themselves, those that appertain both to faith and to morals, as having been dictated either by Christ's own word of mouth, or by the Holy Spirit, and preserved in the Catholic Church by a continuous succession. And so that no doubt may arise in anyone's mind as to which are the books that are accepted by this Synod, it has decreed that a list of the Sacred books be added to this decree.

Books of the Old Testament: [lists the books of the larger canon].

Books of the New Testament [lists the books of the New Testament]. If anyone, however, should not accept the said books as sacred and canonical, entire with all their parts, as they were wont to be read in the Catholic Church, and as they are contained in the old Latin Vulgate edition, and if both knowingly and deliberately he should condemn the aforesaid traditions let him be anathema. Let all, therefore, understand in what order and in what manner the said Synod, after having laid the foundation of the confession of Faith, will proceed, and what testimonies and authorities it will mainly use in confirming dogmas, and in restoring morals in the Church.[600]

How did the Council Fathers arrive at this canon? Was it simply a reactionary move against the Protestants? The deliberations of the Council provide the key that unlocks the answer.[601]

Deliberations of the Council of Trent

The Council held three official sessions before issuing its decree on the canon. The First Session officially opened the Council; the Second laid down various points of procedure and issued the statement of Faith called the *Symbolum Fidei*.[602] The third session adopted a plan to divide the body into three Particular Congregations for the purpose of readying questions to be discussed during the meeting of the General Congregations (in which all the bishops would participate).

The first General Congregation (February 8) discussed whether a decree on the canon of Scripture was actually needed; after all, Cardinal Pacheco argued, the Church Fathers and previous councils had already addressed the issue. It was suggested that Trent merely collect and confirm these decrees without any additional deliberation. This idea won the approval of several of the council members. [603] Others considered any discussion of the canon superfluous, being under the impression that Lutherans and Catholics held similar views on the topic. The majority, however, wished to consider the issue and voted to do so.

In the First Particular Congregation (February 11), it was asked if the canon of Scripture ought to be received as "pure and simple" (pure et simpliciter), or whether there should be some preliminary discussion of the objections raised against it; "not as if the question itself were in doubt, but in order that the Synod should be able to give an account of itself to any believer whatsoever."[604] It was decided "to receive the books simply and entirely as the Church had done in other councils, and especially in the Council of Florence."[605] That night, the Cardinal Legates wrote that all three Particular Congregations had agreed on the acceptance of the Books of Scripture pure and simple, "...as was done by many of the ancient Fathers, by the third Provincial Council of Carthage, by that of Pope Gelasius, by Innocent I, and lastly by the Council of Florence."[606] The letter also proposed that a group of theologians should be brought together, outside of the council, to answer objections raised against certain books. Two Council Fathers, Pietro Bertano and Girolamo Seripando, proposed that a distinction be made between the Deuterocanon and the Protocanon, as Jerome had called for in the *Prologus Galeatus*. This proposal was offered to the Congregation, but failed to win acceptance.[607] Breen notes:

So here, it is not evident just what distinction this man wished to induce. But in every case, his proposition was useless. If he wished merely to say that the import of some divine books is more important in Christian doctrine than others, the truth is understood by all Christians, and needs no definition. The Council was not about to define that Maccabees was as valuable to use as Matthew. But if he wished to say that the relation which God bore to any book was less than inspiration as we have defined it, the proposition is false. The Council simply extended proper inspiration to all the books, and left the question of their respect dogmatic and more values intact.

The Second General Congregation met on February 12. Cardinal del Monte opened the General Congregation by presenting the findings of all three Particular Congregations; the Sacred Books were to be accepted just as they had been in former councils, especially the council of Florence. By the end of this General Session, the adoption of these decrees seemed, to del Monte, to have gained the assent of all but one of the council fathers. [608]

The Third General Congregation (February 15) offered two questions for final approval by the entire congregation. The first question asked if the Council of Trent should approve all the books which had been approved at Florence; each and every one of the fathers responded in the affirmative [L. placet]. The second question asked if an anathema should be added to the decree on the canon. The inclusion of an anathema was carried with 24 votes in favor, 15 votes against.[609]

From an examination of this "inside information" even a convinced Protestant ought to be able to see that Trent did not *add* any books to the Bible. Rightly or wrongly, this body acted in a manner entirely conservative, basing their decisions on precedent alone. The desire of the Council was to avoid tampering with the canon in any way; to offer, rather, a simple "rubber stamp" upon the judgments of previous authorities (especially that of the Council of Florence).[610] Even its refusal to provide a defense of the Deuterocanon or to allow further discussion was based upon conservative principles; after all, why provide a fresh apology for something that had been settled for centuries? Doing so could only make the declarations of the Council look reactionary and unsure. Moreover, Trent's main task was to declare what is of the Catholic Faith. A defense, it was argued, would only provoke a rebuttal by a Protestant synod, which in turn would call for another Catholic response, thus undermining the force of the original decree. In the end, Trent's conservatism won out, and the canon was published pure and simple; a plain, unadorned reiteration of the traditional position.

On February 18, the Council directed its attention to the other aspects of the declaration (e.g. Apostolic Tradition and the disciplinary decree on the Vulgate), and on March 22, circulated the first draft of the decree. The draft was proposed for discussion in the General Congregation, and on the twenty-ninth of the same month, a list of 14 points or questions (called the *Capita Dubitationum*) was given to the Fathers for a vote. The most interesting of these points, for our discussion, is Question Four, which asked if the Book of Esdras and others ought to be formally rejected or passed over in silence. Why was Esdras questioned?

The Problem of Esdras

Protestant apologists argue that Trent's list contradicted that of the Council of Carthage because the earlier Council had accepted the Book of Esdras while Trent rejected it. Is there really such a contradiction? At first glance, the charge seems credible; Carthage did, indeed, accept "Esdras, two books" and the identity of these two books seems straightforward enough. [611] The term was generally understood to mean the two Protocanonical books of Ezra and Nehemiah (counted as one) together with the disputed book of Esdras proper. These "books of Esdras", however, are numbered differently in different translations and in the various recensions of those translations. Here then is the confusing part. In Syriac Versions and in several important Greek manuscripts, the book of Esdras itself is counted as 1 Esdras. [612] In some Septuagint manuscripts, on the other hand, 2 Esdras is actually Ezra chapters 1-10, linked with Nehemiah chapters 11-23. In the Lucianic recension of the Septuagint, however, 1 Esdras is Ezra and Nehemiah together, with 2 Esdras being the Book of Esdras proper. In the Latin Vulgate, 1 Esdras is the Book of Ezra, 2 Esdras is Nehemiah, 3 Esdras is the Book of Esdras proper, and

4 Esdras is the Apocalypse of Ezra. [613] Now the question is, what did the Council of Carthage mean when it called for a canon with "Esdras, two books"? Did it mean Ezra and Nehemiah alone, or did it mean Ezra, Nehemiah, and Esdras proper? It is difficult to tell. It appears that Carthage would have more likely included Esdras, not omitted it. [614] However, neither case is certain.

What exactly is the *Book of Esdras*? It is an amalgamation of sections taken from the Books of Chronicles, Ezra, and Nehemiah and a short section of unique material as the following table indicates:[615]

Esdras	Is identical to	Other
Esdras 1		2 Chronicles 35- 26:21
Esdras 2:1- 15		Ezra 4:7-24
Esdras 3- 5:6		unique material

Esdras 5:7- 73	Ezra 2-4:5
Esdras 6- 9:36	Ezra 5-10
Esdras 9:37-55	Nehemiah 7:73- 8:13a

Only a short section of this book (Esdras 3:1-5:6) contains unique material. Most of the book is a repetition of 2 Chronicles, Ezra, or Nehemiah. If Esdras is mostly a compilation of existing Scripture, why was it made in the first place? Gigot believes that Esdras may not have originated as an individual writing:

But should not this almost perfect identity of contents between the third book of Esdras and the books which precede and follow it in the old editions of the sacred text, have suggested long ago that the third book of Esdras is really not an independent writing, but rather a revised translation with a single interpolation taken from some independent source viz., iii-v, 6? In point of fact, the more closely the common elements are examined, the more will they appear to point to the one and same text as underlying the third book of Esdras and our canonical writings, and as rendered more freely in the former than in the ordinary Greek copies of the Septuagint: the more, in one word, will it become probable, that the so-called third book of Esdras is simply a version of certain parts of Holy Writ, whose substance is of course inspired, but whose individuality may be rejected by the Church, as was done in the case of the old Septuagint translation of the book of Daniel.[616]

The question was (and still is) 'is Esdras a separate book that happened to use an awful lot of canonical material,' or 'is it an early recension of Scripture with some additional non-canonical material added?' No one knows. The only thing certain about Esdras' canonical pedigree is that it is uncertain.

Many things are questionable about Esdras. The Council of Carthage *may* have included Esdras on its list. We don't know for certain. Esdras *may* be an individual book or it *may* be a recension. No one knows. A few Church Fathers *may* have used Esdras as a canonical book, but this usage disappeared around the fifth century, although it remained in the *Latin Vulgate* and the Septuagint. By the time of Trent, the exact nature of the *Esdras*, both its form and its canonical status, was open to doubt. The best move for Trent was not to move at all.

The fourth question of the *Capita Dubitationum* asked whether those books that were not included in Trent's list, but were included in the *Latin Vulgate* (e.g. The Book of Esdras, 4Ezra, and 3 Maccabees), should be rejected by a Conciliar decree, or should they be passed over in silence. Only three Fathers voted for an explicit rejection. Forty-two voted that the status of these books should be passed over in silence. Eight bishops did not vote. The majority won, and Trent deliberately withheld any explicit decision on these books. In post-Tridentine editions of the Vulgate, Esdras, and the others were moved to an appendix in the back.[617]

Those who claim then, that Trent "rejected" Esdras are mistaken. It did not. In fact, any rejection or affirmation was purposefully withheld. [618] If there was no decision, then Trent cannot be said to have contradicted Carthage. The question of Esdras' canonical status was left theoretically open.

Another *Capita Dubitationum* of note is Point 10, which asked if the expression "sacred and canonical" [pro sacris et canonical] should be used: Yes or no. Forty-four fathers voted in agreement [placet], and three Fathers voted against [non placet].[619] One of those three who opposed was Bishop Castellamare who, on April 5, voiced his objection in the General Congregation. Breen recounts:

The bishop of Castellamare remarked that the words sacred and canonical were objectionable on account of Judith, and some others which are not in the Hebrew Canon. He moved to substitute: 'in the Canon of the Church.' Cardinal Cervini, the president, responded: 'It is true what thou sayest, but we follow the Canon of the Church, not of the Jews. When we say Canonical, therefore, we understand of the Canon of the Church.' [620]

To which, the dissenting bishop gave his approval [placet].[621]

Point 13 of the *Capita* states "As to the remaining points that already have been decided upon in a General Congregation: not to make a distinction between the books that are accepted, their enumeration according to the

Council of Florence, and the anathema to be added to the books, we do not know, if the Sacred Synod wants to recall and deal with the matter again. If it wants to, it is free to do so."[622] The Council Fathers gave their *Omnibus placet* (a majority vote in the affirmative). Although a couple of bishops (e.g., Bertano and Seripando) attempted to reintroduce Jerome's distinction into the decree, their motion was rejected out of hand, since it had already been determined by the General Council that the books were to be accepted as they had been at prior Councils.

Trent then, was neither innovative nor reactionary; those who attended were convinced that canon had already been settled. The claim that Trent acted creatively, aggressively, deliberately altering a recognized bible by adding additional books on its own authority, can only be made by someone completely ignorant of the historical facts. Trent's list was that of the Council of Florence. The only questionable books even discussed were those mentioned in Point 10 of the Capita (e.g. Esdras, 3 Maccabees et al.); and these were deliberately passed over in silence. And since Trent was wholly dependent in this matter upon the actions of previous councils (some which had taken place centuries before the Reformation), it cannot legitimately be said that the Council's canon was reactionary.

Cyril Lucar (Cyril Lucaris) (1572–1637)

The Eastern Orthodox churches also flirted with the Protestant canon for a time. Cyril Lucar was patriarch of Alexandria (1602–1620) and later Constantinople (1620–1637). He was attracted to Calvinist Europe and sent many young priests to the West to study. Cyril had also made overtures of friendship to the Anglican Church as well as to the Lutherans. He donated the *Codex Alexandrinus* to King Charles I. In 1627, Lucar published a treatise called *The Confession of Faith*, which rejected the Deuterocanon as apocrypha. [623] Metrophanes Critopulus, a friend of Lucar, in his *Confession of the Catholic and Apostolic Eastern Church* followed his friend's opinion by claiming that the Church of Christ had never received the Deuterocanon as authentic Scripture. [624] These books were widely circulated throughout the East. [625] In 1638, the Patriarch Parthenius convened a council in Constantinople. The two patriarchs and the 120 eastern bishops present at this council issued a letter to the providential synod of Jerusalem (Jassy), condemning the views of Cyril Lucas as heretical. This letter affirmed that the Deuterocanon had always been accepted in the East, despite isolated doubts. [626]

Vatican Council, I (1870)

The First Vatican Council reaffirmed Trent's decree on the canon.

And, indeed, these books of the Old and New Testament, whole with all their parts, just as they were enumerated in the decree of the same Council, are contained in the old Vulgate Latin edition, and are to be accepted as sacred and canonical. But the Church holds these books as sacred and canonical, not because, having been put together by human industry alone, they were approved by its authority; nor because they contain revelation without error; but because, having been written by the inspiration of the Holy Spirit, they have God as their author and, as such, they have been handed down to the Church itself.[627]

This decree of the First Vatican Council is certainly helpful in clearing up a few misconceptions. It had long been an anti-Catholic bugaboo, for example, that the Catholic Church believes itself to have *made* or *created* the canon of Scripture; a misrepresentation that has been circulating within Protestantism since the beginning of the Reformation. [628] It is true that the Church preserved these books and promulgated them as a canon, but Vatican I rejects the idea that they are *made* canonical by being declared such by the Church. The Catholic Church teaches that the canonical books are canonical because they were written by the inspiration of the Holy Spirit and, in God's providential care, were entrusted to the Church. The Holy Spirit inspired a certain number of books. Christ and his inspired apostles handed those books on to the Church. Whenever doubters and innovators try to alter this sacred deposit, the Church promulgates a catalogue of those books which have always been accepted as inspired. The Church is not somehow above the Scripture. Instead the Church is Scripture's duly authorized custodian.

Chapter 7 Why Protestant Bibles Are Smaller

If the Catholic Church did not add books to the Bible, why is it that most Protestant bibles today omit these books? It is a little known fact that things have not always been as they are today. Before 1599, nearly all Protestant bibles included the Deuterocanonical books; between the years 1526 to 1631, Protestant bibles with the Deuterocanon were the rule and not the exception. [629] It was not until the middle of the seventeenth century that the tide began to turn toward smaller bibles for Protestants. By 1831, the books of the Deuterocanon, along with their cross-references, were almost entirely expunged from Protestant translations. This eradication has been so complete that few Protestants today are aware that such editions of Scripture ever existed. This process of eradicating the Deuterocanon began with Martin Luther.

Luther's Innovation

Catholic apologists sometimes claim that Martin Luther *removed* the Deuterocanonical books from Scripture. This assertion is not entirely true. Luther's *German Translation* of the Scriptures included *all* of the Deuterocanon. In fact, the completion of Luther's *German Bible* was delayed because illness prevented him from completing the section containing those books! And since Luther's bible (with its Deuteros) became a paradigm for subsequent Protestant translations, most of these bibles also included them as well. It is, therefore, incorrect to say that Luther removed the Deuterocanon. He did, however, did introduce certain innovations into his translation that led eventually to smaller Protestant bibles; innovations which were the culmination of a process of development within Luther's theology, a process that gained impetus from the Humanist movement of the day.

During the first half of the Middle Ages, Christian scholars were largely ignorant of the Greek and Hebrew languages. The considerable knowledge these scholars had gained, of the teachings of the Greek Fathers and so forth, had been acquired mainly through Latin translations of their works; and knowledge of Hebrew was practically non-existent. [630] The Humanist movement sought to remedy this situation by emphasizing the importance of a return to the original languages. In Germany, one scholar in particular was *the* pioneer of Greek and Hebrew studies in the Renaissance; his name was Johann Reuchlin (1455-1522). Reuchlin had already won fame for his work promoting the teaching of Greek when he became fascinated with a mystical Hebrew document called the *Cabbala*. Believing that the *Cabbala* might provide a new avenue for the reconciliation of faith and science, Reuchlin focused his brilliant linguistic skills on mastering the Hebrew language. In 1506, he published a Hebrew grammar and dictionary called *Rudimenta Hebraica*, which later became a standard manual for learning Hebrew for all students north of the Alps. [631] Reuchlin befriended Johann Staupitz who at that time was the prior of the cloistered Augustinian monks at Erfurt. In 1502, both of these men played an active role in the founding of the new University of Wittenberg. [632] Reuchlin's teachings, which espoused Jerome's view of Hebrew Verity, no doubt influenced the views of several of the early Reformers such as Johann Staupitz, Martin Luther (who became the friend of Staupitz in Erfurt), Andrew Bodenstein (also known as Karlstadt), [633] and perhaps Philip Melancthon. [634]

This emphasis of the Humanists upon the importance of reading Scripture in the original languages produced in scholars a tendency to downplay the Deuterocanonical books, because some of them were available at that time only in Greek or Latin. Jerome's prestige, on the other hand, hit new heights in the Middle Ages precisely because he had learned Hebrew. It was within this atmosphere then, that Luther began to develop his new theology.

From early on, it appears that Luther did not always consider the Deuterocanon to be mere apocrypha. In at least one of his early controversies, he appears to have used the Deuterocanon as Scripture in its fullest sense. The Protestant scholar, Sir Henry Howorth, notes that Luther appears to have used the Deuterocanon as authoritative canonical writings in his conflict with the Church:

The Dominicans, the great champions of Papal claims, continued to attack Luther, and especially did they do this at Rome, where one of them, Silvester Maccolini surnamed Prierias, the official censor made an especial assault upon him.... Luther answered [Prierias] in the words of Augustine that the only authority he could accept in the matter was the Canonical Scriptures. What Luther actually meant at this time by the phrase "eis libris, qui Canonici appellantur" is not quite clear, for we now find him in the Resolutions commenting on the Thesis published in 1518 quoting Sirach (Luther's Works, Weimar, Ed. I. 603) while in his answer to Pierias he quotes Tobias (667) in each case apparently as authoritative.[635]

In 1518, Luther freely quoted Sirach and Tobit against his Catholic detractors; but by the following year, Luther's view of the Deuterocanon had taken a decidedly negative turn.

The Liepsic Disputation

If there was one person who was not afraid to go toe-to-toe with the fiery Luther in public debate it was Johann Eck. In 1519, Eck agreed to a series of debates with Karlstadt and Luther in the Electoral Palace in Liepsic. The most famous of these Disputations took place on July 4 of that year, when Luther denied the infallibility of councils and popes and asserted that ultimate authority of Scripture alone. [636] The Second Disputation was on the subject of Purgatory. Eck appealed to 2 Maccabees 12:46 as a clear and incontestable proof from Scripture that Purgatory exists. Second Maccabees 12:46 reads:

And making a gathering, he collected twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection, (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead,) And because he considered that those who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.[637]

On July 8, 1519, Luther refused to allow Maccabees into the argument, stating:

There is no proof of Purgatory in any portion of sacred Scripture, which can enter into the argument, and serve as a proof; for the book of Maccabees not being in the Canon, is of weight with the faithful, but avails nothing with the obstinate. [638]

Luther's response is sometimes overstated. Luther did not deny that Maccabees had authority. It had (authoritative?) weight with the faithful, but, according to Luther, it lacked sufficient weight to move him from his convictions. This denial of canonical status was something new. As Howorth notes:

This was undoubtedly a very important new departure. It is quite true that the book in question was not in the Jewish Canon, and that consequently St. Jerome excluded it from his Canon, but there could be no doubt about its continuous acceptance by the Church Catholic as canonical from the earliest times, nor that it was expressly included in the lists of Canonical books issued by the three African Councils of Hippo in 393 and of Carthage in 397 and 419, which were under the immediate influence of Augustine, and which constitute the earliest corporate pronouncement on the subject made by the Western Church.[639]

Luther's appeal to the rabbinical Jewish canon opened the field for Eck to advance. He immediately countered by insisting that 1 Maccabees had always been a part of the Christian canon, though the Jews had, admittedly, rejected it.[640] At this point, Luther had no other option but to appeal to the authority of Jerome.[641] As Howorth comments:

Luther, however, clearly seems to have thought that this disingenuous special pleading a way not a sufficient support to his case, for it in effect meant setting up Jerome as an infallible Pope to revise the decision of the Church upon such a critical matter as the legitimate canonicity of the two Maccabean books, upon which it had corporately always held the same view... He therefore goes on to affirm another reason that shows at how early a period in his career he had really broken with the Church as the ultimate rule of faith and set up a pontifical authority of his own. He says he knows that the Church had accepted this book, but the Church could not give a greater authority and strength to a book than it already possessed by its own virtue. [642]

Sensing perhaps that he had cornered Luther, Eck appealed to Augustine's statements in *The City of God* 18.36 in which he asserts that the Christian Church does not follow the Jewish canon. Luther reiterated that a council couldn't give to a book something that it does not possess by its nature.[643] His statement is, of course, true—and it later became a formal doctrine of the Catholic Church. The Church does not invest a book with any special power; rather, it affirms and promulgates that which it had received as divine Scriptures from the Apostles.[644] But Luther was skipping a step: by what process is one to learn which books possess this authority by nature and which do not?

Luther's comments in the Second Disputation reflect a unique perspective that he held on canonicity. As already noted, he did not deny that Maccabees had weight, but only that it had sufficient weight to prevail over and against his convictions. For Luther, the canon represented a spectrum of authority instead of a group in which all its members enjoyed equal authority. According to Luther, each book can be more or less canonical, depending on its degree of apostolicity. What is apostolicity for Luther? As Luther understood the term, apostolicity was the degree to which a

book preached the gospel as Luther understood it.[645] Put another way, a book was considered *apostolic* only to the degree that Luther heard his theology clearly confirmed in it.[646] The apostolicity or canonicity of several books (e.g. Esther, 2 Maccabees, James, Jude and Revelation) was thus called into question. This denial of canonicity did not exclude a book from the Bible. Instead, it was a canon within a canon. Otherwise, Luther would have tested the other Jewish apocrypha (e.g. The Book of Enoch, Jubilees, et al.) for apostolicity/canonicity.[647]

Like the Marcionites, Ebionites, and Gnostics before him, Luther's theological convictions determined what constituted the canonical Scriptures. Consequently, Maccabees could never be allowed full canonical authority because it contradicts Luther's theology. Therefore, the canon and canonicity had to be radically re-conceptualized by Luther to support his gospel. [648] From that moment on, Protestantism began to deny the inspiration of the Deuterocanon.

Luther's German Translation

Luther's German Translation introduced more than one radical innovation. With rare exceptions, Christian bibles before Luther had not only included the Deuterocanon, but had intermixed by them category among the Protocanon of the Old Testament. [649] Even John Wycliffe, considered by Protestants as the great role-model of bible translators, followed this practice. It was Luther's bible which broke with this traditional practice in favor of a new chronological or near chronological order. This new arrangement may have proved advantageous for those readers who wished to peruse the Bible cover to cover, but the new order removed the Deuterocanonical books from their former place in the story of salvation. Luther's new order inevitably led those who read his bible (and the translations that followed his) to view the Deuterocanon as something extraneous to the word of God. [650] Luther's second novelty was the gathering of the Deuterocanonical books into an appendix at the end of the Old Testament and marking them Apocrypha. [651]

The title page of this new appendix is prefaced by the following explanatory remark:

Apocrypha—that is, books which are not held equal to the Holy Scriptures, and yet are profitable and good to read.[652]

We must not read too much into this title *Apocrypha*; as has been seen, the meaning of the term had become quite fluid and confused by Luther's time. Some writers used it to mean "spurious writings of merely human origin;" others had no difficulty using it for books they themselves considered canonical Scripture![653] What did Luther mean by it?

Luther certainly did not believe, nor could he believe, that the Deuterocanon was equal to the Protocanon; but the fact that these books were still, in some sense, a part of the Old Testament is evidenced by the colophon he places after his "Apocrypha" in the appendix: "The end of the books of the Old Testament." [654] Although segregated and devalued, the Deuterocanon still remained part of Luther's Old Testament corpus.

Luther's own use of the Deuterocanon ought to speak against the later notion that Catholics somehow foisted strange, alien books into the Bible where they never belonged. After all, if no one had ever really considered these books Scripture, why bother to qualify them as not being equal to Scripture? Why not simply publish a bible without them and let it stand, as Trent had published its canon without comment? Luther hesitated to do so because such a move would have been too radical even for his followers. No such bible had ever been published in the history of Christendom—not even by Jerome. Instead, Luther reformatted the Scriptures. The resulting edition was still unlike any bible ever seen before, but at least the changes could be justified as reflecting certain doubts entertained by some venerable doctors. Luther, in other words, moved slowly with his original German bible—but the move undoubtedly paved the way for more radical changes to come.[655]

Continental Protestantism

While Luther's Protestant contemporaries quickly adopted his bold attitude toward the Deuterocanon, they soon abandoned his shaky rationalization for doing so. Indeed, sixteenth century justifications for the demotion varied widely (though the appeal to the "infallible" authority of Jerome was seldom neglected).

Joseias Osiander, a Lutheran evangelist, finished a new edition of Jerome's *Vulgate* in Latin with certain corrections from the Hebrew. It was published in December 1522, the same month that Luther's New Testament appeared. Osiander strictly follows Jerome and adopts his canon. He makes, however, makes a curious admission concerning the book of Maccabees, which Luther flatly rejected as uncanonical. He comments that "Maccabees, although not in the Hebrew Canon, were classed by the Church among divine histories." [656]

Swiss Bibles

Like Luther, Oecolampadius (1482-1531), a representative of the German churches in Switzerland, placed the Deuterocanon on a level below that of Scripture. He shared Luther's view on the degrees of canonicity. In his *Letter to the Waldenses*, Oecolampadius writes:

We do not the despise Judith, Tobit, Baruch, the last two books of Esdras, the three books of Maccabees, the last two chapters of Daniel, and we do not allow them Divine authority, equal with those others [of the Hebrew canon].[657] In the New Testament we receive four Gospels, with the Acts of the Apostles, and fourteen Epistles of St. Paul, and seven Catholic Epistles, together with the Apocalypse; although we do not compare the Apocalypse, the Epistles of James, and Jude, and 2 Peter and 2, 3, John with the rest.[658]

The Alsatian Zwinglite, Leo Jud, produced a translation of Scripture known as the *Zurich Bible* (1531). The Deuterocanon is included in an appendix titled "Apocryphi." Jud justifies his inclusion of the appendix so that those who read them and like them will not complain about their absence. He claims to have followed the Fathers in that they did not include the Deuterocanon among the Holy Scripture. However, Jud states,

...[Y]et they [the Deuterocanon] contain much which in no way contradicts the biblical writings, faith and love, and some things which are founded in God's word.[659]

Completed in 1531, three years before the publication of Luther's bible, the *Zurich Bible* matches Luther's translation in contents and order.[660] Another preface of the *Zurich Bible*, commonly ascribed to Zwingli, states that the Apocrypha is not highly esteemed, being less clear and accurate that the Protocanon, although the books contain much that is true and useful. Zwingli leaves it up to the reader to divide the good from the bad. Like Jud's preface, Zwingli states that the Apocrypha has been included in the *Zurich Bible* "so that no one may complain of lacking anything, and each may find what is to his taste."[661] Just as Luther could not "hear the gospel preached" in the books of the Deuterocanon, Zwingli did not find their contents to be altogether clear. Doubtless, these distorted or blurred passages of Zwingli's correspond to those texts supporting Catholic doctrine. For example, when Catholics cited Baruch 3:4 to confirm the doctrine of Purgatory, Zwingli, in the work *Concluding Discourses* (1523), retorted that Baruch contains legends and is not canonical. Yet in spite of such appeals by his opponents, Zwingli did not feel compelled to remove the Deuterocanon entirely from the Bible; to him they were Old Testament apocrypha—*like* the Protos, in some sense, but without the same "clarity of Scripture" (*claritas scripturae*).

In the 1543 edition of the Latin *Zurich Bible*, the title of the *Apocryphi* appendix was changed to "Church Books" (*Ecclesiastici Libri*). The preface states:

Church Books which the Church always held to be holy books, worthy for the pious to read. Yet they were not given equal authority with the canonical writings. Our forefathers wanted them to be read in the churches, but not drawn on to confirm the authority of faith (articles of faith). So they were called apocrypha, a word which is not in every respect appropriate or suitable for them. They had no validity among the Hebrews, but were brought to light again among the Greeks.[662]

The title Ecclesiastical Books or Church Books no doubt comes from Rufinus. Jerome's opinion is still retained, albeit with reservations concerning Jerome's use of the term *apocrypha*. It is significant that the authors of this Preface admits that the Fathers wanted the Deuteros read in church, yet they still feel the need to add the old (and incoherent) caveat about using them to confirm doctrine. [663]

John Calvin

Another key figure in the early Protestant Reformation is John Calvin (1509–1564). Before we examine Calvin's view of the canon, however, we need first to examine the work of his cousin Olivetan who produced the famous *Olivetan Bible* (1535).[664] Because Olivetan was not a Greek scholar, his translation had to undergo numerous revisions and corrections. Following Luther's and the *Zurich Bible*, Olivetan placed the Deuterocanon into an appendix marked *Apocrypha*. This edition contradicted the *Zurich Bible* by stating that the Deuterocanon (apocrypha) is *not* to be publicly read in church, but only privately and apart (*en secret et a pari*). They have been segregated at the rear of the book to "make it clear which books give binding testimony, and which do not."[665] The preface specifically appeals to Jerome and Hebrew Verity as justification for their omission.

The 1540 edition of the Geneva Bible replaced Olivetan's preface to the Apocrypha with one from John Calvin. Here is

what Calvin wrote regarding the disputed books:

These books, called Apocrypha, have always been distinguished from the writings which were without difficulty called Holy Scripture. For the Church Fathers (Anciens) wished to avoid the danger of mixing profane books with those which were certainly (pour certain) brought forth by the Holy Spirit. That is why they made a list, which they called a canon. The word means that everything which belongs to it was a firm rule (reigle certaine) to which one should hold...It is true that the Apocrypha is not to be despised, insofar as it contains good and useful teaching. Yet there is good reason for what was given us by the Holy Spirit to have precedence over what has come from human beings. Thus all Christians, following what St. Jerome said, read the Apocrypha, and take from it teaching 'for edification' [Eph 4:12]. But in order to remind them that these writings cannot provide full assurance (pleine asseurance) of their faith, it is to be noted that they do not contain any satisfying testimony.

None of these books was in any way accepted by the Hebrews, and their original texts are not in Hebrew, but in Greek. It is correct that today, a great part of them are found in Hebrew. But it may be that they were [back] translated from the Greek. The safest thing is therefore to hold to what is extant in the language in which they are usually found...[666]

Calvin's preface suffers from numerous overstatements and blunders. For example, he states that the books of the "Apocrypha" have always been distinguished from Scripture "without difficulty". Anyone who has followed the historical overview presented so far knows that this is simply not the case. For every Jerome or Amphilochius who entertained doubts there are three Augustines or Chrysostoms; and even many of the writers who do seem to speak against the Deuteros are often found quoting them as Scripture elsewhere! Even Jerome bends his own usage to that of his day. Furthermore, the same writers who doubted the Deuteros often doubted Protocanonical books as well; the holy, God-breathed book of Esther fares especially poorly in this regard. So what does Calvin mean by "without difficulty?" As seen in previous chapters, religious literature has not always been divided into canonical (sacred) and apocrypha (profane). Many times, a three-fold division was used, and space was made for non-canonical, yet non-apocryphal works. Calvin also insinuates that the early Fathers called the Deuterocanon Apocrypha. This is true only from the fifth century on. Before Jerome, the Deuterocanon was *never* called Apocrypha and was often explicitly distinguished from it.

Calvin then denies that the Deuterocanon is inspired, stating that the Hebrews never, in any way, accepted the Deuterocanon. Again, a review of the material contained in the early chapters of the present work ought easily to dispel this wholly erroneous belief. He goes on to insist that all of the Deuterocanon was originally written in Greek and not Hebrew. Not even Jerome and his sympathizers made this error; even without the benefit of more recent discoveries they knew very well that the book of Sirach was originally composed in Hebrew. [667] Today, scholars admit that all of the Deuterocanon—with the exception of Wisdom and 2 Maccabees—was originally composed in Hebrew.

Calvin's views on the Deuterocanon are further explicated in a polemical tract titled, "Antidote to the Council of Trent." In his critique of the Fourth Session of Trent, Calvin warns that if the decree on the canon and Sacred Tradition were allowed to stand, it would spell the defeat of Protestantism. [668] Therefore, he sarcastically calls this session the "... victorious and now, as it were, triumphal Session..." [669] Instead of refuting Council's decree point by point, however, Calvin only vaguely and sporadically focuses his attention on the subject of the canon, preferring, instead, to spend most of his time attacking the deficiencies of the Latin Vulgate. In his first pass on the canon, Calvin writes the following:

Add to this, that they [the Fathers at Trent] provide themselves with new supports when they give full authority to the Apocryphal books. Out of the second of the Maccabees they will prove Purgatory and the worship of saints; out of Tobit satisfactions, exorcisms, and what not. From Ecclesiasticus they will borrow not a little. For from whence could they better draw their dregs? I am not one of those, however, who would entirely disapprove the reading of those books; but in giving them an authority which they never before possessed, what end was sought but just to have the use of spurious paint in colouring their errors?[670]

The author's reference to the Church providing "new supports" is surely more of a sneer than a statement of fact—and Calvin must have known it to be so. Catholic apologists (e.g. Herbon, Clichtovius, De Castro, Bellermine, et al.) had always appealed to these books in defense of the doctrines in question, beginning with Johann Eck's appeal to 2 Maccabees at the Liepsic Disputation of 1519. Moreover, Luther and Wycliffe themselves had both, at one time, used the Deuterocanon to confirm doctrine. Later in the same tract, Calvin revisits the topic of the canon in a more detailed

fashion:

Of their admitting all the Books promiscuously into the Canon, I say nothing more than it goes against the consent of the primitive Church. It is well known that Jerome states as the common opinion of earlier times. And Rufinus, speaking of the matter as not at all controverted, declares with Jerome, that Ecclesiasticus, the Wisdom of Solomon, Tobit, Judith, and the history of the Maccabees, were called by the Fathers not canonical but ecclesiastical books, which might indeed be read to the people, but were not entitled to establish doctrine. I am not, however, unaware that the same view on which the Fathers of Trent now insist was held in the council of Carthage. The same, too, was followed by Augustine in his Treatise on Christian Doctrine; but as he testifies that all of his age did not take the same view, let us assume that the point was then undecided. But if it were to be decided by arguments drawn from the case itself, many things beside the phraseology would shew that those Books which the Fathers of Trent raise so high must sink to a lower place. Not to mention other things, whoever it was that wrote the history of Maccabees expresses a wish, at the end, that he may have written well and congruously; but if not, he asks pardon. How very alien this acknowledgment from the majesty of the Holy Spirit![671]

These statements are almost the mirror image of what we have seen in our survey. Calvin holds Jerome's outlook to be the "common opinion of earlier times." [672] Jerome himself, who introduced Hebrew Verity with a triumphant air worthy of Galileo, knew that the truth was otherwise. The word of Augustine, in conceding that doubts had been raised, is presented by Calvin as justification for assuming "that the point was then undecided." [673] In reality, Augustine's whole case for retaining the Deuteros is based on the *clear consensus of the early Church*, especially those churches with an apostolic origin! [674] Nevertheless, Calvin *is* forced to concede that the Council of Trent had followed the decrees of the Council of Carthage and the writings of Augustine. Sensing, perhaps, that his conclusion is not sufficient to overturn the decree of Trent, Calvin switches tactics from a historically based argument to one concerning the literary quality of Maccabees. [675]

A similar appeal is made in Calvin's Institutes of the Christian Religion, in which the author writes:

To the passage which they produce from the history of the Maccabees (1 Mc 12:43), I will not deign to reply, lest I should seem to include that work among the canonical books. But Augustine holds it to be canonical. First, with what degree of confidence? "The Jews," says he, "do not hold the book of the Maccabees as they do the Law, the Prophets, and the Psalms, to which the Lord bears testimony as to his own witnesses, saying, 'Ought not all things which are written in the Law, and the Psalms, and the Prophets, concerning me be fulfilled?' (Lk 24:44). But it has been received by the Church not uselessly, if it be read or heard with soberness." Jerome, however, unhesitatingly affirms, that it is of no authority in establishing doctrine; and from the ancient little book, De Expositione Symboli, which bears the name of Cyprian, it is plain that it was in no estimation in the ancient Church. And why do I here contend in vain? As if the author himself did not sufficiently show what degree of deference is to be paid him, when in the end he asks pardon for any thing less properly expressed (2 Mc 15:38). He who confesses that his writings stand in need of pardon, certainly proclaims that they are not oracles of the Holy Spirit. We may add, that the piety of Judas is commended for no other reason than for having a firm hope of the final resurrection, in sending his oblation for the dead to Jerusalem. For the writer of the history does not represent what he did as furnishing the price of redemption, but merely that they might be partakers of eternal life, with the other saints who had fallen for their country and religion. The act, indeed, was not free from superstition and misguided zeal; but it is mere fatuity to extend the legal sacrifice to us, seeing we are assured that the sacrifices then in use ceased on the advent of Christ.[676]

Elsewhere in the same work, Calvin addresses the role of the Church in promulgating a canon:

Their dogma with regard to the power of approving Scripture I intentionally omit. For to subject the oracles of God in this way to the censure of men, and hold that they are sanctioned because they please men, is a blasphemy which deserves not to be mentioned. Besides, I have already touched upon it, (Book 1 chap. 7, 8, sec. 9.) I will ask them one question however. If the authority of Scripture is founded on the approbation of the church, will they quote the decree of a council to that effect? I believe they cannot. Why, then, did Arius allow himself to be vanquished at the Council of Nice by passages adduced from the Gospel of John? According to these, he was at liberty to repudiate them, as they had not previously been approved by any general council. They allege an old catalogue, which they call the Canon, and say that it originated in a decision of the Church. But I again ask, in what council was that Canon published? Here they must be dumb. Besides, I wish to know what they believe that Canon to be. For I see that the ancients are little agreed with regard to it. If effect is to be given to what Jerome says, (Praef. in Lib. Salom.) the Maccabees, Tobit, Ecclesiasticus, and the like, must take their place in the Apocryphal: but this they will not tolerate

on any account.[677]

It may be true that some careless Catholic apologists have propounded a Church which *makes* a book scriptural by awarding its approval; this certainly is not the Church's own account of itself. [678] Scripture became Scripture *as it was being written*, by virtue of the fact that God was acting as its primary author by the action of His Holy Spirit. [679] It can gain or lose nothing of this intrinsic quality by being either recognized by men, or forgotten by them. Yet recognition by men *is* important—not to the books themselves but to the men! Humanity needs an accurate account of which books have received God's inspiration and which books have not—a canon, in other words—and this is where the witness of the Church comes in. The Church is Christ's bride who bears witness to the divine inspiration of a given set of books, especially through their reading and proclamation in the sacred liturgy. So Calvin's attack here is a straw man; if anyone is "subjecting the oracles of God...to the censure of men" it is those who would allow the opinions of a lone scholar (and Jerome is the only authority Calvin seems able to name) to expunge a whole class of venerable books solely on the basis of his superior knowledge of the Hebrew language.

Surprisingly, Calvin too used the Deuterocanon early in his career in a manner quite unlike his followers of today. For example, he lists the angel Raphael (Tb 12:15) with Michael and Gabriel. Calvin also makes extensive use of the book of Wisdom in his treatment on the body and soul in his *Psychopannychia* (1542), only occasionally qualifying its authority. In Calvin's *Institutes* (1539), the author speaks of Wisdom and Sirach being works of Solomon, as did the early Fathers; however, he goes on quickly to discount this ascription because Sirach 15:14-17 teaches the "serious doctrinal error" of free will. [680] Most surprising of all is Calvin's use of Baruch and its subsequent corrections. Neuser writes:

It is significant that Calvin, in the Institutes of 1536, refers to Baruch 3.12-14 and James 3.17 for the divine attributes: sapientia, justitia, bonitas, misericordia, veritas, virtus ac vita. Yet as early as the Institutes of 1539, this statement was no longer made. Similarly, in the section on prayer in the first Institutes, Baruch 2.18-20 and 3.2 were quoted, in order to commend humble submission before God. In the introduction Calvin writes: Alter vero propheta (Bar 2) scribit. Yet as early as the 1539 Institutes, Calvin corrects this: 'Very true and very holy is another word which an unknown author (whoever he was) wrote, and which is attributed to the prophet Baruch.' For Calvin, it remains true that the 'scribe' Baruch in the Book of Jeremiah is a 'prophet,' but he questions whether he is also the author of the Book of Baruch. In the Psychopannychia (1542), some of the evidence is taken from this apocryphal book. To prove that God is the source of life, the 'prophet' Baruch (3.14) is quoted. When the 'prophet' Baruch 2.17 is used to explain Psalm 115.17: 'the dead will not praise thee,' it is in order to prove that 'the dead' means the spiritually, not the physically dead. Yet in the second edition of 1545, the word 'prophecy' (prophetia) is omitted: Calvin says simply in libro Baruch. However welcome Calvin may find this proof text, he does not forget that Baruch is of the Apocrypha.[681]

Several citations from the books of Tobit, Wisdom, Sirach, Baruch, and the two books of Maccabees remain even in the later editions of the *Institutes*.

The Protestant Confessions

On February 11, 1546, the Council of Trent solemnly reaffirmed the traditional canon of the Old Testament. For their part, some Protestant communions also raised the canon to the level of dogma through various Confessions of Faith. These Confessions are not universally accepted in Protestantism. For example, Lutherans have never raised the canon of Scripture to the level of dogma. Even today's Lutherans, who followed the more radical example set by their founder's German bible, have not produced any binding declaration on the canon.

The following are excerpts on the subject of the canon from some of the more influential Protestant Confessions.

The Belgic Confession (1561)

The *Belgic Confession* is perhaps the oldest Confession in Reformed Protestantism. Composed in the Lowlands (modern day Belgium) by Guido de Bres, the Belgic Confession raises the canon of Scripture to the level of dogma. The Fourth Article produces a list of Old and New Testament books "for which there is no quarrel at all." [682] This list includes the Protestant Old Testament canon. The following article explains why the authors accepted these books as canonical and authoritative:

And we believe without a doubt all things contained in them—not so much because the church receives and approves them as such but above all because the Holy Spirit testifies in our hearts that they are from God, and also because they prove themselves to be from God. For even the blind themselves are able to see that the things predicted in them

do happen.[683]

The Sixth Article of the same Confession reads:

We distinguish those sacred books from the apocryphal, namely: [lists the Deuterocanon]. All of which the Church may read and take instruction from, so far as they agree with the canonical books; but they are far from having such power and efficacy, as that we may from their testimony confirm any point of faith, or of the Christian religion; much less detract from the authority of the other sacred books.[684]

The French (Gallican) Confession (1559)

Composed by the first national Protestant synod in Paris, the synod adopted many of the doctrines proposed by Calvin. In Article 3, the French Confession addressed the status of the canon:

We know these books [the shorter canon] to be canonical, and the sure rule of our faith, not so much by the common accord and consent of the Church, as by the testimony and inward illumination of the Holy Spirit, which enables us to distinguish them from other ecclesiastical books upon which, however useful, we can not found any articles of faith. [685]

Here, the Confession was apparently applying the following text from Calvin's *Institutes* to the canon:

But although we may maintain the sacred Word of God against gainsayers, it does not follow that we shall forthwith implant the certainty which faith requires in their hearts. Profane men think that religion rests only on opinion, and, therefore that they may not believe foolishly, or on slight grounds desire and insists to have it proved by reason that Moses and the prophets were divinely inspired. But I answer, that the testimony of the Spirit is superior to reason. For as God alone can properly bear witness to his own words, so these words will not obtain full credit in the hearts of men, until they are sealed by the inward testimony of the Spirit. [686]

Commenting on the *French Confession*, Neuser contends that Calvin's teaching about the inner testimony of the Holy Spirit was a reference to the Spirit's work of confirming the believer's faith in Scripture; not a test of canonicity. It is the *French Confession*, not Calvin's *Institutes* which extended the "inner testimony" to include the discernment of which books function as the rule of faith and which ones do not.[687]

The Synod of Dort (1618-1619)

The Protestant Reformed Synod of Dort also addressed the problem of the Deuterocanon. Several of its members demanded that the Synod insist upon the removal of the Apocrypha from the Geneva Bible. [688] Nevertheless, their motion failed to carry and the approved version of Scripture endorsed by the Synod included the so-called Apocrypha. However, the dissenting party did win a number of concessions. For example, Dort adopted the Sixth Article of the Belgic Confession (1561), which strongly inveighed against the books in question. It also recommended that these books be printed in smaller type than the other books in order to make them conspicuous, and that derogatory notes be added to their margins. Dort also recommended that the appendix containing the Deuteros be moved, from between the two Testaments where Luther had placed them, to the back of the Bible, creating an even greater physical distance from their former place within the corpus of the text. The Dutch Bible of 1637 carried out the dictates of the Synod of Dort, complete with a critical preface and notes in the margin explaining the points where these books were supposed to contradict the Protocanon. It became the standard bible for the Remonstrants as well as for the Reformed Church of Holland.

Given the historical trajectory outlined, it should not have been difficult to predict what would happen eventually. At the beginning, during his early confrontations with Pope, Luther seems perfectly willing to use the Deuterocanon to confirm doctrine. Later, when cornered in a debate, they suddenly lack the authority to move him from his position. Recalling his days at Wittenberg under Reuchlin, he seizes upon the doubts of Jerome, and the books become Apocrypha from now on. Nevertheless, he hesitates to publish a bible without them. Instead, he gathers them into an appendix at the end of his Old Testament—still part of the Bible somehow, but not really. The *Synod of Dort* takes Luther's innovation one step further; by segregating the ancient books even more and making other changes designed to cast doubt. Sadly, a set of books which were once trumpeted by the Fathers as divine Scripture containing the words of the Prophets, have been reduced to jockeying for space in the part of the Bible usually reserved for maps and baptismal records! The next step, of course, was their total exclusion from Protestant bibles.

English Protestantism

The English Reformation differed considerably from that which took place on the European continent. All the different doctrinal and disciplinarian variations were kept under the one roof of the state-sponsored Church. King Henry VIII had rejected papal authority and set himself up as the head of the Church in England; yet Henry, quite unlike the Reformers on the continent, did not desire a radical break with the Old Faith. He was, on the contrary, quite conservative in his theology and a persecutor of Lutheranism. Henry wished only to occupy himself the place in the English Church which had formerly been occupied by the pope. There were those, however, who wished to move this new, independent Church of England in a more distinctly Protestant direction. This meant that the Deuterocanon became, as time went on, a source of contention between those contending for a more Protestant theology and those wishing to retain something more like the original Catholic Faith of the English.

The story of how these books were accepted, then stigmatized, and eventually removed altogether is reflected in the succession of English bibles and in the official Prayer Books of the Anglican Church.

The Myles Coverdale Bible (1535)

Printed in Zurich in 1535, the English *Myles Coverdale Bible* continues the tradition of Luther and Calvin by placing the Deuterocanon in a separate appendix. Coverdale followed much the same line as Zwingli's *Zurich Bible*. Zwingli felt that the Deuterocanon could not be used to confirm doctrine because it did not enjoy the same doctrinal clarity as the Protocanon. However, the books were good and profitable to read. Coverdale essentially held the same opinion, only he spoke of "dark sentences" in the Deuterocanon that differed from the open and manifest truth of the Protocanon (as if no one ever finds "dark sentences" in the Psalms or Ezekiel!).[689]

William Tyndale (1494–1536)

It is commonly believed that the honor of producing the first English translation of the New Testament belongs to William Tyndale (the honor may actually belong to Coverdale, but this has not been solidly established). Tyndale died before he could begin a translation of the Old Testament, but it is reasonably certain that his translation would have included the Deuterocanon in an appendix between the Old and New Testaments. [690] An indication of his thoughts in the matter can be gained by his inclusion, in an appendix to the 1534 revision of his New Testament, of two readings from Sirach and Wisdom intended to be read during particular feast days. [691]

The Matthew's Bible (1537)

The Matthew's Bible is a reworking of both the Coverdale Translation and the Tyndale Translation. The Deuterocanon is again placed in an appendix. The cautionary remarks are taken largely from Calvin's preface in the Olivetan Bible (1535).[692] Curiously, the 1539 and 1540 editions of the Matthew's Bible changed the title of the appendix from Apocrypha to Hagiographa, a term usually reserved to denote a section of the canonical Old Testament.

The Taverner's Bible (1539)

This Bible was a reworking of the *Matthew's Bible*, produced largely by Edmund Becke. The Deuterocanon (along with 3Maccabees) is placed in an appendix, combined with a preface explaining why these books were good to read but not to be considered inspired Scripture.

The Great Bible (1539)

Edited by Coverdale, using the *Matthew's Bible* as a foundation, *The Great Bible* was commissioned by King Henry VIII through the auspices of then Archbishop of Canterbury Thomas Cranmer. It was intended to function as *the* Authorized Version of Scripture, and a copy of this Bible was to be supplied to every parish church. *The Great Bible* went through seven editions, all of which included the Deuterocanon. The first edition (1539) sported Coverdale's preface. *The Great Bible* titled the Deuterocanonical appendix Apocrypha, but like some editions of the *Matthew's Bible*, the title was changed. [693] In later editions, the preface was titled "The volume of the books called the Hagiographa," or "The volume of the books called the Apocrypha, containing the books following," or "The fourth part of the Bible." This first *Authorized Version* of English Scripture therefore, included the books of the Deuterocanon—and in a manner recognizing them as, in some sense, a part of the Old Testament.

Geneva "Breeches" Bible (1560)

Famed for its rendering of Genesis 3:7 (Adam and Eve making "breeches" for themselves out of fig leaves), the 1560 *Geneva Bible* affixed a preface to its "Apocrypha" explaining the writings as "those books that were not to be received by common consent or to be read or expounded publicly in church. They could only prove doctrine inasmuch as they agree with the Protocanon."[694]

Of how this common consent might be computed, there is no explanation. The statement, however, that these books were not "read or expounded publicly in church" can be easily established as completely false. We have already demonstrated that the Deuteros were often, and from the earliest times, *prescribed* to be read in the Church.

These various English translations reflect the ebb and flow of Anglican thought on the Deuterocanon. The authorized bibles often reflect something approaching a real acceptance of the Deuterocanon as Scripture. Those translations depending upon foreign entities (e.g., the Zwingli and the Zurich Bible) usually took the opposite approach: reducing the Deuterocanon to apocrypha; yet refusing, nevertheless, to eliminate such "merely human writing" from between the two covers of Scripture.

The change within the Church of England can be even more strikingly seen in the official articles of Faith that promulgated by that church.

The Ten Articles (1536), The Bishops' Book (1537) and The King's Book (1546)

In order to retain peace and unity in the English Church, King Henry VIII imposed the *Ten Articles* as a compromise. Article One asserts that the Faith rested not only upon the "whole body and canon of the Bible" but also upon the Creeds as well. In Article Ten, Prayers for the Dead are encouraged and supported by a proof text taken from the 2 Maccabees. In 1537, a committee set up by Archbishop Cranmer revised the *Ten Articles* but left this tenth essentially as it was in the original. The King disapproved of Cranmer's revision, however, and it never gained any authoritative sanction. In 1546, Henry VIII published *The Necessary Doctrine and Eradition of Any Christian Man*, which served as a statement of Faith for the Church of England until Henry's death in 1547. It, too, included a statement on prayers for the souls departed, along with the same reference to 2 Maccabees. A series of new articles were drawn up during the reign of Edward VI, but were withdrawn after the accession of the Catholic Queen Mary in 1553. However, Cranmer had already issued a text of the *Forty-two Articles* (1553). The later (and more famous) *Thirty-nine Articles* were based largely upon this work.

The Thirty-nine Articles (1562)

In 1562, the Church of England adopted the *Thirty-nine Articles* to serve as a doctrinal measuring rod for the Protestant English Church.[695] The Sixth Article provides a list of the Old and New Testament books and closes with the following decree:

In the name of Holy Scripture, we do understand those Canonical books of the Old and New Testaments, of whose authority was never any doubt in the Church. Of the names and number of the Canonical Books...[lists the short canon of the Old Testament]...All the books of the New Testament, as they are commonly received, we do receive, and account them canonical. And the other books (as Hierome [Jerome] saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine. Such are these following [Lists the Deuterocanon and 3 and 4 Esdras].

The Sixth Article's statement assertion, that there never was any doubt concerning the authority of the Protocanonical books, is an overstatement, or what F. F. Bruce calls "[a] certain naiveté." [696] Individuals had expressed doubts about many of the Protocanonical books. The adoption of the Sixth Article of the Protestant canon not only contradicts how the Deuterocanon was used throughout history, but also it contradicts the Thirty-fifth Article, which reads:

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine and necessary for these times, as doth the former Book of Homilies which were set forth in the time of Edward the Sixth: and therefore we judge them to be read in Churches by the ministers diligently and distinctly, that they may be understood of the people.[697]

The Book of Homilies is a set of lessons that were to be read in church during holy days. However, the Homilies use the Deuterocanon in a manner that goes beyond the restriction set forth in the Sixth Article, sometimes explicitly quoting them as divine Scripture. [698] As the Anglican scholar William Daubney observes:

In the Index to Dr. Corrie's edition [of the Homilies] no less than seventy-five apocryphal texts are referred to as quoted in the Homilies. High honour is certainly paid to the Apocrypha in those Reformation sermons, almost beyond what at first sight the terms of the Sixth Article would seem to warrant...In the homily against Swearing, for example, a quotation from Ecclesiasticus is introduced by the words 'Almighty God by the wise man saith' (p. 68)'. In the homily against Excess of Apparel, Judith and the apocrypha portions of Esther are cited as 'Scripture' (p. 291). Likewise, in the homily against Idolatry, the canonical and uncanonical books are indiscriminately classed together under the common title of 'the Scriptures'; the doctrine of the 'foolishness of images,' it is said is 'expressed at large in the Scriptures; viz. The Psalms, the Book of Wisdom, the Prophet Isaiah, Ezekiel and Baruch' (p. 166). The words found which preface a verse from Tobit, 'The Holy Ghost doth also teach in...Scripture, saying'; and in the next sentence a text is given from Ecclesiasticus, which is introduced as 'confirming the same.' But perhaps the strongest statement of all is that in the tenth homily, wherein we are exhorted to learn from the Book of Wisdom, as being the 'infallible and undeceivable word of God.'...and in the last homily of all, that against Rebellion, we still find ourselves referred to Wisdom as Holy Scripture, and are still exhorted to hear Baruch as a prophet (pp. 516,523).[699]

The Sixth Article states that the Deuterocanon cannot be used to establish doctrine, yet the Thirty-fifth Article describes the Book of Homilies as containing "godly and wholesome doctrine," even though it uses the Deuterocanon to establish these doctrines. Aware of this contradiction, Daubney suggests that the two Articles can be reconciled if one understands the Sixth Article's reference to "any doctrine" to mean "any doctrine [not already confirmed by the canonical Scriptures]." Daubney continues:

Unless we take the words of the Article in this sense, it seems impossible to reconcile it with the doctrinal use of the Apocrypha in the Homilies by the same authorities as those who put forth the Articles...[700]

Daubney's cure is worse than the disease. If the Deuterocanon is Scripture, as the *Book of Homilies* uses them, then according to Paul, it ought to be profitable for teaching, correction, and training in righteousness.[701] The Apostle makes no distinction between Scripture that is profitable towards these ends and Scripture that is not. Moreover, who or what determines if a given doctrine is taught in the canonical books in order for the Deuterocanon to confirm them?[702] Furthermore, if a doctrine is clearly taught in the canonical Scriptures, why bother referring to the Deuterocanon at all? In effect, Daubney's solution renders those books, which the *Homilies* call Holy Scripture and the word of God, essentially worthless.

This contradiction within the *Thirty-nine Articles* illustrates the theological tension that was present in much early Protestant theology with regards to the canon. Doctrinally, the Deuterocanon could not be admitted to the same authority as the Protocanon, yet a vast majority of the early Protestants, including the Reformers, would not dare remove these books because the simplest peasants knew they were part of the Bible. Therefore, early Protestantism propagated the Deuterocanon, but at the same time denied its authority.

The Westminster Confession

In 1643, the Long Parliament, which convened under Puritan influence, resolved that the liturgy and doctrines of the Church of England needed to be clarified. In 1644, it was proposed that a single confession, catechism, and directory of public worship would be imposed throughout the King's dominion. All work on editing and revising the *Thirty-nine Articles* ceased, and in 1648, Parliament granted authority to work on new and independent Confession that continued until the restoration of 1660. The *Westminster Confession* became that single Confession of Faith and enjoyed the unique distinction of being *the* Confessional standard for the whole United Kingdom. Regarding the Apocrypha, the *Westminster Confession* states:

The books commonly called Apocrypha, not being of divine inspiration, are no part of the Canon of Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writing.[703]

The Westminster Confession introduces here a very subtle, but radical, departure from the past—a break from previous Protestant usage as much as Catholic. By stating plainly that the Deuterocanon is not inspired and that it has no more authority than any "other human writing," the Confession effectively condemns its inclusion between the covers of a bible; no longer even an appendage to Scripture, as the Reformers themselves would have it, but a mere collection of human opinion. Luther, Calvin, and Zwingli did not venture this far. Once considered the "fourth part of the Bible," consisting of holy and wholesome writings prescribed by the early Church to be read publicly, its writings were now no more authoritative than Bunyan's Pilgrims Progress—if that. The loss of the Deuterocanon from Protestant bibles can

be traced then, not to the Reformers themselves, but to that radical body of self-proclaimed "Puritans" who seized control of the English government under Oliver Cromwell.

The Puritan "Persecution"

Even after the *Thirty-nine Articles*, after years of steady Protestantization under Cranmer and his successors, there were still some within the Church of England who believed the break with the old Faith had not gone far enough. For them, the English Church needed to be "purified"—by which they meant completely remade on a radically Calvinistic basis, removing all lingering "popish" teaching and practices. It was these Puritans who first began to pressure Church leadership to remove the Deuterocanon from all English bibles, beginning what Sir Frederic Kenyon once called, the Puritan persecution of the Apocrypha.[704]

Modern authors sometime assert that the move to exclude the Deuterocanon from Protestant bibles was readily accepted without much discussion; this claim is far from true. The first attempts to do so met with stiff opposition, most notably from the Anglican Archbishop John Whitgift. For Whitgift, the thought of Protestant bibles being printed without the Deuterocanon seemed unthinkable, almost revolutionary. Here is how the Archbishop responded to a challenge by Puritan John Pentry to remove them:

The Scripture here called Apocrypha, abusively and improperly, are Holy Writings, void of error, Part of the Bible, and so accounted of in the purest time of the Church and by the best Writers; ever read in the Church of Christ, and shall never be forbidden by me, or by my consent.[705]

Who ever separated the Apocrypha from the rest of the Bible from the beginning of Christianity to that day? ...And shall we suffer this singularity in the Church of England, to the advantage of the adversary, offense of the godly, and contrary to all the world besides?...And therefore that such giddy heads as thought to deface them were to be bridled, and that it was a foul shame, and not to be suffered, that such speeches should be uttered against those books, as by some had been: enough to cause ignorant people to discredit the whole Bible.[706]

Pressure continued and the Puritans eventually won a victory, with the exclusion of the Deuterocanon from the 1599 edition of the *Geneva Bible*. The books were gone but, curiously enough, not their pages, which were left blank and unnumbered between the Old and New Testaments.

Why did the Puritans feel the need to exclude these books from the Scripture? After all, Luther's new format prevented them from being used to contradict Protestant theology. The Protestant scholar Goodspeed believes that their objection to the Deuteros had less to do with scholarship and more to do with the grim or sensational character (as they perceived it) of certain passages within those books.[707] For whatever reason, the Deuterocanon did not suit their tastes.

Eventually, the Puritans and other dissenters within the Church of England slowly began to emerge as a political and religious force. So much so, that King James I called the *Hampton Court Conferences* (1604) to attempt, somewhat disingenuously, to appease these dissenting parties. Little was won for the dissenters, except to secure the king's permission to produce a new translation of Scripture. This version would be completed in 1611 and known as the *King James Version* or the *Authorized Version*.[708]

The King James Version (1611)

Most people do not know that the original 1611 edition of the *King James Version*, and a few subsequent editions, included the Deuterocanon in an appendix marked Apocrypha. As with previous versions, this appendix was sandwiched between the Old and New Testaments (though there was no preface). In later editions, this appendix was removed, but the cross-references that linked the text to the Deuterocanon remained for some time. Scholar Bruce M. Metzger believes that these cross-references were removed because the margins were too crowded.[709] However, the Protestant theologian Daubney explains that there was much more going on than cleaning up crowded margins:

Plainly, the references to the Apocrypha told an inconvenient tale of the use which the Church intended should be made of it; so, either from dissenting influence without, or from prejudice within the Church, these references disappeared from the margin.[710]

All cross-references were removed, including the reference to the Maccabean martyrs in Hebrews 11:35-37 who were inexplicably expunged or, as Daubney puts it, "illicitly suppressed!" [711] Given the exalted position this translation

came to occupy within the English speaking word, this action certainly did contribute to the ignorance of subsequent Protestant generations, with regard to the Deuterocanon and place it once held even in non-Catholic bibles.

The Almighty and the Almighty Dollar

Puritan pressure was not the only reason today's Protestant bibles today usually omit the Deuterocanon; if it were, then the books would surely have returned to their accustomed place once Puritan influence subsided. No, strange as it may seem, the widespread demise of the Deuterocanon can be attributed to another influence as well—economics. Put simply, smaller bibles (such as those omitting the Deuterocanon), were cheaper to make. The prospect of higher profit margins wooed some printers into producing novelty bibles without the Deuterocanon.[712] At first, these smaller bibles were illicit. In 1615, George Abbott, the Archbishop of Canterbury, went so far as to employ the power of the law to censure any publisher who did not produce the Bible in its entirety with the Deuterocanon as prescribed by the *Thirty-nine Articles*.[713] Nevertheless, economic incentives proved stronger than the threats of the Archbishop, and editions without the Deuterocanon were sporadically produced.[714] In a sense, these versions were unauthorized Authorized Versions.

Yet despite the growing number of Protestant bibles without them, bibles which included the Deuterocanon remained the norm. The books were too well known and too well integrated into European thought to be easily discarded. As Goodspeed notes:

...[W]hatever may be our personal opinions of the Apocrypha, it is a historical fact that they formed an integral part of the King James Version, and any Bible claiming to represent that version should either include the Apocrypha, or state that it is omitting them. Otherwise a false impression is created.[715]

Puritan influence continued long after the restoration under Charles II, and from then on, the tide began to run decidedly against the Deuterocanon.[716] Anti-apocryphal tracts and pamphlets began to circulate, and in 1740, some actually proposed that a law should be passed to force printers to remove the Apocrypha appendix from its place between the two Testaments.[717] This proposition and others like it had little effect other than to weaken the resolve of those Protestants who wished to include them. It was not until religious motivations and economic forces united that Protestant bibles uniformly excluded the Deuterocanon. Oddly enough, one of the chief factors in the demise of Protestant bibles containing the Deuterocanon came through an agency that was originally designed to propagate the Bible everywhere...

Chapter 8 The Deuterocanon in Exile

In the early seventeen hundreds, philanthropic groups convened to produce inexpensive copies of Scripture so that the Bible would have the widest possible distribution throughout the world, especially among the poor. These societies enabled the ordinary man to own his own copy of Scripture at home or even to carry in it his vest pocket. The first of these societies was the von Canstein Bible Society, founded in Germany in 1710. It produced and distributed Protestant bibles that contained the Apocrypha, following Luther's example in his original German Translation. The von Canstein Society also produced stand-alone, pocket editions of individual books of the Bible—a series that included an edition of the Book of Sirach.[718]

In London in 1804, a similar society called the British and Foreign Bible Society (BFBS) was formed.[719] Because of its interdenominational, non-sectarian mission, the BFBS received broad-based support and enjoyed remarkable growth. Within a decade, the parent organization founded dozens of auxiliary Bible societies in England and in other European countries and provided financial and technical aid to other societies working along the same lines.

However, it was not long before the BFBS found itself embroiled in controversy. In 1813, several foreign societies began preparing to print bibles with the Apocrypha, as had been the custom with them since the time of Luther.[720] The inclusion of the Deuterocanon rubbed against the sensibilities of some BFBS members who advocated that the parent organization cut funding to these foreign societies until they agree to print their bibles in the same format as the British Society—that is, without the Deuteros. Cutting the funds would have destroyed these fledging Societies. Finally, the board of the Society ruled that the printing of bibles in different formats would be permitted, because by-laws of the organization had never explicitly prohibited the inclusion of the so-called Apocrypha. This pragmatic act of tolerance did not sit well with many Reformed Protestants, especially the Presbyterian preacher Robert Haldane, who began a speaking crusade against the British and Foreign Bible Society's decision. [721] As Gundert recounts:

He [Robert Haldane] taught a doctrine of verbal inspiration, applied exclusively to the canonical books of the Bible, and dismissed the Apocrypha as a human word. Like others convinced that God has given them a mission, he found it hard to understand that other Christians could have a different view. So he came back in 1819 from an evangelistic campaign in France to press the Committee to reverse its resolution of 1813.[722]

The multiplicity of beliefs within Protestantism as to what constituted *the* Bible gradually became a serious obstacle for the British Society. The foreign auxiliaries feared that they would be forced to print bibles in a format likely alienate the very people they were trying to help. The Scottish Societies, which had sympathetic members sitting on British and Foreign Society's board, sided with Haldane and pressed for a tougher resolution that was eventually passed in 1822. This new resolution would only fully fund Protestant Societies that produced bibles lacking the Deuteros. This compromise allowed foreign Societies to continue producing bibles with the so-called Apocrypha, but would have to pay for the printing of that section with their own funds. Most Societies were glad to do so.

Period of Tolerance

Compromises sometimes alienate both of the parties that they try to appease. On one side, there were members who felt that the mission of the Society was to promote the *widest possible distribution* of the Bible. If wider distribution meant contributing to the printing bibles with the Deuterocanon, then so be it.[723] It was also argued that no Protestant community had the right to dictate what constitutes the Bible to other Protestant communities.[724] On the other side, there were those who believed that the compromise had been a mistake to begin with and that *all* funding ought to be cut so as to discourage the printing of bibles containing the Apocrypha. Finally, the uneasy peace was breached when the boards of the *Edinburgh Bible Society* and the *Glasgow Bible Society* resolved to withhold their support to the British and Foreign Bible Society until all funding for such printing was cut. The Committee Notes of the Edinburgh Society make their reasons for doing so plain.

The Edinburgh Crusade

The Scottish Societies saw the primary mission of the British and Foreign Bible Society as an evangelistic effort to spread the Protestant Faith throughout the world, not merely as a philanthropic effort to supply Scripture to those without it. The Society, in other words, sought to achieve the widest possible dissemination of bibles but only in a format that was conducive to their understanding of Protestantism. Their rationale may be examined in the Committee Statements of the Edinburgh Bible Society.

The statements record no effort on the part of the Scottish Society to provide the *bona fides* of the shorter canon or to explain by what authority the Edinburgh Bible Society sought to dictate to other Protestant communities what books are and are not canonical. The shorter canon was merely assumed to be true and self-evident. In the estimation of the Committee, the mere presence of the so-called Apocrypha between the covers of a bible either unduly elevates those books or degrades the character of the Scripture as a whole.[725] The Committee continues by listing various doctrines which the Deuterocanon was held by them to confirm (e.g. intercession of saints, purgatory, that almsgiving atones for sins, that good works justify, et al.). These things are said to "strike at the root of some of the fundamental truths which God has revealed for the instruction and salvation of man."[726] Notice that the common thread uniting this grab-bag of doctrines is that all of them had been warred upon by the Puritans and Scotch Calvinists (mainstream Anglicanism allowed room for these teachings).[727]

The Edinburgh Committee continues by candidly admitting something which many Protestant apologists of today hotly deny; that is, that the Deuterocanonical writings actually present themselves as Scripture:

Great indeed is the demerit of that book which contradicts the revealed will of God; but its demerit is unspeakably aggravated when...it adds the blasphemous assumption of being itself a revelation of God's will. Now such is the Apocrypha. It pretends to a divine original. Some, it is true, have denied this, and published their denial. No one, however, who has read the Apocrypha can fail to perceive that the denial is founded in ignorance and inattention. So plainly does it affect to have the sanction of heaven, that it actually apes the phraseology of inspiration. It contains messages to mankind which are sometimes represented as proceeding immediately from God himself, and sometimes as conveyed through the medium of angels. And frequently its declarations are introduced with that most awful and authoritative of all sanctions, 'Thus saith the Lord.[728]

If the Deuterocanon sounds like Scripture and teaches Catholic doctrine (as the EBS has already stated), then it follows that those who read the Bible in its traditional format may become Catholic![729]

Again, if they are Protestants among whom the Apocrypha is to be dispersed, it does not on that account lose its qualities of falsehood, absurdity, and blasphemy...we account it no sin to be instrumental in deliberately circulating that, which endangers the souls of men and insults the honour of God: And as sent to those who have been emancipated from the darkness and superstition of Popery [i.e. Catholic converts to Protestantism], it implies an endeavour on our part, not to perfect and perpetuate their emancipation, but to continue them in the errors that still envelope their minds, or to send them back to the thraldom from which they had happily escaped.[730]

The freedom to read the Scripture in the format of the earliest Christian codices was deemed too dangerous for Protestants and potential Catholic converts. It was feared that those who did read these bibles in the traditional format would abandon the Protestant Faith or that unsettled Catholics would decide against it. They believed the dissemination of the Toulouse edition of Scripture confirmed this fear:

With respect to the Protestants also, the circulation of the Apocrypha is inexpedient. Such of them in France...even though they were better informed on the subject...[They may] peruse it [the Deuterocanon] with some portion of those reverent impressions with which they peruse the inspired books; and, of course, not only to imbibe the erroneous notions which it inculcates, but to lose that exclusive submission to the word of God which is so dutiful and so becoming. An example of this is to be found in Mr. Chabrand's correspondence relative to the Toulouse edition of the Bible. He objected to the addition of the Apocrypha because 'there was danger of the Protestant confounding the Apocryphal with the canonical books; and of their being thus led to adopt some of the errors of Popery, (particularly that of purgatory)....This is the natural, and will be the frequent, effect of circulating the Bible containing the Apocrypha...[731]

The Committee Statement also adds:

...[T]hat practice judicious or wise, which, instead of confirming or improving the principles of those who have, in a Catholic country, embraced or been educated in the Protestant faith, threatens to darken what had been made light, to corrupt what had been reformed, and in any measure to pave the way for backsliding or apostasy?...But the evil of circulating the Apocrypha as a part of the Scripture volume is not limited to those Protestants who get the book to peruse; it is also injurious to the minds of Protestants, who merely see or know that such a union and such a circulation are permitted.[732]

According to the Edinburgh Society, the only bibles safe to disseminate are those that have been sanitized from the presence of these "popish" books. [733] Clearly, it was too dangerous to leave it up to the individual reader to decide

the merits or demerits of the Deuterocanon.[734] Not only does this statement arrogate an enormous amount of authority to the Scottish Society, it also calls seriously into question the Westminster Confession's teaching on the perspicuity of Scripture. That Confession states:

All things in Scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed, and observed for salvation are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them. [735]

Would not the actions of the *Edinburgh Society* circumvent the believer's innate ability to recognize the "falsehoods of popish errors" in these books? Did not the Confessions often speak about an inner witness of the Holy Spirit that enables the believer to distinguish truth from error? The Committee Statement argued that even the learned had difficulty separating the false from the true in the so-called Apocrypha; therefore, the task would be impossible for the unlearned.[736]

At least the Committee of the Edinburgh Society may be credited with frankness: they disliked the *doctrine* they found taught in the Deuterocanon; they wished, therefore, to have it censored. Plain and simple, without dragging in poor Jerome. This line of reasoning becomes especially clear in the following passage:

...by sending them the Apocrypha, we are, in fact, abetting the church of Rome in an impious attempt to establish the inspiration of that spurious document and seconding her efforts to compel those who acknowledge her spiritual dominion, to listen to its lying wonders as to the voice of the Almighty.[737]

Anti-Catholics often charge Trent with being reactionary and claim that the Council added books to the Bible in an effort to subvert Protestantism. Is it not clear, however, that in this matter of the Edinburgh Society, the very reverse is true? Here we find a Protestant Bible society waging a veritable crusade rather than to allow an unedited Bible to be examined by the common folk. In a clear, candid, and passionate manner, the Edinburgh Committee's notes advocate the removal of the Deuterocanon as a countermeasure against Rome—and specifically against the Council of Trent:

...[I]t is countenancing and supporting the church of Rome in her system of imposition. She, by her decree, has made that canonical which is uncanonical, and compelled the people to receive as the Word of God what is only the word of man. And the London Committee, in name of the British and Foreign Bible Society, and of all who have contributed to its funds, instead of resisting that act of spiritual despotism and delusion by which she props up her power, helps and encourages her to persist in it. She can, perhaps, check the circulation and the perusal of the Bible, but she can tell the people at the same time, and they will have too good reason to believe her, that the Protestants themselves believe in the divinity of those passage which she brings from the Apocrypha to establish the doctrine of purgatory and of the saving merit of good works. And she will plead from what has been done, as far as Protestant authority can be of any weight, that her decrees can make any sayings or doctrines which she chooses to fix upon, tantamount to a revelation from heaven. And thirdly, when Protestants give the Apocrypha intermixed with the Scriptures, they excite the contempt of the papists, instead of securing either their respect or their gratitude. The Papists must conclude either that the Protestants are altogether indifferent to the Canon of Scripture, which would be discreditable both to their piety and their judgment, or that, believing the Apocrypha to be a mere human composition, they yet are guilty of so much duplicity as to give under the form and appearance of having a divine original. [738]

It is against the will of God that there be circulated for the Word of God, 'the doctrines and commandments of men,'
The Papists do circulate the Apocrypha as the word of God, and we are their agents, in fact, if we furnish them with the
means of doing so. By contributing, therefore, 'we become partakers of other men's sins.' [739]

In the face of all such sophistry we recur again to the obligation under which we lie to do nothing against the truth, and everything for the truth, and to the unassailable position that the Apocrypha...impiously pretends to be a portion of God's holy word, and is employed by the Church of Rome to support the delusions of him 'who opposeth and exalteth himself above all that is called God.'[740]

...and it is well that they have been so frankly avowed, because it makes us aware of the danger, and enables us to lift the voice of warning ere it be too late, for rescuing the Bible Society from that Apocryphal contamination which has so long and so inveterately cleaved to it, and which threatens to render it, while its present management continues, not an instrument of Protestant benevolence, but an engine of Popish error and superstition.[741]

Despite repeated attempts by others to inform the Edinburgh Society of how radical and unhistorical their demands were, Edinburgh would not budge. Edinburgh believed its actions fulfilled the Protestant Reformers' wishes, i.e., the complete removal of the Deuterocanon from the Bible.

But we could call the attention of our readers, in a particular manner, to the fine opportunity afforded by the British and Foreign Bible Society, constituted as it is, for introducing a more exclusive, and decided, and general attachment to the pure Canon of Scripture. It was a great step when the Apocrypha books were taken out of the Bible, and placed by themselves, with the Apocryphal title. But is was only a step; and it still remained a desideratum to get quit of them, altogether, and to keep the pure word of God detached in every respect from their contaminating fellowship. This we believe to have been an object of anxious desire with many good and enlightened men at the time of the Reformation, though circumstances discouraged them from attempting to accomplish it. [742]

Did the Catholic Church add books to the Bible, or did Protestants remove them? According to the Committee Statements of the *Edinburgh Bible Society*, the Reformers would have removed the Deuterocanon themselves had they dared to do so. What were these circumstances that did not allow for such a removal? What was it that cowed the man who is said to have bravely cried, "Here I stand; I can do no other"? After all, by the time Luther published his *German Bible* he could not have been in any hotter water than he already was, as far as the Catholic authorities were concerned. Is it not clear that what he and the others actually feared was a backlash among *Protestants*? Plainly, this was what they feared; a misstep, the slip-up of going "too far, too fast." As Ruess notes, the retention of the Deuterocanon (Apocrypha) in Protestant bibles after its canonicity was denied, "was a concession to ecclesiastical usage, the habits of the people, the opinion of the Early Fathers, and the fear of the storm which an innovation might cause." [743] Yet if this is the case, what of the common Protestant contention that the Deuteros were already known to stand on shaky footing during the Middle Ages, that even the common folk knew that they should not really be considered Scripture? Had this truly been the case, the outright removal of these books would have been of little account. The truth is that the removal of the Deuterocanon would have been far too radical and obvious a departure to go unnoticed. The earliest Protestant followers would not have accepted it.[744]

Edinburgh acknowledged that Luther's new format of Scripture was only a half-measure. Even at the Synod of Dort, the fathers of the Synod were afraid that outright removal of the Deuterocanon would give "occasion of offense and calumny." The Edinburgh Society saw the *British and Foreign Bible Society* as a most fitting instrument to carry out the unstated wishes of these early Protestants because it could unite all of Protestantism under the same abridged Bible text.[745]

So in response to continued Scottish threats to separate from the British Society permanently and to continue a campaign against them, the *British and Foreign Bible Society* capitulated on the matter. In 1827, it adopted a resolution that no aid, financial or otherwise, would be given to any Bible society that produced bibles containing the so-called Apocrypha. This would seem to have been the end of the matter; but the aftermath is worth recording as well.

Evangelical accounts of this controversy are often written in a manner which suggests all Protestants received the decision with relief; the "other shoe" had finally been dropped and a bit of unfinished Reformation business had been quietly checked off the list. F. F. Bruce, for instance, tells the story this way:

When the British and Foreign Bible Society began to distribute exclusively editions lacking the Apocrypha, the Bible-buying public seemed quite content with such editions. That being so, other Bible publishers saw no reason why they should continue producing Bibles with the Apocrypha.[746]

Similarly, Bruce M. Metzger summarizes the end of the Apocrypha Controversy with:

...Several other Bible Societies, including the American Bible Society, which was founded at New York in 1816, followed the decision and practice of the London Society. As a consequence it was not long before commercial publishers, for obvious reasons of economy, likewise ceased including the Apocryphal books in their editions of the Bible, and it soon became difficult to obtain ordinary editions of the Bible with the Apocrypha.

In reality, the decision of the *British* and *Foreign Bible Society* was quite divisive and widened the existing rift between British and Continental Protestantism. Many European Bible Societies (including those of Germany, Switzerland, France, the Netherlands, Sweden, and Denmark) broke with the British over this Puritan-led coup and refused to distribute Protestant bibles without the Deuterocanon.[747] They were grateful for London's help in the past, but willing to go it alone if it meant keeping these books in the Bible. Howorth notes:

The Lutheran authorities decided that they could have no part in such a movement [BFBS's policy], and refused to countenance the issuing of mutilated bibles or to depart from Luther's example in such a critical matter, and they have since remained staunch to that decision. [748]

Nor did the decision succeed in mollifying the Scots for long; despite the *British and Foreign Bible Society's* acquiescence to their demands, the Scottish Societies eventually broke off and went their own ways.

The story of the removal of the Deuteros by the *British and Foreign Bible Society* is rarely told, yet there are many interesting lessons to be learned from it; not least, that a Deutero-free Bible was still seen to be, as late as 1827, a departure from traditional Christian practice—even as practiced by Protestants.

The Protestant Crusade In America

In America, the *American Bible Society* was more than willing to adopt the *British and Foreign Bible Society's* decision on the Deuterocanon. American Protestantism is deeply rooted in English Puritanism; therefore, bibles with the Apocrypha were not part of the Protestant American heritage. Likely, the Lutherans and the Catholics were the only sizable group of Christians in America who used bibles containing the Deuterocanon.

In 1816, The American Bible Society was formed along the same lines as the British and Foreign Bible Society. It attempted to bypass sectarian prejudices by producing copies of the Bible without note or comment. With America Protestantism in the midst of the Second Great Awakening, religious fervor ran high when the British Society ruled against the Apocrypha. Unfortunately, this great religious revival also carried with it a strong undertow of anti-Catholic sentiment. The combination of Protestant anti-Catholic sentiments and the propagation of bibles minus the Deuterocanon led to some sad misunderstandings.

When Protestants offered copies of their bibles to Catholics, the Catholics predictably refused them; not only because the translation itself (invariably the King James) contained anti-Catholic bias, but also because of the absence of the Deuteros. This refusal was misinterpreted by Protestant missionaries as hostility to the Bible itself. As the American historian, Ray Allen Billington records:

A clash developed as soon as the American Bible Society attempted to spread the Protestant version of the Bible among Catholics. The indignation of the Catholic hierarchy, and papal letters denouncing the society all were interpreted by Protestants as an attack on the Bible rather than on one version of the Bible. Thus the illusion was created that Papists were hostile to the Scriptures and that their church rested not on divine but on man-made authority. These beliefs bore particular weight with a populace under the fundamentalistic influence of the New Measure. This supposed Catholic attack on the Bible interested the church in the No-Popery crusade and led them to take their first exploratory steps against Catholicism.[749]

The expulsion of the Deuterocanon from Protestant bibles came at great cost. For the *British and Foreign Bible Society*, it meant the loss of many of its auxiliaries, including the Scottish societies; the damage took years to repair. The establishment of the *American Bible Society* and the propagation of bibles without the Deuterocanon fanned the flames of persecution for Catholics in America by providing fodder for the fledgling "No-Popery" and later the Nativistic movements in the United States. [750] In the end, everyone suffered.

Books In Exile

The time has come when all real Protestants should demand from the Bible societies the whole Bible. The day was, and it was not long ago, when every true Protestant had as the motto on his banner, 'The Bible and the Bible only; our rule of faith and practice.' Therefore the true Protestants should now make a fight for the restoration of the Bible. One of the greatest libraries of sacred Writings is contained in what is known as 'The Apocrypha'... [I]t is the fault of Bible Societies that this wonderful part of Holy Writ has been stolen from the Bible. If these Bible societies were truly Protestant they would not commit such a grievous theft. They would not keep the Bible from the common people. What we need-to-day is either a reform or the retirement of the so-called Bible Societies. If they are permitted to go on, I fear that they will continue more seriously to hinder the use of the Holy Scriptures. What we need is a new Luther to arouse us and to lead a new Reformation for the freedom of the Bible. He will find its most powerful enemy not at Rome, but in the 'Bible Houses' of the United States and England. (From a sermon delivered by Rev. Dr. Milo H. Gates on Bible Sunday, December 6, 1915).[751]

Even at the beginning of the twentieth century, voices (such as the quote above demanding the restoration of

Protestant bibles) persisted, but they cried in vain. Much of Protestantism preferred to forget the so-called Apocrypha and the controversy it stirred in the Protestant faith for so many years. Anti-Catholicism in both America and England had sapped the will of non-Catholics to preserve the Bible as the Reformers had left it. The Apocrypha had disappeared from the Protestant landscape. So thorough was this expulsion that the Deuterocanon was even removed from a Protestant reproduction of the Codex Vaticanus.[752] The few Protestant bibles that still included the Deuteros relied on old and antiquated translations. For example, a considerable part of the Deuterocanon in the 1895 English Revised Version was translated from the Latin Coverdale Bible of 1535. Likewise, the two-volume work The Apocrypha and Pseudepigrapha (1913), edited by R. H. Charles, provided more than half of the books with new translations. A minority of the books were copied from the English Revised Version.[753]

The discovery of the Dead Sea Scrolls takes the story of smaller Protestant bibles in a new direction. The finding of these ancient Scrolls renewed interest in intertestamental studies, and it spawned several new Protestant translations which included the Deuterocanon. Despite this renewed interest, however, the anti-Catholic winds of the last century-and-a-half have eradicated the place these books formerly held in Protestant devotion. Today, practically no one (Protestant or Catholic) is aware that an Apocrypha controversy existed in Protestantism, much less that these books were once part of the Protestant Bible.

Problems with the Protestant Position

There is no doubt that the Protestant canon was the canon of late rabbinical Judaism. By the third or fourth Christian century, this rejection became nearly universal among the Jewish community. However, what legitimacy does this rabbinical canon have for Christians? Indeed, the earliest Jewish rejection of the Deuterocanon *en bloc* also rejected the Christian gospels as well.[754] The earliest Christians knew that the rabbis did not accept all of their Old Testament books, and they choose not to follow them. Hundreds of years later, Jerome also rejected the Deuterocanon out of an erroneous understanding of the textual transmission of the Old Testament, but the Dead Sea Scrolls have destroyed Jerome's assumption. From the beginning of the Reformation, Jerome (and those who subsequently adopted his views) provided Protestant leaders with practically their sole basis for rejecting the Deuterocanon. Without Jerome, as A. C. Sundberg notes, the historic Protestant case collapses:

...[A]ny Protestant doctrine of canonization that takes seriously the question of Christian usage and historical and spiritual heritage will lead ultimately to the Christian OT as defined in the Western Church at the end of the fourth and the beginning of the fifth centuries.[755]

These definitions affirmed the Deuterocanon as equally inspired books of Scripture, canonical in the full, modern sense of the term.

That the council of Trent did not add books to the Bible is clear from their official and non-official deliberations; that august body merely re-affirmed the canon accepted by previous councils, especially that of Florence—a canon in full continuity with traditions going back to the time of the earliest Christians. A definite change in attitude toward these books *can*, however, be discerned within the history of Protestantism. The Reformation decisions were made at the point in history during which the terms "apocrypha," "canonical" and "inspired" were at their most confused. Language had become muddled and Jerome's exaggerated prestige (based on assumptions about the Septuagint and the *Masoretic Text* which all sides now agree were mistaken) distorted rather than clarified the issues at stake. Luther's attitude toward the Deuteros has been shown to have passed through three stages; early acceptance, later doubts, a final choice to segregate but not to remove. Later Protestants continued what must be surely be confessed by all as *a process of removal*: how else can it be described, when the final product is a bible that even the early Protestants (and some not so early!) would have disowned? Clearly, Protestantism has removed books from Scripture.

Does any of this change matter? Does the Deuterocanon matter? Consider the following points. The Deuterocanon is the word of God, Holy Scripture, and inspired by the Holy Spirit. These are not my sentiments, but those of the early Christians. Our Lord was concerned that not one jot or tittle should pass from the Law until all was fulfilled.[756] Imagine how He would feel about whole books being rejected? In addition, Bible Christians are interpreting the New Testament with a truncated Old Testament. Jesus did not live and teach during the time of Artaxerxes but shortly after the time of Maccabees. Judaism of the first century was much more theologically developed than it was hundreds of years earlier. It is this more developed Jewish Faith of the first century that Our Lord and His Apostles inherited and which formed the unspoken backdrop of the New Testament. Without the Deuterocanon, many New Testament allusions and echoes of doctrines and practices from the Deuterocanonical period are silenced.[757] Moreover,

Protestants who use a bible without the Deuterocanon are cut off from the practice of the earliest Christians. The Christian Fathers, from the time of the Apostles to the end of the patristic age, used the Deuterocanon "for doctrine, for reproof, for correction, for instruction in righteousness."[758] Neither Christ nor His Apostles nor the earliest Christians ever rejected the Deuterocanon as "Apocrypha." The earliest rejection came from a *post-Christian* messianic movement within Judaism. That movement endorsed a false messiah as well, and rejected the inspiration of the Christian Gospels. Finally, bibles which lack the Deuterocanon are a deviation even from the practice of early Protestantism. Luther, Calvin, and Zwingli and the earliest English Protestant bibles all included the Deuterocanon. Some of them even cross-referenced the Dueterocanon (Apocrypha) in the New Testament margins. The rejection of the Deuterocanon has also produced many bad fruits. For example, the mocking, skeptical criticism of the miracle stories in the Deuteros—looked on as "good clean fun" by early anti-Catholic apologists who took their apocryphal status as axiomatic—opened the door for the same kinds of criticism to be applied to the Protocanon. Within a few decades of the 1827 protest by the Edinburgh Bible Society, all Scotland was filled from one end to the other with the similar ridicule of the "higher critics." In addition, the elimination of the Deuteros has prevented Protestants from offering an explanation of the canon of Scripture which is logically consistent with the principle of *Sola Scriptura* (see Appendix 1).

The removal of the Deuterocanon is indeed a matter of supreme importance, since it affects the very Word of God Himself; and its effects can be shown to have been devastating in both theology and in practice. As anti-Catholic prejudices continue to fade and the veneer of historical justification for the truncated Old Testament is chipped away, let us hope that there will come into existence a newfound courage in all of us to embrace the word of God in its entirety and to follow it where ever it may lead—even if that road eventually leads (as all roads do) back to Rome.

Appendix 1 Sola Scriptura and the Problem of the Canon

Luther taught that Scripture alone is the highest and ultimate authority for the individual Christian. When confronted with Scripture that contradicted his theology (as he was with 2 Maccabees 12:43-46, used as a defense of Purgatory), Luther took advantage of the doubts raised by Jerome to deny that ancient book's full canonical weight. Therefore, it was not the *Sola Scriptura* that gave birth to Luther's understanding of Justification by Faith Alone (*Sola Fide*), but *Sola Fide*, rather, which could not permit the Scripture to fully speak. Many since Luther's time have attempted to provide a justification for the Protestant canon in a manner logically consistent with Sola Scriptura. Coming up with such an after-the-fact justification, however, has proved to be easier said than done.

The Protestant principle of Sola Scriptura dictates that the canonical Scripture is the highest and final authority in all matters of the Christian Faith. All other authorities (e.g. the Church, traditions or customs, theological systems et al.) have weight, but only in so far as they are subservient to and judged by the word of God in Scripture. This is a noble attempt to elevate the divine Scripture to the highest possible standard, indeed, *the* standard above all standards and *the* norm that sets all norms. However, Sola Scriptura ultimately *undermines* Scripture since it effectively destroys any logically consistent and cogent explanation of how we come to the knowledge of *which* books comprise Scripture to begin with.

Dozens of explanations or justifications for the scriptural canon have been offered over the years, but only the following three approaches have gained any sizable adherents: (1) the historical investigative approach; (2) the canon within a canon approach; and (3) the self-attestation/inner witness approach.

Historical Investigative Approach

Evangelicals and mainline Protestants typically favor this argument, supposedly based on the results of historical investigation. According to this method, the investigator uses various historical critical methods to examine the beliefs of the early Church Fathers and councils. Trends of thought are outlined and the results, they claim, point to a consistent (or nearly consistent) affirmation of the legitimacy of the shorter Old Testament canon. The canon, therefore, is determined by *historical research*.

The historical investigative approach has substantial merit in that it provides an objective and verifiable means of determining a closed fixed canon. Critics are quick to point out, however, that it has more than a few equally substantial failings. For example, practitioners of this method often presume the legitimacy of a shorter Protestant canon and then proceed to select those Fathers who appear to agree with their *a priori* assumption. Evidence to the contrary (such as a Father who affirms the Deuteros) is either ignored or dismissed as the product of ignorant men. In other words, this method is prone to special pleading.[759]

Critics of this method note that the results of this historical approach never reach the level of certitude necessary to establish the limits of something so fundamental as the Word of God. A river, as they say, cannot rise higher than its source. In other words, because the historical investigation approach relies on the inductive reasoning of fallible men, moving from particulars to the general, it can never produce an *infallible* conclusion, but only a highly probable one. High probability, these critics point out, is not enough to bind the consciences of all believers. There must be no possibility of error when it comes to the contents of God's word since the certainty of faith rests on those contents. If Scripture is uncertain, one's faith is uncertain.

Finally and most decisively, critics have argued that the historical-investigative approach contradicts *Sola Scriptura* because it sets the results of external historical investigation as the norm *above the norm* of Scripture. Historical research becomes the ultimate judge and arbitrator of what should and should not be permitted to pass muster as the Word of God. Although this approach is often lauded for being of secondary usefulness, it most certainly does contradict *Sola Scriptura*.

Canon within a Canon Approach

Martin Luther developed this second approach. He believed that the canonical scriptures demonstrated their own canonicity by their contents. Luther reasoned that the first duty of an apostle was to *preach Christ*. Therefore, if a book preached Christ it was to that extent apostolic and canonical Scripture. Conversely, if a book did not preach Christ it was to that extent not apostolic and canonical Scripture. [760]

Luther's "canon within a canon" approach attempts to avoid appealing to any criterion outside of Scripture so as not to violate *Sola Scriptura*. Instead, the contents of Scripture itself are used to determine the canon. Critics are quick to point out that this method also fails its objectives in two ways.

First, the "canon within a canon" approach suffers from circular reasoning. How did Luther learn that an apostle's first duty is to preach Christ, if he did not learn it from a book of Scripture? And how did he know, before reading it, that said book was canonical? By rejecting an authoritative and authentic Tradition of Scripture, Sola Scriptura cuts itself off from the only avenue of escape from this circle. The "canon within a canon" approach assumes at the outset the canonicity of a certain group of books and then, based on those books, formulates what constitutes "preaching Christ." It then uses this formulation to confirm those very same books as canonical—thus begging the question.

Second, this approach, it is sometime argued, also cannot provide the level of certitude necessary to establish the limits of the word of God. Even Luther admitted that not all books "preach Christ" equally. Some "preach" Him more forcefully and clearly than others (something which hardly anyone has ever doubted). The "canon within a canon" method produces not a set number of books, but a continuum of canonicity. Each book was more or less canonical. Indeed, some New Testament books (e.g., 2 and 3 John, James, Hebrews, Jude and Revelation) were said to be of questionable canonical status. Who or what determines if a given book possesses sufficient canonicity to overturn a conviction or to bind the conscience of the believer? The answer is Martin Luther. Not surprisingly, non-Lutherans are less than satisfied with this answer.

The canon within a canon approach also violates Sola Scriptura, in that it sets up as the standard determining what is and what is not the word of God, nothing more or less than Dr. Martin Luther's own understanding of what constitutes having "Christ preached." Anyone who adopts this method erases Dr. Luther's name and fills in their own, but the process does not become more reliable by the change.

The Self-attesting/Inner Witness Approach

John Calvin offered a two-fold witness approach to this problem, and Reformed Protestants generally follow his approach today. According to this method, the canonicity of a given writing can be known—not by the contents of a given book, as was Luther's approach—but by the quality or nature of the writing itself. The canonical Scriptures are said to be so holy, true, powerful, harmonious, elevated and beautiful that their inspired character unmistakably imposes itself upon the reader. This impression made by inspired Scripture is so strong and unmistakable that the Protestant theologian Charles Briggs, argues:

If men are not won by the holy character of the biblical books, it must be because for some reason their eyes have been withheld from seeing it.[761]

Therefore, this approach concludes, the inspired canonical Scripture is *autopisteuo* (self-attesting). In addition to the self-evident nature of Scripture, the Holy Spirit is said to also provide an inner witness within the believer's heart that assures and confirms him or her that what is being read is the inspired word of God.

This self-attesting approach to the canon masterfully avoids two of the most serious flaws of the "canon within a canon" approach. By moving the criterion from a believer's theology (Christ preached) to qualities perceivable to every human (truth, harmony, beauty, etc.), the self-attesting approach avoids, at least at first glance, the placing of one's theology above the Scripture. It also avoids Luther's canonical continuum, by insisting that the impression made by an inspired work is such that degrees of canonicity are neither needed nor discernible. In theory, this approach seems formidable. When put into practice, however, the self-attesting approach discloses several serious deficiencies.

If the nature of the sacred Scriptures is so plain and unmistakable, how is it that so many people were wrong on the canon? Martin Luther is perhaps the best example. How is it that Luther missed the unmistakable perception of the canonicity of the Book of Revelation, the Epistle of James, or Esther? Reformed Protestants generally argue that it was Luther's zeal for the gospel that blinded his eyes from seeing the obvious. If this logic is true, however, then how do the Reformed Protestants know that their perception is correct, and that Luther's was incorrect? Moreover, how do they know that it was Luther's zeal that did him in on the canon question? Proponents noticed that Luther's views on the canon differed from theirs. They investigated Luther's life, noted his zeal for his beliefs, and concluded that it is probable that Luther's zeal blinded him on the canonicity of these books. In other words, they knew that they were right and Luther was wrong based on the results of historical investigation. So this method, really, is just the previously discussed historical-investigation method in disguise fraught with the same weaknesses and failings. The historical

investigative approach cannot be used to determine the canon by Protestants because its results are not certain and it violates *Sola Scriptura*.

There are other problems as well. The self-attestation approach can never provide a closed or fixed canon. Even if a person could infallibly discern what was and was not inspired Scripture, this perception could never tell anyone that these books *alone* comprise the canon. There is always the possibility that there are books *yet to be read* which will also give a self-attestation. Many good Protestants, in fact, have been led into Mormonism by just this rationale: "Perhaps" said the missionaries at the door, "you would feel a burning in your bosom if you did read the Book of Mormon." Moreover, if self-attestation identifies inspiration (that is to say that all inspired works attest to their own divinity), would it not also be possible to determine inspiration within various manuscripts? Wouldn't it be possible to discern whether certain textual variants are authentic or not based on their self-attestation? [762] Furthermore, what constitutes a divine witness? A case in point is the Protestant divine John Bunyan, author of the famed Protestant allegory *Pilgrim's Progress*. In his autobiography, *Grace Abounding to the Chief of Sinners*, Bunyan writes:

One day, after I had been so many weeks oppressed and cast down, as I was now quite giving up the Ghost of all my hopes of ever attaining life, that sentence fell with weight upon my spirit, 'Look at the generations of old, and see: Did ever any trust in the Lord and was confounded?' At which I was greatly lightened, and encouraged in my Soul...[763]

Drawing spiritual strength from this passage, Bunyan searched his Protestant Bible for it, but to no avail. Eventually he did discover its location—in Sirach 2:11! Shocked that he had felt such divine consolation from a book in the Apocrypha, he dissembled, only to admit later that this passage continued to bring him spiritual comfort.[764] Is this not an instance of Sirach's attesting its own divine character to John Bunyan? And if so venerable a figure as Bunyan can be wrong about such a thing, perhaps the same could happen to you and me?

Conclusion

Ironically, the principle of *Sola Scriptura* is the chief impediment to defining the exact limits of the Scripture within Protestantism. It places the Scriptures as the final court of appeal, but it is unable to identify which judges are to sit on its bench. A Sola Scripturist may say, "Thus saith the Lord," provided he qualifies his statement with the words "... I think." In other words, *Sola Scriptura* is a self-refuting proposition. No one can know, with sufficient certainty, what the *Scriptura* is unless he adopts a norm outside of scripture that sets the limits of Scripture. But then *Scriptura* has ceased to be *Sola*.

No solution is possible in this matter because all of these methods are *a posteriori* in nature. They are attempts to justify a position that has, for other reasons, already been determined.

The only alternative to these *a posteriori* solutions is to treat the canon as something handed down or received, as did some of the early Protestant Confessions. However, the question must be asked: received from *whom*? Saint Francis de Sales, an ardent leader of the Catholic counter-reformation, argued that no ancient canon squares perfectly with that accepted by Protestants. He wrote:

... I pray you, reformers, tell me whence you have taken the canon of the Scripture which you follow? You have not taken it from the Jews, for the books of the Gospels would not be there; nor from the Council of Laodicea, for the Apocalypse would not be in it; nor from the Councils of Carthage or of Florence, for Ecclesiasticus and the Machabees would be there. Whence, then, have you taken it? In good sooth, like canon was never spoken of before your time. The Church never saw canon of the Scripture in which there was not either more or less than yours. What likelihood is there that the Holy Spirit has hidden himself from all antiquity, and that after 1500 years he has disclosed to certain private persons the list of the true Scriptures? [765]

Jerome, in the late fourth century, and subsequent authors who relied upon his judgment rejected the Deuterocanon and accepted the remaining books, but history has shown his new canon to be an innovation and the basis for his new canon has been demonstrated to be false. Where then do you turn? The canon was indeed something that has been received. The Church received it from Christ and his Apostles. How do we know which books the Church received as inspired Scripture? Augustine answers this question quite neatly: consult the churches, especially those known to have been established by the Apostles, and see which books are read there as Scripture. After this has been done, the witness of the early Church is clear: the Deuterocanon is inspired Scripture.

Ironically, the exaltation of Scripture, as envisioned by *Sola Scriptura*, can only be experienced and practiced within the Catholic Church. The Catholic Church accepts the Scripture as something received from Our Lord and His Apostles. It does not determine what Scripture is, but it manifests its inspired status by reading it in its liturgy as the word of God. When the canon is contested, the Church reaffirms the gift it has received from the Apostles. It is only within the confines of the historic Catholic and Apostolic Church that Scripture stands predetermined, untampered with by mere traditions of men. Outside of the historic Christian Church the Bible can never achieve the highest aspirations of Protestant Reformation.

Appendix 2 The Deuterocanon and Biblical Inerrancy

Protestants sometimes allege that the Deuterocanon contains historical, logical, theological, and moral errors. Since Scripture is immune from errors, they argue that Deuterocanon must be disqualified from being considered part of Scripture.

The historical response to these accusations has been either to attempt to reconcile these supposed errors or to show similar difficulties in the Protocanon. These tactics often fall on deaf ears. John Henry Newman once said of believers, "Ten thousand difficulties does not equal one doubt." But for those who are not inclined to see the Deuterocanon as Scripture, one doubt sufficiently establishes ten thousand difficulties. Even if one were to harmonize with ninety-nine percent certainty that a given error does not exist, the non-Catholic would deem the remaining one percent sufficient to reject the work. Appealing to similar problems in the Protocanon likewise falls on deaf ears because such arguments appear be denigrating Scripture because the "real errors" of the Dueterocanon cannot compare to the mere "difficulties" of the Protocanon.

Herein lies the problem. What constitutes a real error, as opposed to a "Bible difficulty"? Can either of these two be established beyond all doubt? Let us answer the second question first. All Scripture is inspired or God-breathed, but inspiration applies only to the original text. Subsequent copies are not immune from error or corruption. Over centuries of manually re-copying the sacred text, copyists undoubtedly made errors. Fortunately, we possess a large number of copies of the New Testament, some of which were created not long after the original inspired text (called the autograph) was made. Through the science of textual criticism, we possess a theoretic text of the New Testament that is nearly identical to the original inspired text. The Old Testament text does not share these benefits. Even after the discoveries of the Dead Sea Scrolls, the earliest manuscripts we own are still centuries removed from the originals. Despite the remarkable fidelity of Jewish scribes over the centuries, difficulties and corruptions exist in the Old Testament; and the ability to solve these difficulties conclusively is quite beyond our reach. It is, therefore, impossible to demonstrate the existence of errors in a given text without looking at the autograph. All that can be produced is a high degree of the probability for a given error.

Even if it were possible to show that an "error" did exist in the autograph, it remains to be proved that the author made the "error." An inspired writing is without error only if it is interpreted in line with the *author's original intent*. It is, obviously, possible for the reader to *understand* a text incorrectly, so as to make it appear to constitute or contain an error. For example, Our Lord said, "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and siters, yes, and even his own life, he cannot be My disciple." [766] Interpreted one way, Our Lord could be made to teach a moral error. [767] Those interpreting this passage in the spirit of the Church, however, understand Christ to be using the literary form of *hyperbole*, which is a deliberate exaggeration or overstatement to make a point. In this case, the error existed in our interpretation and not in the document itself.

If then, we can never know with certainty of the presence or absence of an error, how do we know if *any* book of the Bible is inerrant? Inerrancy is the *product* of inspiration. The Holy Spirit, who is its primary author of inspired Scripture, can never deceive nor be deceived. The inspired books, therefore, can neither be mistaken nor deliberately deceive others. It is the inspired status of a given book that guarantees for us its inerrancy, not our own critical historical investigations. And the determination of inspiration *must necessarily* come *before* any other question is asked. If a text is inspired, then all difficulties are understood to be errors only in appearance and not actual errors. If, on the other hand, one believes that a text not inspired (i.e. it does not have the Holy Spirit as its primary author.), then there is a possibility that the difficulty may be in fact a real error. The reason why the supposed moral "error" committed in Luke 14:26 above was so easy to solve comes from our pre-determination that the Gospel of Luke is, in fact, an inspired text and it cannot err. Based on this presupposition, we endeavor to harmonize the difficulty.

The appeal to "errors" in the Deuterocanon ultimately ends up committing the formal fallacy of *begging the question* because the Protestant begins all his inquiries with the presupposition that the Deuterocanon is *not* inspired. When difficulties are found in the Deuterocanon, the reader assumes that these difficulties are true errors and concludes that the Deuterocanon must not be inspired. [769] The Deuterocanon cannot be inspired because it has errors, and it has errors because it is not inspired. For this reason, neither Catholics nor non-Catholics are persuaded to change their position by arguments based on supposed errors. The same is true with pointing out similar difficulties in the Protocanon or the New Testament. For Protestants who reject the inspiration of the Deuterocanon and accept the

inspiration of the New Testament, comparing difficulties between the two texts would be like comparing apples to oranges. The *a priori* conviction of inspiration and inerrancy renders the appeal moot.

The best way out of this dilemma is not to enter it at all. Biblical inerrancy is not based upon our feeble abilities to solve every problem. Our faith rests upon the God who inspired the text, not in our own abilities or in us. First determine if a text is inspired and only then determine if errors exist. Doing otherwise is not only anti-Protestant (placing ourselves as judge over Scripture), but it has also served to destroy belief in Biblical inerrancy within mainline Protestantism.

Appeals to supposed errors in the Deuterocanon have long peppered Protestant/Catholic debates and rendered it far uglier than it needed to be. Because Catholicism was its target, few had the forethought that this method could be used against the rest of the Bible. As the Reformed scholar Edward Ruess noted, "The scoffs thrown at the little fish of Tobit will sooner or later destroy Jonah's whale." [770] Ruess' prophetic words have been fulfilled by the extravagances of higher criticism. After the Apocrypha controversy had subsided, critics turned the same weapons against, not only the Prophet Jonah, but also the rest of the books of Scripture. So-called errors and absurdities were quickly expunged from the Protocanon of the Old and New Testaments. Whole books were labeled (or libeled) as myths and fables. The end result is a bible where only a few passages are worthy of belief. Anti-Catholic polemicists have unwittingly opened a Pandora's Box. They assumed no one would ever dare charge the rest of Scripture with errors and absurdities, yet the advent of Liberal Protestantism brought with it individuals who did not fear to apply these arguments consistently throughout the entire Bible.

The problem at the heart of this line of argumentation is one of pride. It places the intellect in the role of judge, allowing it to sit in judgment upon the Word of God. Yet we must know in advance what the Word of God is before offering it this kind of allegiance. That is why the canon of Scripture must be received as Sacred Tradition.

It takes humility to accept the canon of Scripture as given to the Church. But once we have made such an act all the glories of the Bible open up to us. We may humbly submit our intellect to the text, sitting at the Master's feet like little children, knowing that even if the power to solve all difficulties is beyond us, there is nevertheless a solution. To do otherwise would be not only anti-Protestant (since if violates *Sola Scriptura*), but anti-Catholic and anti-Christian as well.

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- [1] Some argue that the Deuterocanon should be rejected because the Jews only accepted works written in Hebrew. This is false. Portions of the Protocanon were written in Aramaic, not Hebrew, and only two books of the Deutrocanon were originally written in Greek (Ws and 2 Mc). The remaining books were composed in Hebrew. For example, fragments of the Hebrew Sirach (2Q18 (2QSir)2QBenSira ^β) were found among the Dead Sea Scrolls as well as five fragments of the Book of Tobit (4Q196-4Q200), four fragments were in Aramaic and one in Hebrew. Also, the so-called Ben Sira Scroll dating from the first century before Christ was discovered in Masada contains Sir 39:27-44:17 in Hebrew. In a storage room (genizah) in an ancient synagogue in Cairo, Hebrew manuscripts of Sirach were discovered (A, B, C and D). Even the books of Wisdom and 2 Maccabees were eventually translated, by the Jews, into Hebrew o Aramaic. Origen was able to produce the Hebrew name for Maccabees (Eusebius'Church History, 6,25), and Moses be Nahman (Nachmanides, c. 1194-1270) possessed an Aramaic copy of the Book of Wisdom (Albert C. Sundberg, Jr. "The Old Testament: A Christian Canon," CBQ 30 (1968): 152.).
- The fact that Sirach's grandson felt it necessary to translate Sirach into Greek (as was done with the other books of Scripture in his day) indicates that it was well received by the Jews in Egypt. This acceptance could only happen if it were first accepted in Palestine. See John E. Steinmuller, *The Companion to Scripture Studies; General Introduction* (London: B. Herder, 1950), 63; Also see Pfeiffer, *IBD*, 1:499.
- Sir Preface 1:1, "The Law, the Prophets, and the other writers succeeding them"; Sir Preface 1:7, "My grandfather Jesus, having long devoted himself to the reading of the Law, the Prophets and other books of the Fathers." Sir Preface 1:24-25, "...[T]he Law itself, the Prophets and the other books...."
- See Lee M. McDonald, The Formation of the Christian Biblical Canon: Revised an Expanded Edition (Massachusetts: Hendrickson Publishers, 1996), 36; W. O. E. Oesterley, An Introduction to the Books of the Apocrypha (London: SPCK 1958), 121, et al.
- The claim that only those publicly known as prophets can write Scripture is contestable and will be addressed in this chapter's discussion of the writings of Josephus.
- [6] Emphasis added.
- Lam 2:9. Emphasis added.
- 8. Meyers, "kruptw-Supplement on the Canon and the Apocrypha," TDNT 3:980 FN 64.
- Paul Johnson, History of Christianity (New York: MacMillan, 1976), 15.
- [10] Mt 7:29, Mk 1:22.
- [11] 2 Mc 15:9
- [12] Contemplative Life, 25-26. Emphasis added. Anywhere from a three-fold to a five-fold division of writings can be discerned in this passage.
- And surely "Psalms" is a very strange descriptor for books like Ezra, Esther, and the Chronicles—none of which is poetic and none of which was authored by David. Some apologists have tried to make such a descriptor more plausible by appealing to one of the Dead Sea Scrolls, a fragment called *Miqsat Ma'asch Torah* or 4QMMT. As currently edited, the fragment reads: "For on account of [these things] we have [written] for you that you may perceive in the book of Moses [and in the words of the Prophets and in David and in the words of the Days (i.e., Chronicles)] from generation to generation." The hope here is that the reference to David is a reference to his Psalms (plausible enough) and that the further reference to the Chronicles (which, after all, tell the story of David) demonstrates a link between the two. Then, with one additional step, the other books which came later to accompany the Chronicles in the collection known as "the Writings" may be included with them here by association. Were we certain that every link in this elaborate chain of guesswork were sound, this Dead Sea fragment might very well impact our understanding of Lk 24:44. Even in that unlikely event, however, other factors would seriously diminish its value; its dating, for instance, is very uncertain (it may even have been composed *after* Luke's Gospel!) and as McDonald notes (44): "There are several important letters and words missing, making all conclusions about it arbitrary..."
- The use of "the Law, the Prophets and the Psalms" also mirrors the way that the New Testament itself uses Scripture, since nearly 60% of all the direct citations from the Old Testament in the New Testament are taken from Deuteronomy (the Law), Isaiah (the Prophets) and the Book of Psalms. See Martin Hangel, Septuagint in Prehistory and the Problem of the Canon, Trans. Mark E. Biddle (Edinburgh: T and T, 2004), 106-107. Jesus' words in Lk 24:44, if taker in their plainest sense, mirror the New Testament usage. See "Canon," ABD, 1:839.
- Edward W. Reuss, *History of the Canon of the Holy Scriptures in the Christian Church* Trans. David Hunter (Edinburgh: R. W. Hunter, 1891), 10.

- Baba Kamma 92b as quoted in Sid Z. Lieman, The Canonization of the Hebrew Scripture: Talmudic and Midrastic Evidence (Hamden, Connecticut: Archon, 1976), 97. Emphasis added. Hagiographa means "Holy Writings."
- Preface to the Book of Psalms, quoted in Eusebius' Church History 6.25.
- See Prologue to the Psalms, 15. Athanasius of Alexandria also includes Baruch in his list of the Jewish canon.
- [19] A. E. Breen, A General and Critical Introduction to the Holy Scripture, (Rochester, New York: John P. Smith Printing House, 1897), 55.
- [20] Cf. Zec 1:1
- Gleason L. Archer, ed. *Encyclopedia of Bible Difficulties* (Grand Rapids: Zondervan Publishing House, 1982), 337-38 Zechariah son of Barachiah is the preferred reading in modern critical editions of the Greek New Testament. The chance of it being a textual variant is remote.
- The Aleppo Codex [also known as the Keter Aram Tsova] was copied around AD 935. Before the Qumran discoveries it was one of the oldest copies of the Hebrew Old Testament. This placement of the Chronicles is also found in numerous later Hebrew manuscripts as well. See. ABD 1.840.
- [23] McDonald, Biblical Canon, 47.
- Josephus is generally recognized as the earliest Jewish writer to address the "canon" of the Old Testament. He wrote near the end of the first Christian century. Although many appeal to Josephus as proof that the canon had already been closed by the end of the first Christian century, there is no consensus as to exactly when this occurred and who might have closed it. Remember, too, that for Christians, no canon which excludes the New Testament can be considered complete; and any canon subject to possible reopening at a future date is really no canon at all, for the very word "canon" means a collection fixed and unalterable.
- Mt 27:43, Ws 2:17-18 and Ps 22:8 (LXX) all use the same Greek word for "rescue."
- This connection seems all the more certain when one compares the use of the postpositive "gar" (translated "for") in Mt 27:42-43 [Gk. "...eipen gar hoti theou eimi huios] and the conditional clause found in Ws 2:17-18 [Gk. "Ei gar estin ho dikaios huios theou"]. Emphasis added.
- [27] Emphasis added.
- Paul, without referencing Ws 2:17-18, says as much in Rom 1:4
- For example, Barnabas, *Epistle of Barnabas* 6:7; Hippolytus of Rome, *Against the Jews*, 8-9; Cyprian of Carthage, *Against the Jews*, 2.14.1; Hilary of Poitiers, *Tract. in Psalm 41.12*; Jerome (without mention of prophecy) *Commentary on Isaiah*, Book 2, 3:1; Gregory the Great, *Commentary on Job* 9.89; Nicephorus, *Apologeticus Pro Sacris Imaginibus*, *PG* 100:751-752 et al.
- The Protestant Anglican scholar W.H. Daubney believes these cross-references were "improperly expunged" and quotes the famed biblical scholar F.H.A. Scrivener who calls this action "an unwarrantable license." (William Heaford Daubney, The Use of the Apocrypha in the Christian Church (London: C.J. Clay and Sons, 1900), 21 quoting The Cambridge Paragraph Bible of the Authorized English Version, with the text revised by a collation of its early and other principal editions, the use of the italic type made uniform, the marginal references remodeled, and a critical introduction prefixed, F.H.A. Scrivener, ed., (Cambridge: Cambridge University Press, 1873), lvi.
- [31] See Bruce Vawter, John (JBC; NJ: Prentice-Hall, 1968), 63:119, 445. Also Jn 9:5.
- [32] Jn 1:9
- [33] Is 29:16, 45:9, 64:8 and Jer 18:6
- [34] Compare Rom 9:21 and Ws 15:7. Bruce M. Metzger, *Introduction to the Apocrypha* (Oxford University Press, 1957), 161.
- [35] Metzger, Introduction, 161.
- [36] See Ws 7:22 and Prv 8:30.
- W. J. Deane, in his commentary on the Book of Wisdom, states that "The similarity here is too close to be accidental" (W. J. Deane, *The Book of Wisdom*, (Oxford, 1881), 36.
- Heb 11:1-2 (literally "were attested of"). Certainly, God attests to these men's supernatural faith, but is this divine attestation recorded? Their faith is attested in Scripture.
- ^[39] 2 Mc 7:9 states, "...Thou indeed, O most wicked man, destroyest us out of this present life: but the King of the world will raise us up, who die for his laws, in the resurrection of eternal life." Likewise, the fourth son in 2 Mc 7:14 says, "... It is better, being put to death by men, to look for hope from God, to be raised up again by him: for, as to

- thee thou shalt have no resurrection unto life."
- William Heaford Daubney, The Use of the Apocrypha in the Christian Church (London: C.J. Clay and Sons, 1900), 22 Also Metzger, 163-164.
- The reference to the noncanonical book, *The Ascension of Isaiah*, in Heb 11:37 does not negate my point. It is not my contention that Heb 11 used only information supplied by Scripture, but that it uses only *biblical figures* to illustrate supernatural Faith. This is clear from the preceding context. The reference to those who were "sawn in two" is an expansion on *the biblical figure of* the prophet Isaiah. One can find numerous expansions of biblical figures in the New Testament (e.g. 2 Tm 3:8, Jude 14, et al.) from apocryphal sources, but none *introduces new biblical characters*.
- J. B. Lightfoot, Notes on the Epistles of St. Paul (Peabody, MA: Hendrickson Publishers, 1995), 252. Emphasis added.
- [43] Metzger, Introduction, 163.
- From Bishop Ellicott's Commentary for English Readers, as quoted in Daubney, Use of the Apocrypha, 19.
- Both accuse God of being the origin of evil acts.
- [46] See Edersheim, Speaker's Commentary, 22 as quoted in Daubney, Use of the Apocrypha, 24 FN 1.
- [47] Also see Daubney, Use of the Apocrypha, 24.
- [48] Emphasis added.
- Especially, Mt 27:43, Jn 3:12, Jas 1, 3, 5, Heb 1:3 et al. Quotations from pagan philosophers do not weaken this point. Pagan sources are quoted, not as Scripture, but as authoritative figures for pagan audiences. The Deuterocanon passages are directed toward a Christian and/or Jewish audience.
- [50] Against Apion, 1.1.
- [51] Against Apion, 1.3.
- [52] Against Apion, 1.41. Emphasis added.
- [53] Seder Olam Rabbah, 30 as quoted in Leiman, Canonization, 66.
- [54] Tosefta Sotah 13:2 as quoted in Leiman, Canonization, 66.
- [55] See Mt 10:41; 11:9; 14:5; 21:11, 26, 46; Mk 6:4, 15; 11:32; 7:16, 39, 24:19; Lk 2:36; Jn 1:21; 4:19; 9:17; 11:51 et al.).
- [56] See Antiquities 1.240-41; 3.218; 13.311-13; 20.97-99; 20.167-68; 20.169-72; 20.188; 20.167-68; 6.283-87; 14.22-24, et al.).
- John M. Scannell, *The Canon of Sacred Scripture: A Contribution to the Controversy on Rome and the Bible* (Southhampton: Steam Printing, 1892), 4, 16.
- Artaxerxes' reign (464–424 BC) roughly corresponds to the period covered by Herodotus and Thucydides (ca. 460–400 BC) as well as the historians Cadmus of Miletus and Acusilaus of Argos (ca. 550–500 BC) who are mentioned by Josephus in *Against Apion* 1.2.
- Rebecca Gray, *Prophetic Figures in Late Second Temple Jewish Palestine: The Evidence from Josephus*. London (Oxford: Oxford University Press, 1997), 12-13.
- [60] Antiquities Book 20, Chapter 11 § 2.
- Francis E. Gigot, General Introduction to the Study of the Holy Scriptures (New York: Benzinger Brothers, 1900), 33, commenting on Jewish Antiquities Book 12, Chapter 5, § 1- Book 13, Chapter 7, Books 11, Chapter 6 § 6, etc.
- [62] Herbert E. Ryle, The Canon of the Old Testament (London: Macmillan & Co., 1904), 170-171.
- [63] See Josephus, the Bible and History, ed. Louis Feldman (Wayne State University Press, 1989).
- [64] See J. N. D. Kelly, The Oxford Dictionary of the Popes (Oxford/New York: Oxford University Press, 1988), 7
- This allusion is confirmed by W. H. Daubney, F.X. Glimm, E.J. Goodspeed, R.M. Grant, A. Harnack, J.A. Kleist, D.I Knopf, K. Lake, J. B. Lightfoot, J.P. Migne, C.C. Richardson, and J. Sparks. Westcott, however, calls this connection into doubt (Brooke F. Westcott, *The Bible in the Church: a Popular Account of the Collection and Reception of the Holy Scriptures in the Christian Churches* (New York: Macmillian and Co., 1887), 84-85), but elsewhere acknowledges that Clement did not restrict himself to only the Protocanonical books (Westcott, *Bible*,123).
- [66] Oesterley, Introduction, 125.
- [67] Gk. "...dia charitos tou theou."
- [68] 1 Clement 42:1 and 47:1 respectively.
- Ralph J. Brabban II, "The Use of the Apocrypha and Pseudepigrapha in the Writings of the Apostolic Fathers" (Ph.D. diss., Baylor University, 1984), 350-51. Martin Hengel, The Septuagint As Christian Scripture: Its Prehistory and The Problem of the Canon (Baker Academic, 2004), 115.

- The relationship between these two texts is disputed. Oesterley sees an intermingling of Ws 2:12 and Is 3:9-10 indicating that both were of equal authority. (Oesterley, *Introduction*, 125). Similarly, the *The Ante Nicene Fathers*, edited by Roberts and Donaldson (Grand Rapids: Eerdmans Publishers) acknowledges both passages. See*ANF* 1.140, FN. 19. Likewise, Migne, Muilenburg, Kraft, Goodspeed, Lake, and Sparks confirms this connection as does Brabban who calls it a "loose paraphrase" (Brabban, "Use of the Apocrypha," 358-59). Westcott (Westcott, 84), Beckwith (Rodger Beckwith, *The Old Testament Canon of the New Testament Church and its Background in Early Judaism* (Grand Rapids: Eerdmans, 1985), 427, FN. 208) and Norman L. Geisler and Ralph E. MacKenzie'sRoman Catholics and Evangelicals: Agreements and Differences (Grand Rapids: Baker Book House, 1995), 161) and others dispute this connection.
- [71] Ws 2:15-16
- Irenaeus of Lyons, Against Heresies, 3.3.4. ANF 1.416.
- This passage is a Latin translation from the Greek of Tb 4:10a and 12:9a. There is little question that this is an intended quote from Tobit. See Brabban, "Use of the Apocrypha," 357-58. Polycarp also appears to quote Tb 14:9b in *Polycarp* 2:1a.
- Polycarp, Letter to the Philippians 10:1-3. Emphasis added. The biblical references are cited. See ANF 1.35 FN 12-15. Also see, Kirsopp Lake, Apostolic Fathers (Harvard University Press, 1960) 24.294-297.
- Polycarp, a disciple of St. John the Apostle, quotes a passage from Tobit, which is deemed theologically erroneous by Protestants.
- For example, Breen sees a link between *Similitude* 9:23 and Sir 28:3 (Breen, *Introduction*, 64-65). Others see links between *Visions* 3.7.3 and Sir 18:30; *Visions* 4.3.4 and Sir 2:5; *Mandates* 5.2.3 and Tb 4:19, also *Mandates* 10.1.6 and Sir 2:3.
- The Shepherd of Hermas, First Commandment, 1.
- Did God create everything out of nothing or did he create everything from pre-existing matter? Christians believe the former. Some Protocanonical passage imply creation *ex nihilo* (e.g., Genesis 1:1, Psalms 124:8; 146:6 and Romans 4:17), but only 2 Mc 7:28 teaches this doctrine explicitly.
- [79] Emphasis added.
- Hengel doubts Hermas' dependence on Maccabees. He prefers to see this passage as a quote from an early Jewish confession of faith. Hengel, *Septuagint*, 118.
- J. B. Lightfoot, et al., eds. The Apostolic Fathers, 2 ed (Grand Rapids: Baker Book House, 1990), 150, FN 12.
- [82] *Didache* 4:3-5.
- [83] See *Didache* 4.3-5.
- [84] Compare Second Clement 16:4 and Polycarp's Letter to the Philippians 10:1-3.
- [85] McDonald, Formation, 129.
- Brabban, "Use of the Apocrypha," 367-68.
- [87] Jack P. Lewis, "What Do We Mean by Jamnia," JBR 32 (1964).
- See George F. Moore, "The Definition of the Jewish Canon and the Repudiation of the Christian Scripture," in *The Canon and Masorah of the New Hebrew Bible*, ed. Sid Z. Lieman (New York: KTAV, 1974), 101 et seq.; also J. Bloch "Outside Books," in *Canon and Masorah*, 202-223. Also see McDonald, *Formation*, 126 FN 95.
- [89] Gershom Bader, The Encyclopedia of Talmudic Sages (Jason Aronson, 1993), 263 et seg.
- As Eusebius puts it, "The leader of the Jews at this time was a man by the name of Barcocheba, who possessed the character of a robber and a murderer, but nevertheless, relying upon his name, boasted to them, as if they were slaves, that he possessed wonderful powers; and he pretended that he was a star that had come down to them out of heaven to bring them light in the midst of their misfortunes" (Church History, 4,6,2).
- [91] Moore, "Jewish Canon," 140.
- Justin Martyr in *First Apology*, 31 writes, "For in the Jewish war which lately raged, Barchochebas, the leader of the revolt of the Jews, gave orders that Christians alone should be led to cruel punishments, unless they would deny Jesus Christ and utter blasphemy."
- [93] Moore, "Jewish Canon," 141.
- Tosefta Yadayim, 2:13 as it is quoted in Leiman, Canonization, 109. Also see Moore, "Jewish Canon," 117-21.
- See Roberts, *IDB* 4: 585. Also See *Qumran and the History of the Biblical Text*, ed. F.M. Cross and S. Talmon (Harvard University Press, Massachusetts), 1975, 228-229.
- [96] McDonald, Formation, 89.

- [97] Gigot, Introduction, 284-285, Also Julio T. Barrera, The Jewish Bible and the Christian Bible: An Introduction to the History of the Bible, trans. W.G.E. Watson, (Grand Rapids: Eerdmans), 1998, 314.
- This may explain the repeated attempts by Christians to construct lists of what the Jews accept as Scripture as well as the fact that Christians continued to cite the Deuterocanon against the Jews for hundreds of years after the Second Revolt.
- For example, Sedar Olam Rabban, 30 was written ca. AD 165–200; Tosefta Sotah 13:2 was written ca. AD 200; Jer. Taanith 2.1 et al. were written ca. AD 200 or later; Bab. Baba Bathra, 12a was written around third or fourth century AD; and Bab. Baba Bartha 12b was written second or third century AD. All of these traditions were either edited or redacted by Rabbi Akiba or one of his disciples (e.g. R. Meir, Judah the Prince, et al.).
- "The limitation of the prophetic period contains the claim of the Rabbis that in the present they alone, as the bearers of oral tradition, have the right to formulate legal and philosophical pronouncements. The claim of Sirach and all other post-prophetic literature is thus invalidated....Traces of opposition to the sharp differentiation between prophetic and post-prophetic writings even among the Rabbis are to be found as late as the fourth century." *TDNT*, 3.982.
- [101] See *ABD*, 1.843.
- [102] Dialogue with Trypho, 71.
- [103] Dialogue with Trypho, 120-121.
- [104] Eusebius's Church History, Book 4.26.12-14.
- Christians had all but ceased due to tensions between the two groups. Antagonism indeed existed, but dialogue did nevertheless continue; as we saw in St. Justin's *Dialogue with Trypho the Jew* written only a few years earlier. Moreover, Melito's inquiry would be for information, not debate and there is no reason to expect the rabbis to be antagonistic. When the two prospects of either inquiring at the synagogue in Sardis or making the arduous trek to Palestine to receive essentially the same answer are considered, Melito certainly would have chosen the former. If the Jews in Sardis were so antagonistic as to not answer Melito's inquiry, what hope would there be of an answer being secured among the rabbis in Palestine? We do know that Jewish/Christian dialogues, as evidenced in the writings of the early fathers, continued unabated throughout the first several centuries of the Church. They were pointed, but they continued.
- [106] Some dispute whether "also Wisdom" [Gk. e kai sophia] refers to the Book of Wisdom or an alternative title for the Book of Proverbs. See Bruce, F. F., *The Canon of Scripture* (InterVarsity Press, 1988), 71.
- [107] Westcott, Bible, 124; Gigot, Introduction, 49; Breen, Introduction, 356 et al.
- [108] Plea for Christians, 9.
- [109] Is 44:6, 43:10-11 and 46:1 respectively. The ANF omits the reference to Baruch giving instead, "Isa. xli, 4; Ex. xx. 2,3 (as to sense)" ANF 2.133 FN 3.
- [110] Gigot, Introduction, 45 FN 4.
- [111] Against Heresies, 4.5.2 [L. Quem (Deum) et Daniel Propheta, cum dixisset ei Cyrus rex Persarum]. Emphasis added.
- [112] Against Heresies, 4.26.3 [L. Audient eas quae sunt a Daniele Propheta voces...].
- Against Heresies, 4.38.1 [L. Hoc significavit Jeremias propheta...]. Also Against Heresies, 5.35.1. The former reference comes after two quotations from the Isaiah indicating that Irenaeus saw no difference between the Protocanonical and Deuterocanonical texts.
- Jer 32:12-16; 36:1-32; esp. 45:1ff. Hengel argues that the combination of Baruch with Jeremiah goes back to the Jewish LXX scrolls. Hengel, *Septuagint*, 113-14, esp. 114 FN 31.
- Inenaeus contradicts the notion that only prophets can write prophetic writings, since he accepts Baruch as the words of Jeremiah since Baruch was his secretary.
- [116] Against Heresies, 2.30.11. Some Christian Fathers also understood Tobit to be prophetic (e.g., Ambrose and perhaps Bede).
- [117] Some scholars have challenged this early dating. For our purposes here, we will use its traditional dating.
- [118] Later, Epiphanius also put Wisdom with the New Testament—along with Sirach, as well (Daubney, "Use of the Apocrypha," 51).
- [119] Clark D. Lamberton, "Early Christian Painting And The Canon Of Scripture" Western Reserve University Bulletin 17 No. 8:8.
- [120] Since Tertullian's view of the canon remained unchanged through all three periods, we will not differentiate these

- periods in our quotes. Tertullian's consistency in usage throughout these periods suggests that both Catholics and Montanists both accepted the Deuterocanon.
- [121] The Crown, 4.
- [122] Scorpion's Antidote, 8; Against Hermogenes, 44; Against Idolatry, 18; Against the Gnostics, 8.
- [123] Against the Valentinians, 2; Also, Prescription Against the Heretics, 7.
- [124] Concerning the Soul, 15; Beckwith believes Ps 139:23 is quoted here instead of Ws 1:6. Roberts and Donaldson, on the other hand, references only Ws 1:6. See ANF 3.194.
- [125] In Answer to the Jews, 4.
- Against Hermogenes, 21, "Then, if God had been unable to make all things of nothing, the Scripture could not possibly have added that He had made all things of nothing [2 Mc 7:28]" [L. Ita, si ex nihilo Deus cuncta fecisse nor potuit, etsi Scriptura non adjecisset illum ex nihilo fecisse...].
- [127] Against Marcion, 1,16 and perhaps, On Monogamy, 14.
- See Bruce, *Canon*, 84. Tertullian used the *Old Latin* version of Scripture, which included all the Deuterocanon. Cyprian, who was in many ways Tertullian's disciple, used Tobit authoritatively, citing it more than any other Church Father in the second or third century, with the exception of Origen. See Hengel, *Septuagint*, 177.
- The cornerstone of Tertullian's defense is the use of *Enoch* in Jude 14.
- [130] See Commentary on Daniel, 6:1 and Commentary on Daniel, 6:1, 61.
- [131] See Commentary on Daniel, 6:1, 55.
- [132] Commentary on Daniel, 6:1.
- Against Noetus, 2. Hippolytus is using Baruch in a proof text for the Incarnation: "But they make use also of other testimonies, and say, Thus it is written: "This is our God..." [L. Dicit Scriptura in alio loco; 'His est Deus...]. Emphasiadded.
- [134] See The Anti-Christ, 49 and Commentary on Daniel 2:23 respectively.
- [135] Against the Jews, 8–9, 10, "I produce now the prophecy of Solomon [prophetiam Salomonis], which speaketh of Christ, and announces clearly and perspicuously things concerning the Jews; and those which not only are befalling them at the present time, but those, too, which shall befall them in the future age, on account of the contumacy and audacity which they exhibited toward the Prince of Life; for the prophet says [L. Ait enim Propheta; Gk. legei gar ht prophetes] [quotes Ws 2:12-20]."
- [136] Job and David are mentioned prior to the citations from the Book of Wisdom and the Book of Psalms.
- In a fragment of Hippolytus' Commentary on Song of Songs, Wisdom is listed among those books in which the knowledge of the mysteries of the Incarnation resides. See Song of Songs 1-2.
- [138] Stromata 1.11.
- [139] The Instructor, 1.10.
- [140] The Instructor, 2.3 [L. dicit divinia Scriptura].
- [141] The Instructor, 1.8; 2.5, 8, 10; Stromata 3.11.
- [142] Stromata 4.16, "The divine Wisdom says of the martyrs [quotes Ws 3:1-4]" [L. Divina Sapientia dicit de martyibus... Gk. Ho Theia Sophia peri ton marturon legei...].
- [143] Stromata 2.23, "This Scripture has briefly showed, when it says...(quotes Tb 4:15)." [L. Hoc breviter Scirptura significavit dicens]. Also Stromata 4.12.
- See Westcott, *Bible*, 126-127. A simple quotation without distinction or qualification from Judith occurs in *Stromata* 2.7. Cornely believes that the Book of Maccabees is mentioned in *Stromata* 1.21 and 5.14. See E. P. Cornley, *Manuel D'Introduction Historique et Critique a toutes les Laintes Ecritures*, Tome Premier (Paris: P. Lethielleux, Libraire- Editeur, 1907), 437. Like Tertullian, Clement appears to have accepted the Book of Esdras as inspired Scripture as well.
- [145] Letter 64.2 [L. Sed et Salomon in Spiritu santo constitus testatur et docet quae sit sacerdotalis auctoriras et potestas, dicens: Honora Deum ex tota amina tua et honorifica sacerdotes ejus].
- [146] On Morality, 9, "Holy Scripture teaches and forewarns, saying...[quotes Sir 2:1-5]" [L. Docet et praemonet Scriptura divina dicens]. Emphasis added.
- [147] See Letter 5.2 [L. cum scriptum sit]; On the Gift of Patience, 17 [L. sicut scripturum est]; Glory of Martyrdom, 16 [L Scriptum est et legimus].
- [148] Letter 80.6 [L. ubi loquitur Scriptura divina]; On the Dress of Virgins, 10 [L. cum dicat Scriptura divina]. Emphasi added.

- [149] Exhortation to Martyrdom, 12 [L. Per Salomonem Spiritus Sanctus ostendit, et praecinit dicens].
- Letter 61.1 quotes Ws 3:11 between Jer 3:15 and Ps 2:12 (LXX); On the Dress of Virgins, 1 quotes Ws 3:11 between Ps 2:12, 49:16-17 and Prv 3:11-12; Against the Jews 3.16 quotes Ws and Prv, et al.
- [151] See Against the Jews, 3.20; Exhortation to Martyrdom, 9; Letter 55.5 and Letter 39.4.
- [152] See Exhortation to Martyrdom, 9.
- [153] See On the Lord's Prayer, 21.
- On the Lord's Prayer, 5 [L. Per hieremiam quoque haec eadem spiritus sanctus suggerit et docet dicens]. Baruch's precedes quotes from 1 Kgs 1:13 and Ps 4:5.
- Against the Jews, 3.1 quotes Tb 2:2–11 after Job; Against the Jews 3.6 quotes Tb 2:14 after 2 Cor, Rom and Mt; Against the Jews, 3.62 makes a reference to Gn and 1 Cor 7:39–40 after Tb 4:12; Against the Jews, 1.20 mentions Tb as an example of the importance of the number seven in Scripture (along with examples drawn between Gn and Paul).
- [156] See On Morality, 10 and On the Gift of Patience, 18.
- [157] See On the Lord's Prayer, 33.
- [158] See On Works and Alms, 5.20.
- [159] See Against the Jews, 3.17 especially Exhortation to Martyrdom, 9.
- [160] See Against the Jews, 3.15.
- See Letter 54.3, "...[S]ince Holy Scripture meets and warns us, saying, 'But he who presumes and is haughty, the man who boasts of himself, who hath enlarged his soul as hell, shall accomplish nothing." And again, "And fear not the words of a sinful man, for his glory shall be dung and worms. To-day he is lifted up, and to-morrow he shall not be found, because he is turned into his earth, and his thought shall perish,' quoting Hb 2:5 and 1 Mc 2:62-63. Emphasis added.
- [162] See Against the Jews, 3.4 and Against the Jews, 3.52.
- History of Susanna, 1, "Your letter, from which I learn what you think of the Susanna in the Book of Daniel, which is used in the Churches..." [L. exemplaribus Ecclesiae circumferunt; Gk. peri tes hen ti Daniel pheromenes hen tais ekklesiais]. History of Susanna, 2, "In answer to this, I have to tell you what it behoves us to do in the cases not only of the History of Susanna, which is found in every Church of Christ" [L. sit non solum de Susannae historia quae in Graeco Graecorum exemplari per totam Christi Ecclesiam circumfertur; Gk. hen pase Ekklesia Christou].
- He makes this known both in the *History of Susanna* (e.g. *History of Susanna*, 13), as well as his other works (e.g. *Homily 1 On Leviticus*, I. *History of Susanna*).
- [165] See Edward W. Reuss, *History of the Canon of the Old Testament* (Edinburgh: James Gemmell George IV, 1890), 130-31.
- [166] History of Susanna, 4-5. Emphasis added.
- [167] Hengel, Septuagint, 10.
- [168] This is seen in Origen's employment of Prv 22:28 and Dt 19:14.
- The same accusation is made elsewhere in Origen's works. For example, in his Homilies on the Book of Leviticus, Origen addressed the "impious" Jewish presbyters who read the Book of Leviticus literally. He writes, ""But it behooves us to use against the impious presbyters the words of the blessed Susanna, which they indeed repudiating, have cut off from the catalogue of divine Scripture the history of Susanna. But we receive it, and appositely adduce it against them, saying, 'I am straitened on every side: for if I do this thing (follow the letter of the Law) it is death to me; and if I do it not. I shall not escape your hands." Homily 1, Commentary on Leviticus 1. Emphasis added.
- [170] History of Susanna, 5.
- [171] First Principles, 2.2. Emphasis added.
- [172] Commentary on the Psalms, 1 quoted in Eusebius' Church History, 6.25.
- "By this drowning, however, it is not to be supposed that God's providence as regards Pharaoh was terminated; for we must not imagine, because he was drowned, that therefore he had forthwith completely perished: 'for in the hand of God are both we and our words; all wisdom, also, and knowledge of workmanship,' [Ws 7:16] as Scripture declares" (First Principles, 3.1.14) and "For, naturally, whatever is infinite will also be incomprehensible. Moreover, as Scripture says, "God has arranged all things in number and measure [Ws 11:21]..." (First Principles, 2.9.1). Emphasis added.
- [174] Commentary on the Psalms, 1 quoted in Eusebius' Church History, 6.25.
- [175] [L. sicut ab Hebraeis traditur: qui numerus etiam litterarum apud eos habetur...juxta Hebraeos hi; Gk. os Hebraioi paradidasin...kath Hebraious aide]

- [176] See Westcott, Canon, 180; Reuss, History, 185-86; Gigot, Introduction, 54; H. H. Howorth, "The Influence of Jerome on the Canon of the Western Church," JTS 11 (1909/1910), 323, et al. Given Hilary's dependence on Origen, we may, with caution, use Hilary's work to point us in the right direction in understanding Origen's list.
- [177] Prologue to Psalm, 15. Emphasis added.
- This fascination with the mystical correspondences behind numbers and letters is also found in Epiphanius. It should also be noted that Hilary's list differs from Origen only in that he includes the Twelve and omits Maccabees (Hengel, 63).
- Breen, Introduction, 406. Another fragment is persevered in Basil and Gregory's Philocalia also confirms this idea.
- [180] Hengel, Septuagint, 11.
- [181] See Homily 1, Commentary on Leviticus, 1 and History of Susanna, 15.
- [182] See Homily 5 in Psalms 36.5.
- [183] Contra Celsum, 3.72, "In reply to which we say that, since wisdom is the knowledge of divine and human things and of their causes, or, as it is defined by the word of God [L. illum divina Scriptura definit], "the breath of the power of God, and a pure influence flowing from the glory of the Almighty; and the brightness of the everlasting light, and the unspotted mirror of the power of God, and the image of His goodness."
- [184] *Contra Celsum*, 3.60.
- [185] See Selecta in Psalms 34:2; Homily 5 in Psalm 36:5; Selecta in Psalm 88:32; Prologue to Song of Songs and Homily 6 in Isaiah 5.
- [186] Contra Celsum, 6.7.
- Reuss, 85. Reuss's statement is directed towards Theophilius of Antioch's description of Saint Paul's letter to Timothy. Theophilius calls Paul's letter "Ho theios Logos" (the Divine Word). Since the exact same phrase is used here in Origen to describe a passage in Sirach, Reuss' words are equally applicable.
- [188] Contra Celsum, 7.12 [Gk. kata tas theias zoen graphas].
- [189] See Homily 18 in the Book of Numbers, 3 [L. scriptum est]; Homily 24 in Joshua, 2 [L. et iterum quod scriptum est] and Selecta in Psalms 120:6 [L. quod scriptum est].
- See Homily 2 in Psalm 35.3.7; Selecta in Psalm 51:4; Selecta in Psalm 65:2; Selecta in Psalm 120:6 and Homily 5 in Ezekiel 4. The only possible except is First Principles 2.2, which was treated earlier.
- [191] See *Contra Celsum*, 5.19.
- [192] ibid.
- [193] Homily 9 in Judic, 1.
- [194] See Selecta in Jer 31:16 [L. scriptum est] and Selecta in Ps 125:2.
- [195] See. Contra Celsum, 8.46.
- [196] First Principles, 2.1.5. He also quotes The Shepherd of Hermas, Commandment 1.1 and Ps 33:6.
- [197] Homily on Numbers, 27.1.
- [198] See Against Germanus, 10.
- [199] See Letter to Dionsylus of Rome, 4.
- [200] On Nature, 3.
- [201] On Nature. 5.
- William H. Daubney, *Use of the Apocrypha in the Christian Church* (London; C.J. Clay and Sons, 1900), 44. Other have argued that the quote could also be to have come from Prv 6.
- [203] The Acts of the Disputation with the Heresiarch Manes, 29.
- See The Banquet of the Ten Virgins, Discourse 1.3. Similarly Ws 4:2 is included among the quotations from the Protocanon without distinction or qualification. Also see Banquet of the Ten Virgins, Discourse, 11.1; Concerning Simeone and Anna, 6, et al.
- The Banquet of the Ten Virgins Discourse 2.3, "bringing forward the Scripture which says...[quotes Ws 3:16]" [L. prolato testimonio Scripturae dicentis; Gk. procheirizomene ten legousan graphen]. Emphasis added.
- The Banquet of the Ten Virgins Discourse [Marcella], 1.3 [L. testimonio Scripturae dicentis; Gk. procheirizomene ten legousan Graphen].
- See *The Banquet of the Ten Virgins, Discourse* 2.7. The Book of Wisdom is also said to be a book "full of virtue." Methodius also follows this quote from Ws 15:10-11 with a quote from 1 Tm 2:4 without any distinction or

- qualification.
- [208] See Concerning the Resurrection, 8 and chapter 14.
- [209] Extracts from Created Things, 9 [L. quomodo Sapientia in Jesu Sirach dicit].
- See Concerning Simone and Anna, 12, "as it is written...[quotes Ps 13:8] "and in another place...[quotes Sir 22:7] which plainly, in the revered Gospels, our Lord signified, when He said to the Jews...[quotes Mt 23:38]."
- [211] See Concerning Simeone and Anna, 10.
- [212] See The Banquet of the Ten Virgins, Discourse 11.14.
- [213] Westcott, Bible, 138.
- [214] Institutes 4.8 quoting Sir 24:3-5. Emphasis added.
- [215] The Arians denied Christ's divine nature. Nicea defined that Jesus has two natures—divine and human.
- [216] Breen, Introduction, 361 FN.
- [217] See Breen, Introduction, 361 FN 1.
- [218] Church History lists the Book of Wisdom as being among the New Testament books used by Irenaeus of Lyon (Church History, 5.8.8); Baruch was referred to as a prophet of God in Demonstratio Evangelica, 6.19; Wisdom is quoted as a divine oracle (Praeparatio Evangelica, 1.9); Susanna is quoteed as Scripture (ibid.,6.11) and Wisdom is likewise quoted as Scripture. Ibid. 11.14.
- Eusebius includes the Deuterocanon under the category, "controverted and yet familiarly used by many." See Westcott, *Bible*,153.
- [220] See Demonstrations, 5.19.
- [221] See Demonstrations 22.7.
- [222] To Alexander, preserved in Theodoret's Church History, 1:3. Emphasis added.
- There are segments within Protestantism (particularly among Lutherans) that may not accept this strict identification.
- Athanasius uses the Greek word "canonized" [Gk. kanonzomena] and it appears that he is one of the first known authors to apply this term to Scripture (see Bruce, Canon, 77). Hagerty believes Origen of Alexandria may have preceded Athanasius in this manner (Hagerty, 108). Beckwith places its first usage sometime in the fourth century (Beckwith, Canon, 1). Oesterley holds that Amphilochius, bishop of Iconium is the first (Oesterley, Introduction, 3). Robert and Tricot identify both Origen and Athanasius to be among the first (Robert and Tricot, 69; Also ABD, 1.838). Regardless of which is correct, Athanasius is one of the earliest Fathers to use the term "canon" to refer to a collection of books in Scripture.
- [225] Thirty-ninth Festal Letter. Emphasis added.
- [226] [L. Sed tamen majoris accurationis gratia; Gk. pleionos akribeias].
- Here Athanasius echoes Origen's advice in *Homily on the Book of Numbers* where Origen suggests that recent converts ought to read the "divine volumes" starting with Esther, Judith, Tobit, Wisdom, the Gospels, the writings of the Apostles and the Psalms leaving Numbers and Leviticus for last.
- [228] See Four Discourse Against the Arians. Discourse 1.12.
- [229] Against the Heathen, 11.1. Emphasis added.
- [230] Against the Heathen, 1, 17.3.
- [231] Emphasis added.
- [232] Against the Heathen, 1, 44.3, "But Himself being over all, both Governor and King and organizing power, He does all for the glory and knowledge of His own Father, so that almost by the very works that He brings to pass He teaches us and says, 'By the greatness and beauty of the creatures proportionally the maker of them is seen...'"
- [233] See On the Incarnate Word, 4.6; On the Incarnate Word, 5.2.
- Defense Against Arius, 1, 3, [L. quod in Sacris Litteris scriptum est (Prv 19:5; Ws 1:11); Gk. ou phobountai de to her tais hagiais Graphais gegrammenon].
- See *Against the Heathen*, 2, 9.4, [L. quod et Dei sapientia his verbis declarat; Gk. kathos kai e sophia tou Theou promarturetai legousia].
- [236] See Life of Anthony, 28 and Apology Against the Arians, 66.
- [237] See Letter from the Egyptian Bishops, 3.
- See Four Discourses Against the Arians, Discourse 2.35, [L. Deus autem non ut homo est, quemadmodum testatur Scriptura], quoting Jdt 13:15. See Breen, Introduction, 374.

- [239] See Defense of Constantius, 17. Tb is cited after Mt and Is.
- [240] Defense Against Arius Part 1, 11, [L. cum oporteat, ut scriptum est; Gk. os gegraphtai].
- [241] Expositio in Psalm, 78.
- [242] See "Canon," ABD 1:838.
- [243] See Justin Martyr, First Apology, 67.
- Athanasius' exclusion of Esther and inclusion of Baruch in the canonical category reflects Jewish practice. Melito omits Esther from the books accepted by the Jews in Palestine and Epiphanius states that Baruch was still read the synagogues of his day.
- This quote is persevered in Theodoret's *History of the Church*, II. 8.18-43, 45-8. Emphasis added.
- This evidence flatly contradicts Churton's claim that the Council of Sardica formally excluded the book of Wisdom from the canon. See W. R. Churton, *Uncanonical and Apocryphal Scriptures* (London, 1884), 14.
- Cyril and Athanasius' *Thirty-ninth Festal Letter* list 22 books that include Baruch and the Epistle of Jeremiah. Cyri differs from Athanasius in that he includes Esther among the "canonical" books where Athanasius places it among those that are read.
- [248] Catechetical Lectures, 4.33-38. Emphasis added.
- [249] Catechetical Lectures, 4.36.
- [250] This division is noted even by Ellis, 21.
- [251] Catechical Lectures, 11.15, [L. audi Prophetam dicentem; Gk. akoue tou prophetou legontos].
- [252] Catechetical Lectures, 9.2, "...according to Solomon, who says...." Also see Catechetical Lectures, 12.5.
- [253] Catechetical Lectures, 9.16.
- [254] Catechetical Lectures, 6.4 quotes Job and Sir; Catechetical Lectures 13.8 quotes 1 Cor twice and then Sir with no qualification. Also, Catechetical Lectures 11.19.
- [255] Catechetical Lectures 14.25 and Catechetical Lectures 16.31 respectively.
- [256] "Canon," ABD 1:838.
- [257] Canon 60.
- [258] See Bruce, Canon, 80.
- Origen: "...found in all the Church" and "[Tobit and Judith are]...used in all the churches" (Susanna, 2 History of Susanna, 13, et al.); Athanasius, "...the Fathers decreed [that these books] should be read to those who have lately come into the fold, and seek to be catechized, and who study to learn the Christian doctrine" (Thirty-ninth Festal Letter); Cyril of Jerusalem, "But let all the rest [not listed as canonical, but is read in the Church] be put aside in a secondary rank. And whatever books are not read in Churches, these read not even by thyself..." (Catechetical Lectures, 4.36).
- This appears to be the consensus among Protestant scholars. Westcott believes this canon to be a later addition (Westcott, *Bible*, 170). Ryle and Reuss calls it spurious (Ryle, *Canon*, 228 and Reuss, *History*, 180). Ellis, following Theodore Kahn, calls it a later appendage. (Earle E. Ellis, *The Old Testament in Early Christianity: Canon ana Interpretation in Light of Modern Research* (Wipf and Stock Publishers, 2003), 21). F. F. Bruce, likewise, calls its genuineness into question (Bruce, *Canon*, 80).
- For example, there are instances in Church history where copies of the Bible were prohibited due to the pervasive circulation of adulterated translations and/or heretical footnotes. These measures were disciplinary in that they only affected the practice in limited localities and they lasted only until the problem was resolved. These prohibitions were not doctrinal (i.e. they did not constitute a repudiation of Scripture per se nor the publication and distribution of Scripture), but disciplinary. Had they been doctrinal the prohibition would have been applied universally throughout the Church and would have lasted in perpetuity.
- [262] Prologue to the Psalms, 15.
- [263] See Howorth, "Jerome," 324.
- On the Trinity, 4:42, "As you have listened already to Moses and Isaiah, so listen now to Jeremiah inculcating the same truth as they...[quotes Bar 3:36-38]."
- On the Trinity, 1.7, "from the prophet's voice" [L. propheticis vocibus]; Also, Tract. In Ps 118.8 [L. et rursum propheta]; Ps 118. Lettera 19.8; Ps 118. Lettera 19.8, [L. Et Spiritus Dei, secundum Prophetam, replevit orber terrarum] Ws 1:7 [quoted between Acts 17:28 and Jer 23:24 without qualification]; Tract. In Ps 135.11, [L. docet propheta dicens]; Letter, 9, [L. Clamat Propheta dicens].
- [266] Letter 8; Psalm 118. (Littera V.9); Tract. Psalms 128.9, and Tract. De Psalms 41.12.

- [267] Prol. To Psalms 20, Tract. In Psalms 140.5; and Ex Operibus Historicis Frag. 3.24.
- [268] Tract. Psalms 125.6–(Jdt 16:3). Hilary continues by quoting Isaiah, John and Colossians without any distinction or qualification.
- [269] Tract. In Psalms 129.7.
- On the Trinity, Book 4.8 quotes Is, Jn, Mk, 1 Tm, Mal, Pss and Mt before Susanna and follows with quotes from Is Acts, Pss, Jn, 1 Tm, Jn and Ex all without distinction or qualification. Also see, Tract. In 52; Ps 19.
- [271] On the Trinity, Book 4.16, [L. Sed haec divinae Scripturae ratio non recipit. Omnia enim secundum Prophetam facta ex nihilo sunt].
- [272] Tract in Psalms 134.25; Lib. Contra Const. Imp. 6.
- [273] On the Holy Spirit, 19.
- [274] Letter 6, Ad Nectarii Uxorem, 2.
- [275] See Westcott, Bible, 168.
- [276] *Oration* 30.13.
- [277] Oration, 43.23.
- See Oration 7.14, 19 quotes Jb, Ws, Pss and Jer; Oration 21.17 quotes Jn, Pss, 1 Cor, Heb, Ws, Jn, Gn, Pss and Rev, Oration 40.6 quotes 2 Kg, Lk, Mt, Lk, Acts, Mt and Ws; InOration 41.14 Ws is used to "prove" that the Holy Spirit is the Author of spiritual regeneration. It is quoted between quotes from Jn and 1 Sm; Oration 42.6 quotes Rom, Ez, Pss, Ws, Zec, Pss and Hb.
- [279] See *Oration* 2.64.
- [280] See *Oration* 7.1; *Oration* 40.18.
- [281] See Oration 37.6, [L. Item alio loco...(quotes Sir 3:11)].
- [282] See *Oration* 37.18.
- [283] Oration 45.15, "...which are also called in the Scripture the Seed of the Chaldeans." [L. Scriptura vocat]. Emphasis added.
- [284] Oration, 43.70. The examples run from chapter 70-75.
- [285] Carmen, 1.1.12, as quoted in W.A. Jurgens' The Faith of the Early Fathers (Collegeville, Minnesota: The Liturgica Press, 1979), 2.42.
- [286] Gregory's list is nearly identical to Athanasius. Both exclude Esther and claim to base their number of books upon the number of letters in the Hebrew alphabet.
- [287] Song, 2.2.8 (found among the writings of Gregory of Nazianzus) as quoted in Jurgens, 2.66.
- [288] Breen, Introduction, 397. Also see, Iambics to Seleucus, 2.
- [289] See F. L. Cross and E. A. Livington, eds. *The Oxford Dictionary of the Christian Church*, 2 ed., (New York/Oxford: Oxford Univ. Press, 1983), 232.
- Henry Denzinger, *The Sources of Catholic Dogma*, 13 ed., trans. Roy J. Deferrari (St. Louis, MO: B. Herder Book Co 1954), 84.
- Howorth believes Jerome, who was Pope Damasus' secretary at this time, was in sympathy with it pronouncement on the Canon (that accepted the Deuterocanon), but later abandoned it for his new idea of Hebrew Verity (which adopted the shorter rabbinical canon). See Howorth, "Jerome," 322.
- [292] Howorth, ibid.
- [293] Origenism is a heresy that claimed to follow heretical beliefs found in the writings of Origen.
- See Panarion 8.6, "... There are also two other books near to them in substance [Gk. emphilekto], the Wisdom of Sirach and the Wisdom of Solomon, beside some other apocryphal [Gk. enapokruphon] books. All these holy books [Gk. hierai biblioi] also taught Judaism the things kept by the law until the coming of our Lord Jesus Christ" (as quoted in Ellis, 23). Epiphanius diverges in terminology from Athanasius by labeling the Deuterocanon "apocrypha."
- Adversus Haereses, Haeres. 76.5. Emphasis added. [L. omnibus denique Scripturae libris percursis; Gk. kai pasais haplos graphais theiais].
- [296] See Reuss, History, 172.
- [297] Adversus Haereses, Book I, Haeres. 24.6; 1, 32.8; 1,42.9; 1, 42 Refut. 70, Book 2, 58.4.
- See Adversus Haereses, Book 2, 59.7; Adversus Haereses, Book 2, 64.39.
- [299] Adversus Haereses. Book 2, 65.1.
- [300] Adversus Haereses, Book 1, Haeres 24.15.

- [301] cf. Adversus Haereses, Book 2, 64.39; Adversus Haereses, Book 2, 64.34; Adversus Haereses, Book 3, 74 confut. 31.
- [302] Adversus Haresees, Book 1, 30.25, [L. quae causa est sur in Maccabaeorum libris scriptum sit].
- [303] Adversus Haereses, Book 1, 31, [L. Novit enim omnia Deus antequam fiant, 'ut est Scriptum'].
- Adversus Haereses, Book 3, 74.3, [L. Qui invenit omnem viam scientiae. Exstitisse vero divina Scirptura non dubitat]; Adversus Haereses Book 2, 57.2, [L. ut Scriptura declarat]; Adversus Haereses, Book 2, 57.9, [L. Scriptum est, inquit].
- [305] Adversus Haereses, Book 2, 69.31.
- [306] See Westcott, Bible, 174; Bruce, Canon, 81.
- [307] Concerning Statues, 7.
- [308] Against Marcionist & Manicheans.
- [309] See Homilies on First Corinthians, 15.
- [310] Homilies on John, 48, [L. divinae Scripturae; Gk. apo tes theias graphes].
- [311] Concerning Repentance, 1.9.43.
- [312] On the Duty of the Clergy, 3.16.96.
- [313] De Tobia, [L. Lecto prophetico libro, qui inscribitur Tobis, quamvis plene virtutes sancti prophetae scriptura insinuaverint, tamen conpendiario mihi sermone de eius meritis recensendis et operibus apud vos utendum arbitiror, ut ea quae scriptura historico more digessit latius nos strictius comprehendamus virtutem eius genera velus quodam breviario colligentes] as quoted in Hengel, Septuagint, 68 FN 33.
- [314] On the Duty of the Clergy, 3.13.82-85.
- [315] Concerning Virgins, 2.4.24.
- [316] On the Duty of the Clergy, 2.13.64-65, "[quotes Ws 7:29] We have spoken of its beauty, and proved it by the witness of Scripture...[continues with other quotes from Ws]."
- [317] On the Holy Spirit, 3.6.36.
- On the Holy Spirit, 3.18.135, "Let them learn that we teach by authority of the Scriptures; for it is written: [quotes Ws 7:22]." Emphasis added.
- [319] On the Duty of the Clergy, 1.2.5.
- On the Duty of the Clergy, 1.40.205-208 and On the Duty of the Clergy, 2.24.
- On the Duty of the Clergy, 3.18.107, "The sacrifice which was consumed in the time of Moses was a sacrifice for sin, wherefore Moses said, as is written in the book of the Maccabees...." Also Letter 40, 33, "And now, O Emperor, I beg you not to disdain to hear me who am in fear both for yourself and for myself, for it is the voice of a Saint which says...[quotes 1 Mc 2:7]."
- [322] See On the Duty of the Clergy, 1.3.9; 2.4.11; and 2.11.57-58; On the Holy Spirit, 3.6.39; and Concerning Virgins, 2.4.27-28.
- The Septuagint groups modern day 1-2 Sm with 1-2 Kgs into four books of Kings (1 Sm=1 Kings (or Kingdoms) and Kgs=4 Kings (or Kingdoms).
- [324] See Ellis, Old Testament, 25.
- [325] Commentary on the Symbol of the Apostles, 36-38. Emphasis added.
- [326] Commentary on the Twelve Patriarchs, Blessing of Joseph, 5, [L. Quod et propheta praedixerat, ubi ait...(quotes Bar 3:36-38)].
- Commentary on the Twelve Patriarchs, Blessing of Gad, 3, [L. ita enim Scripura dicit...(quotes Sir 34:9)] and Commentary on the Twelve Patriarches, Blessing of Joseph 3, [L. sed et sanctae Scriptura sententia est...(quotes Sir 11:30)].
- [328] Also, Commentary on the Twelve Patriarches, Blessing of Joseph, 46, [L. quae Prophetae praedixerant...(quotes Ws 3:7)].
- The apology addresses Jerome's removal of the Deuterocanonical portions of Daniel, but his works are equally applicable to Jerome's rejection of the rest of the Deuterocanon.
- [330] Apology Against Jerome, 2.33. Emphasis added.
- [331] Also see, Apology Against Jerome, 2.33-35.
- The term "ecclesiastical books" appears first in Rufinus, then in Jerome. Protestant scholar J.N.D. Kelly believes that the phrase must have been coined by Origen, but he does not furnish any references to back up this claim. He may have simply inferred a wider usage based on Rufinus' words. J.N. D. Kelly, *Jerome: His Life, Writings and Controversies* (Peabody, MA: Hendrickson, 1998), 160.
- [333] 2 Tm 3:16-17 (NASB). Emphasis added.

- [334] Commentary on the Symbol of the Apostles, 36-38.
- [335] See Howorth, "Jerome," 345.
- By the fifth century, the *Old Latin* version had become corrupted beyond revision. It was said that there were as many variations in the text as there were manuscripts. A fresh translation was needed.
- Over eighty percent of the Old Testament quotations which appear in the Greek New Testament are direct quotes from the Septuagint.
- [338] Kelly, Jerome, 159-160.
- [339] Sundberg, Albert C. Jr., "The Protestant Canon: Should It Be Re-examined?" CBQ (1966): 28.202-203.
- [340] Kelly, Jerome, 160. Also see, The Cambridge History of the Bible: The West from the Father to the Reformation vol. 2, ed. G. W. H. Lampe, (Cambridge: Cambridge University Press), 1969, 92
- [341] Fuller, "Old Testament Canon," NCC, 26.
- [342] Gigot, 58. Emphasis added.
- Jerome's manuscripts were scattered extensively throughout the Western Church much to the chagrin of Rufinius who complained: "But how are we to regard those translations of yours which you are now sending about everywhere, through our churches and monasteries, through all our cities and walled towns?" (*Apology Against Jerome*, 2.32). Indeed, the rapidity and expansiveness of Jerome's writings is impressive. For details, see Howard, H. H., "The Influence Of St Jerome On The Canon Of The Western Church," *JTS* (Oct. 1911), 13,1-17.
- [344] Kelly, *Jerome*, 161.
- [345] Preface to Samuel and Kings "Helmeted Prologue" [Prologus Galeatus]. Emphasis added.
- [346] Preface to the Books of Solomon. Emphasis added.
- [347] Pseudepigraphic can mean either a work that was written by an unknown author or a work that contains false teachings.
- [348] Preface to the Book of Ezra. Emphasis added.
- [349] Preface to the Book of Esther.
- [350] Letter, 307-12, To Laeta.
- [351] Metzger, Introduction, 178.
- Howorth, "Jerome," 319. Also see, *Dictionary of Christian Antiquities*, ed. William Smith and Samuel Cheetham, (London: John Murray, 1876), 1.278; Bruce, *Bible*, 90-93; and Hengel, *Septuagint*, 50 FN 80.
- [353] See Howorth, "Jerome," 339.
- [354] Apology Against Jerome, 2.33-34. Emphasis added. Rufinus' argument concerns the primacy of the Septuagint as well as other issues. However, Jerome's rejection of the Deuterocanon is a logical consequence of his acceptance of Hebrew Verity. Therefore, Rufinus' comments are ad rem to our discussion.
- [355] Preface to Tobit.
- [356] Reuss, *History*, 194.
- [357] See Gigot, Introduction, 58-59, 81; Steinmueller, Companion, 78.
- [358] Breen, Introduction, 443. Emphasis in original.
- [359] Commentary in Daniel, 2.
- Prologue to John, [L. Liber quoque Tobiae, licet non habeatur in Canone, tamen quia usurpatur ab Ecclesiasticis viris].
- [361] See Commentary in Eccles. 8.
- [362] Prologue to Jeremiah.
- [363] Letter 77:4, to Oceanus.
- [364] Commentary on Isaiah, Book 2, 3:12; Letter 77.6; 108.22; 118.1; 148:2,16, 18.
- [365] See Commentary on Jeremiah, Book 4, 21:14; Commentary on Ezekiel, Book 6, 18:6; and Letter 64.5.
- [366] See Commentary on Isaiah, Book 8, 24:4; Commentary on Ezekiel, Book 6, 18:6; Letter 57.1 To Pammachius; and Letter 125.19, To Rusticus.
- [367] See Commentary on Isaiah, Book 1, 1:24; Commentary on Zechariah, Book 3, 14:9; and Commentary on Malachi, 3:7ff.
- [368] See Commentary on Galatians, Book 1, 3:2, [L. de quo (Spiritu Sancto) alibi scribitur] and Breviarium in Psalmos, Ps 9, [Et alibi (ipse Deus ait)].
- [369] See Against Palegians, Book 2.30; Letter 7, To Chromatius, Jovinus and Eusebius and again in Against the Pelagians,

2.30.

- [370] See Letter 3,1 (AD 374) to Rufinus the Monk; Letter 22, 9-10 to Eustochium; Letter 1, 9 to Innocent.
- [371] Letter 48 to Pammachius, 14.
- [372] Letter 54.16, to Furia, 16.
- [373] Letter 65, 1.
- [374] Preface to Tobit, [L. Quem Hebraei de catalogo vi. S.S. secantes his quae hagiographa memorant manciparunt... sec melius esse judicans displicere, institi ut potui]. Emphasis added.
- [375] See Reuss, History, 195.
- [376] Preface to the Book of Judith.
- This claim is made in Geisler and MacKenzie, 170, FN 40. These authors understand Jerome's statements that he "followed the judgment of the churches" and that "[He] was not following my own personal opinion" (Against Rufinus, 33) to be an admission that the rejection of the Deuterocanon reflected the views of the Church. The context indicates, however, that these references were made in regards to the Theodotion Version of the Greek Old Testament and not the Deuterocanon, "I also told the reader that the version read in the Christian churches was not that of the Septuagint translators but that of Theodotion. It is true, I said that the Septuagint version was in this book [the book of Daniel] very different from the original, and that it was condemned by the right judgment of the churches of Christ; but the fault was not mine who only stated the fact, but that of those who read the version. We have four versions to choose from those of Aquila, Symmachus, the Seventy, and Theodotion. The churches choose to read Daniel in the version of Theodotion. What sin have I committed in following the judgment of the churches?" (Emphasis added.) The Theodotion Version of Daniel includes the Deuterocanonical sections. See H.B. Swete, Introduction to the Old Testament in Greek, revised by R.R. Ottley, (Peabody, MA: Hendrickson, 1989), 44. For this reason, Jerome hac originally included rabbinical arguments against these sections in his Preface. But Jerome claims that these arguments did not represent his own view, "But when I repeat what the Jews say against the Story of Susanna and the Hymn of the Three Children, and the fables of Bel and the Dragon, which are not contained in the Hebrew bible, the man who makes this a charge against me proves himself to be a fool and a slanderer; for I explained not what I thought but what they commonly say against us...[by the rabbis]." (Emphasis added.)
- Examples in history abound. The Gnostic Marcion, who believed the Old Testament chronicled the work of an evil materialistic god, disparaged the Old Testament and the Gospels accepting only the writings of Paul and an adulterated version of Luke. The Ebionite sect did away with the letters of Paul preferring to accept only the Gospels since Paul's statements about the Jewish ceremonial law contradicted their beliefs. Others can be listed as well. In all cases, the heretics placed their own person theological views over the word of God.
- [379] On Christian Doctrine, Book 2, 12.
- "The authority of these books has come down to us from the apostles through the successions of bishops and the extension of the Church, and, from a position of lofty supremacy, claims the submission of every faithful and pious mind" Against Faustus, 11.5. Also see, Against Faustus, 28.2 and 33.6.
- [381] On Christian Doctrine, Book 2, 13. Emphasis added.
- [382] Against Faustus, Book 33, 9.
- [383] Charles J. Costello, St. Augustine's Doctrine on the Inspiration and Canonicity of Scripture (Ph. D. diss., The Catholic University of America, 1930), 78.
- City of God, 11.30, [L. multis sanctarum Scripturum locis]; City of God, 13.16 and 2.21, "Holy Scripture" [L. sacra Scriptura]; On the Trinity Book 13.16.21, "Holy Scripture" [L. sacra Scriptura]; On the Trinity Book 14.1.1, "Holy Scripture" [L. sacra Scriptura]; On Lying, 30-31, "Scripture"; Of the Morals of the Catholic Church, 27, "...could anything agree better with these passages than what is said in the Old Testament of wisdom...[quotes Ws]"; In Reply to Faustus the Manichaean Book 11.9 he appeals to Ws in a controversy as a "divine authority." Concerning the Nature of Good, Against the Manichaeans, 24; A Treatise on Grace and Free Will, 8, Ws is said to contain "divine commandments"; Sermons on the Gospel, Sermon 12.12, "holy Scripture."
- [385] Of the Morals of the Catholic Church 29. Also, Of the Morals of the Catholic Church 31-32.
- [386] City of God 14. 7.
- [387] Sermons on the Gospel, Sermon 8, 7.

- [388] City of God, 17.19-20. Emphasis added.
- [389] On the Soul and Its Origins, 1.1, (PL 44.980-981).
- [390] Costello cites *On the Gift of Perseverance*, 43, "And of continency it is read in the book of Wisdom, whose authority has been used by great and learned men who have commented upon the divine utterances long before us; there, therefore, it is read..."
- [391] Costello cites Cyprian's Three Books Against the Jews, 3.14, 15; 3.52; 3.68; and On the Dress of Virgins, 10.
- [392] Costello, "Augustine," 80.
- City of God 14.11 also refers to it a part of the "ancient Scriptures"; City of God 21.9, [L. Legitur quippe et in veteribus Scripturis]; On the Trinity 15,11,20; The Enchiridion 66, "saying of Scripture"; On the Spirit and the Letter, 26, "Scripture" and later in the same passage it is described as being from the "holy Scriptures"; On Nature and Grace, 33, "Scripture"; On Marriage and Concupiscience, Book 1,29-32; Sermons on the Gospel, Sermon 56,4.
- On the Sermon on the Mount, 48, "From this carelessness and ruinous security the Holy Spirit recalls us, when He says by the prophet...[quotes Sir 5:5-6]."
- [395] City of God, 15.23; Of Holy Virginity, 44; On Patience, 11; On Care to Be Had for the Dead, 21, "holy Scriptures".
- [396] *Of Holy Virginity,* 19-20.
- [397] Reply to Faustus the Manichaean, 20, 35.
- [398] Concerning Man's Perfection in Righteousness, Book 1, 8 [31].
- [399] Of the Morals of the Catholic Church, 43. Emphasis added.
- [400] See On the Soul and its Origin, 1.13 and Book 3,18.
- [401] See On Grace and Rebukes, 41.
- [402] The acts of the Council of Hippo (AD 393) is now lost. However, it is understood that the First Council of Carthago (AD 397) adopted the list of Hippo. Subsequent councils also affirmed the Carthagian canon.
- [403] City of God, 18.36.
- [404] It is only in consequence of the Apostolic Church's acceptance of Maccabees that the Church of Augustine's day accepted these books.
- [405] It appears that Hippo, like Third Carthage, sent its canons to Rome for confirmation. See Daubney, Use of the *Apocrypha*, 46.
- [406] As quoted in Breen, Introduction, 361-62.
- [407] Bruce, *Canon*, 97.
- [408] Pope Innocent I approved these canonical lists as did subsequent North African councils (e.g. The Second Council of Carthage) and the later Council of Trull (Quinisext) in the East in AD 692.
- See Philip Schaff's *History of the Christian Church* (Hendrickson, 1996), 2.138. Although Schaff's comments are mainly directed toward the New Testament, the same can be applied to the Old Testament canon as well. Despite Schaff's anti-Catholic bias, he nevertheless states that that Carthage and subsequent councils closed the Old Testament canon (Schaff, *Church History*, 3.118 §90).
- [410] Council of Carthage (III), Canon 36 (47), D92.
- [411] Jerome had dedicated his *Commentary on Zechariah* to Exuperius. See William Barry, *The Tradition of Scripture: Its Origin, Authority and Interpretation*, (London/New York/ Bombay: Longmont, Green and Company, 1906), 138.
- [412] See Gigot, Introduction, 61.
- [413] Pope Innocent to St. Exuperius, Bishop of Toulouse, [L. Qui vero libri recipiantur in canone, brevis annexus ostendit]. Emphasis added.
- [414] Council of Carthage (III), Canon 24.
- [415] Taken from Hans Peter Rüger's "The Extent of the Old Testament Canon" in The Bible Translator 40 (1989): 301-303; Also Bruce Metzger's article "Bible" in the Oxford Companion to the Bible, (New York: Oxford University Press, 1993), 79. Metzger adds one more book to the list above: Joseph ben Gurion's (Josippon's) Medieval History of the Jews and Other Nations.
- [416] Breen, Introduction, 468; Westcott, Bible, 239-240.
- [417] Institutes, 4:37.
- [418] Third Conference of Abbot Chaermon, 7, quoting Ws 1:13.
- [419] See Church History, 3.11 and Letter 136, to Cyrus Magistrianus.
- [420] The canon of St. Vincent of Lerins is a theological rule that orthodoxy has the marks of universality, antiquity and

consent. Theological novelties, conversely, come from a certain locality or a person, they start at a particular time (i.e. they do not stretch back into antiquity) and/or they were not accepted of by the common consent Fathers of the Church. See *Commonitory*, 27 [70].

- [421] *Commonitory*, 21.51.
- [422] Jurgens, "Synopsis of Sacred Scripture," FEF 3:255-56.
- [423] Synopsis of Sacred Scripture, 1-3.
- [424] See Reuss, History, 262.
- [425] Judith is missing in some manuscripts.
- [426] Today, this is not contested. Older works, such as antiquated John Cosin's *Scholastic History of the Canon* (Oxford Parker, 1849) which erroneously accepts Pseudo-Dionysius as an apostolic writing, contests it.
- [427] Breen, Introduction, 366
- [428] Letter to the Bishops of Gaul "Bonum Atque Iucundum" (August 23, 498).
- [429] A similar phenomenon occurred in Protestantism with the spread of Dispensationalism through Darby's footnotes in the *Scofield Reference Bible*.
- [430] Reuss, History, 158-159.
- [431] Ellis, follows Swete, dates this work around the second or early third century (Ellis, Old Testament, 24 FN. 74).
- [432] These lists are based on Henry B. Swete's Introduction to the Greek Old Testament (KTAV, 1978).
- [433] Hengel believes the omission of 2 and 3 Mc, 1 Ezr, Bar and Letter of Jeremiah may be lacunae in the text. Hengel Septuagint, 57.
- [434] De Sectis, II, 1-4 as quoted from Westcott, Bible, 219-20. Emphasis his.
- [435] Breen, Introduction, 468.
- Theodoret repeatedly quotes Sir, Ws and Bar as Scripture, *Contra Nestor. Et Eutych.* [L. ait Scriptura (quoting Sir 21:21)/Gk. kata ten Graphen] and [L. quem Scriptura dicit (Ws 2:10)/Gk. kata ton hen Graphe] and [L. Verum et illucostendemus e Scriptura veteri. Nam manifesto Jeremias id alicubi dicit his verbis: Hic deus noster est (Bar 3:36-38)/Gk. touto Jeremias anaphandon, Outos ho Theos].
- [437] Adversus Nestorianos, Book 3.
- [438] *Moral Treatises*, 19,21.
- [439] See Gigot, Introduction, 66; also Breen, Introduction, 469.
- [440] Pastoral Care, Part 3, 20, Comm. on Job 10:8 and 6:24 [L. Hinc quidam sapiens dicit (quotes Tb 4:16).
- [441] There are about twenty-eight instances of this usage.
- See Pastoral Care, Book 3, 15; Commentary on Job, Book 4.61; Commentary on Job 34.25.
- [443] See Pastoral Care, Book 3, 30 and Commentary on Job Book 2, 2.20 respectively.
- Breen, Introduction, 474. It appears likely that Gregory accepted Bar and Jdt, but didn't have an occasion to quote them.
- [445] Commentary on the Book of Revelation, 1 (PL 77.119).
- [446] Jerome's "helmeted" Preface to the Book of Kings.
- The Incarnation of Christ, 4.13, "...admiscentes interdum antiquis nova, ut intelligant omnes, Scripturam sacram venturum in carne Dominum, toto quodammodo suo corpore, quasi uno ore clamasse. Ait itaque eximius ille et admirabilis tam munere Dei dives, quam testimonio, cui uni admodum conitigit sanctificari antequam nascei. Jeremiah propheta, [quotes Bar 3:36-38]." Emphasis added.
- [448] Bar 3:36-38
- [449] Breen, Introduction, 467.
- [450] De Partis Divina Legis, I. 3-7.
- [451] As quoted in Westcott, Bible, 193.
- [452] Reuss, History, 239.
- [453] 2 Tm 3:15, the Greek literally reads, "Every Scripture..." that is every individual Scripture contains these qualities.
- [454] De Institutione Divinarum Litterarum (PL 1123-1126).
- [455] John B. O'Connor, "Isidore" CE, 8:187.
- [456] Etymologies, Book 1.3-9.
- [457] "Quartus est apud nos ordo Veteris Testamenti eorum librorum qui in canone Hebraico non sunt. Quorum primus Sapientiae liber est; secundus Ecclesiasticus; tertius Thobias; quartus Judith; quintus et sexius Machabaeorum, quos

- licet Judaei inter apocrpha separent, Ecclesia tamen Christi inter divinos libros, et honorat et praedicat." Emphasis added. Baruch is likely included with Jeremiah.
- [458] De Ecclesiasticis Officiis, 1.9.4-5 and 7. Emphasis added.
- [459] Prologue to the books of the Old Testament, Book 1, 7-8. Emphasis added.
- [460] See Breen, Introduction, 467-68.
- [461] See D. S. Margoliouth, "The Use of the Apocrypha By Moslem Writers," IJA 12.44 (January 1916), 10-12.
- [462] See Westcott, Bible, 241.
- [463] See Breen, Introduction, 477.
- [464] See Ildefonsus, Treatise on Baptism, 79.
- [465] This may be Anastasius Sinaita's work, but this identification is doubtful. See Westcott, *Bible*, 224-25.
- [466] It also commends the Wisdom of Sirach to those who have recently joined the Church. See Barry, *Tradition*, 136.
- [467] From an article posted by Dr. Art Sippo in response to William Webster on the Internet. Used with permission.
- [468] Oesterley, Introduction, 128.
- [469] Ecclesiastical History, Book 5, 24.
- [470] De Temporum Ratione, (PL 90, 539). Emphasis added.
- [471] Breen, Introduction, 486-87.
- Daubney also finds Bede, in his *Church History*, 1.27, giving an answer from Pope Gregory to Augustine where the pope's remarks appears to be echoing 2 Mc 5:19. See Daubney, "Use of the Apocrypha,"57.
- [473] Commentary on the Revelation, 4.
- [474] The Iconoclasts forbade Christians from using religious art (particularly icons and statues) because they wrongly believed the use of these objects to be idolatrous.
- [475] The Orthodox Faith, 4, 17.
- [476] Ibide.
- [477] Ex 25:21, Dt 10:2, 1 Kgs 8:9 and 2 Chr 5:10.
- [478] See On Weights and Measures, 4; This dependence is noted in Westcott, Bible, 220; Reuss, History, 249, Gigot, Introduction, 65 and Breen, Introduction, 477.
- [479] Orthodox Faith, 4, 15.
- [480] Orthodox Faith, 4, 6 "And although the holy Scripture says, 'Therefore God, thy God, hath anointed thee with the oil of gladness,' it is to be observed that the holy Scripture often uses the past tense instead of the future, as for example here: 'Thereafter He was seen upon the earth and dwelt among men.' For as yet God was not seen nor did He dwell among men when this was said. And here again: 'By the rivers of Babylon, there we sat down; yea wept.' For as yet these things had not come to pass." Bar 3:38 is quoted between Ps 14:7 and 137:1 without distinction or qualification.
- [481] Orthodox Faith, 4, 16 [quoting Bar 3:38] and Orthodox Faith, 4.18.
- [482] Orthodox Faith, 1, 9 "For God is a fire consuming all evils: or from [Gk] 'theasthai,' because He is all-seeing [2 Mc 10:5]: for nothing can escape Him, and over all He keepeth watch."
- [483] The heresy of Adoptionism believed that Jesus was the Son of God by adoption (like all baptized Christians) and not by nature.
- [484] Against Elipandus, Book 1, 18.
- Outside of Isidore's quotation of Jerome there is nothing to suggest that Isidore believed Sirach to be apocrypha.
- [486] De Virtutibus et Vitiis, 14, 18. Emphasis added.
- [487] De Virtutibus et Vitiis, 18. Emphasis added.
- The Codex Paulinus (Carolinus) and the Codex Statianus (Vallicellianus) contains the entire Deuterocanon minus Baruch.
- [489] PL 101.731-734.
- [490] Action VII under Proof II and Canon, 16.
- Breen believes this manuscript is evidence of Pope Gregory the Great's acceptance of the Deuterocanon as Scripture. Breen, *Introduction*, 481.
- [492] The Book of Revelation is included among this second group.
- [493] See Stichomentry

- [494] Gigot, 66; Breen 477-478. Scholars note that Nicephorus' catalogue has an affinity with the Synopsis of Sacrec Scripture of pseudo-Athanaius.
- Letter to Pope Leo III, (PG 100.189-190); Antirrheticus I Adv. Constantinus Corp., (PG 100.249-250); Antirrheticus I Adv. Constantinus Corp., (PG 100.443-444).
- [496] See Apologeticus Pro Sacris Imaginibus, (PG 100.727-728).
- [497] Antirrheticus III Adv. Constantinus Corp., (PG 100.473-474).
- [498] Apologeticus Pro Sacris Imaginibus, (PG 100.751-752).
- De Institutione Clericorum, II, chapter 53. Rhabanus Mauras, like Isidore, notes the correspondence of seventy-two books of Scripture with the number of prophets elected by Moses and the number of disciples Jesus sent to preach.
- [500] Preface to Baruch as quoted in Breen, Introduction, 489.
- [501] Letter To the bishops of Gaul (865), Pope Innocent I.
- Despite the contradictions within these decrees, the East may have understood them as affirming the Deuterocanon as Scripture along with 3 and 4 Mc.
- [503] Westcott, Bible, 223; Breen, Introduction, 478; Oesterley, 128 and Steinmueller, Companion, 79.
- [504] This number is debatable. Only a few bishops attended at the beginning, but the number grew to about 102 as the Council proceeded.
- [505] "Divina manifesto clamente scripture: (Sir 11:7)/"tes theias ... graphes:"
- [506] See Breen, Introduction, 485.
- De Interpretibus Divinae Scripturae, 3 (PL. 131.996) as quoted in Breen, Introduction, 490-91. Emphasis added.
- [508] Westcott holds that Nokter's views represent the judgment of the ancient Irish Church (Westcott, *Bible*, 207). But Nokter's position seems far too eccentric to be a common belief. It's likely the product of speculation on his part.
- [509] Daubney, "Use of the Apocrypha," 57.
- [510] Gigot, Introduction, 68-69. Emphasis added.
- [511] Westcott, *Bible*, 209.
- [512] Decr. III. 217.
- [513] Decr. IV. 16.
- [514] Decr. I. dist. 15. C. 3.
- [515] See Dispute of a Jew with a Christian.
- [516] The Divine Office is the official prayer book that is read by priests and religious in the Catholic Church.
- [517] Gemma Animae, IV., 118.
- [518] PL 212, 43.
- [519] See Aurora, Fragment. 5.
- [520] Bruce, *Canon*, 99.
- [521] Preface to De Scripturis et Scriptoribus Sacris. Emphasis added.
- [522] De Scripturis et Scriptoribus sacris.
- [523] De Sacramentis, Preface.
- [524] Bruce, Canon, 100.
- [525] Breen, Canon, 497.
- [526] Commentary on Genesis, 31.
- [527] De Victoria Verbi Dei, 12.
- Letter Against Peter of Bruys, Letter 2, Book 1 (PL 188.751). Emphasis added. Quoted in Breen, Introduction, 499. [L. ...restant post hos authenticos II. sex non reticendi libri (Ws, Jdt, Tb, Mc) qui, etsi ad illam sublimem praecedentium dignitatem pervenire non potuerunt, propter laudabilem tamen et perneccessariam doctrinam ab ecclesia suscipi meruerunt.] Also see Reuss, History, 257.
- Breen, *Introduction*, 499. The other New Testament writings were subordinated to the Gospels and were considered, by Peter and his followers, as being of doubtful apostolic origin.
- [530] Several issues remained even after all the conciliar and papal decrees up until this point. Are all books of Scripture equally inspired and equally canonical? Do all canonical books share equal dignity or do some deserve greater honor? This latter view appears to be that of Peter of Cluny.

- [531] Letter Against Petrobrusiani.
- [532] Letter 34.
- [533] Against the Jews, 2.
- [534] Against the Jews, 4.
- [535] In Leviticus, 14, Preface.
- [536] Preface to the Book of Joshua. [L. ...eos apocryphos esse, quia auctor ignoratur eorum, sed recipiuntur ab Ecclesia quia de veritate non dubitatur].
- [537] Historia Scholastic, 13.
- [538] Commentary on Daniel, 2 and Against Rufinus, 11:33.
- [539] Rationale Divinorum Officiorum.
- [540] Epistle Ad Hugon. De modo et ordine legendi Script..
- [541] Letter 143. Emphasis added. [L. Quia ergo de numero libroum diversas et multiplices Patrum lego sententias, catholicae Ecclesiae doctorem Hieronymum sequens, quem in sconstrudendo littera fundamento probatissimum habeo, sicut constat esse xxii litteras Hebraeorum, sic xxii libros Veteris Testamenti in tribus distinctos ordinibus indubitanter credo. (Emphasis added.)]
- [542] Rationale div. Off. 59.
- [543] "Cum autem scriptum sit..." (70).
- [544] Since Albert's acceptance of the Deuterocanon is not contested, we will forego an analysis of his usage.
- [545] As quoted in Breen, Introduction, 503.
- [546] Commentary on the Book of Wisdom, Preface. Quoted in Breen, Introduction, 503-504.
- [547] Breen, Introduction, 503.
- [548] Postillea in Joshua, Prologue as quoted in Breen, Introduction, 506.
- [549] Preface to the Books of Judith and Sirach as quoted in Breen, Introduction, 506.
- [550] Thomas appeals to the Deuterocanon throughout his *Summa Theologicae* not only in his "objections," but also in the replies and his "sed contra."
- [551] A thorough defense of St. Thomas on this point would be beyond the scope of this present work, but a detailed study of his usage may be found in the unpublished unabridged version of *Why Catholic Bibles Are Bigger*.
- [552] Summa Theologicae, I. Q. 109, Art. 2, Sed contra et al.
- [553] Summa Theologicae, I. Q. 1, Art. 3, Sed contra; also, Ws is called "Scripture" in Summa Theologicae, I. Q. 19, Art. 12, Obj. 2; Thomas uses Ws 11:20 to answer whether the particular punishments of Adam and Eve were suitably appointed in Scripture; See Summa Theologicae, II. Q.164, Art. 2, Sed contra.
- [554] Summa Theologicae, I-II, Q. 106, Art. 1, Obj. 1.
- [555] Summa Theologicae, III. Q. 55, Art. 6. Sed contra.
- [556] Summa Theologicae, II-II, Q. 110, Art. 3, Reply 3. Emphasis added.
- [557] Summa Theologicae, III. Q. 5. Art. 6. Reply 1.
- [558] Summa Theologicae, II-II, Q. 64. Art. 4. Obj. 1.
- [559] Summa Theologicae, III. Q. 71. Art. 5. Obj. 1 & Reply.
- [560] Summa Theologicae, III. Q. 40. Art. 1. Obj. Sed contra.
- [561] Postilla super Lib. Sapientiae, 1, lect. 2. Quoted in Breen, 503. Emphasis his.
- [562] Doctrinale Fidei, II, 20 [L. ...ex Ecclesiae testificantis auctoritate denuntiet libros, qui in plenaria auctoritate sint habendi].
- [563] See Norman P. Tanner, ed. Decrees of the Ecumenical Councils (Georgetown University Press, 1990).
- [564] See Preface to Tobit.
- [565] See Commentary on Ezra.
- [566] As quoted in Westcott, History, 211. Emphasis his.
- [567] See Breen, Introduction, 507.
- [568] Bull of Jubilee, "Unigentius Dei Filius" January 25, 1343.
- [569] Westcott, *Bible*, 211.
- [570] As quoted in Westcott, Bible, 212-213. Emphasis added.
- [571] Daubney, Use of the Apocryph, 62.

- [572] Sacrorum Concilium Nova et Amplissima Collectio (Mansi) 21, 885 as quoted in Breen, Introduction, 504. Emphasis added.
- [573] See Nicholas I, Letter To the bishops of Gaul (865).
- [574] DS 703, 706.
- [575] Previous Ecumenical Councils may have only sanctioned the canons of Hippo and Carthage.
- [576] As done in the most ancient great codices Aleph, A and B.
- [577] Session 6 of Florence quotes Tb 12:20; Session 7 quotes Susanna (Dn 13:9), and Session 9 quotes Ws 5:21.
- [578] Breen, Introduction, 510.
- [579] The Decree on the Reunification of the Jacobites was accepted.
- [580] On the Jerome's *Prologue to the Book of Kings*. Emphasis added.
- [581] Noted in Breen, Introduction, 512.
- [582] Prologue to the Gospels. Emphasis added.
- Viewed from our vantage point, hundreds of years later, it appears obvious that equal authority and veneration are given to all books of Scripture since they all have God as their primary author.
- [584] Summa Theol. III, 18,6 as quoted in Breen, Introduction, 513.
- [585] Antoninus's dependence on Jerome is noted in Breen, 513, Westcott, Introduction, 199 and Gigot, Introduction, 71.
- [586] Breen, Introduction, 514.
- [587] James Lyell, Cardinal Ximenes: Statesman, Ecclesiastic, Soldier and Man of Letters With An Account Of The Complutensian PolyGlot Bible (London: Grafton & Co., 1917), 25.
- [588] Lyell, Xemenes, 27.
- [589] As quoted in Gigot, Introduction, 72.
- [590] Lyell, Xemenes, 29
- [591] Westcott, *Bible*, 252.
- [592] Exposition on the Creed, 10 as quoted in Westcott, Bible, 253.
- [593] Malou, II, 108, as quoted in Breen, Introduction, 514.
- [594] A Thomist is one who is schooled in the theology of Thomas Aquinas.
- [595] Warren H. Carroll, The Cleaving of Christendom (Christendom Press, 2001), 4.10.
- [596] Commentary on Esther, as quoted in Breen, Introduction, 514-515.
- [597] Like Tostatus and Erasmus, Cajetan confuses the usefulness of Scripture with its inspired authority.
- [598] Conc. Senonse, Decr., 4, ap. Hard., ix, 1939: "In enumerandis canonicae scripturae libris qui praescriptum ecclesiae usum non sequitur, Carthaginense concilium iii., Innocentii et Gelasii decreta et denique definitum a ss. patribus librorum catalogum respuit, aut in exponendis scripturis non pascit haedos juxta tabernacula pastorum, sed fodit sibi cisternas dissipatas quae continere non valent aquas, et spretis orthodoxorum patrum vestigiis proprii spiritus judicium sequitur, is veluti schismaticus et haereseon omnium inventor...reprimatur." (Quoted in Reuss, History, 273.)
- The Council of Trent is the first Council in history to raise the belief in Scripture to the level of an Article of Faith As Daubney comments, "But to those who regard the Church of Rome as an enemy to the full use of the Scriptures the fact that Pope Pius' Creed should be the first to contain an express declaration of belief in Holy Scripture must seem strange." Daubney, Use of the Apocrypha, 49.
- [600] DS 783-784.
- Breen, who relies on Theiner's Acta genuina SS. Oecumen. Conc. Trident, provides a good summary of these most pertinent discussions. Another helpful resource on the behind the scenes discussions on the canon is Peter G. Duncker's article "The Canon of the Old Testament at the Council of Trent," CBQ 15 (1953). Hubert Jedin's "A History of the Council of Trent" translated by Dom Ernest Graf. O.S.B., 2 vol. (Saint Louis, Missouri: B. Herder Books Co.) also helpful.
- [602] That is the Creed or Symbol of the Faith.
- [603] Peter G. Duncker, "The Canon of the Old Testament at the Council of Trent," CBQ 15 (1953): 281.
- [604] Asked by Cardinal Cervini. See Duncker, "Canon," CBQ 15 (1953): 283.
- [605] Breen, Introduction, 517. Quoting Theiner, 1, c.
- [606] Duncker, "Trent," 284.
- [607] See Duncker, "Trent," 285; Breen, Introduction, 517; R. E. Murphy, "Old Testament Canon," CBQ 28 (1966):192.
- [608] It appears that Cardinal Madruzzo, the Bishop of Trent, was willing to accept Florence's canon. He wished that the

Council would also refute the arguments of the heretics. See Duncker, "Trent," 284.

- The anathema is a term used to assign a canonical penalty against anyone who holds a given proposition that is contrary to the Faith. It is used both to underscore the importance of a given teaching and the spiritual danger it placed one in by rejecting it. Cardinal Pacheco, who proposed the inclusion of an anathema, stated that an anathema would remove all doubt as to the authority of the canonical lists of the past. Cardinal Cajetan (Thomas de Vio) is mentioned as "one of our own people who was not ashamed to dispute the authority of many of our books and reject them as apocryphal." Duncker, "Trent," 288; Jedin, *Council of Trent*, 2:55-57.
- [610] Duncker, "Trent," 291; Letter 303, CT, X, 382-383.
- [611] DS 92 [L. Esdrae liber duo].
- [612] Gk. esdra~a
- [613] See Oesterley, Introduction, 133.
- [614] Gigot, Introduction, 121.
- [615] Gigot, Introduction, 122.
- [616] Gigot, Introduction, 122-123.
- [617] Duncker, "Trent," 293-94.
- [618] Note the conservatism of Trent. They preferred to remain silent rather than impose their opinion.
- [619] See Duncker, "Trent," 295; Breen, Introduction, 519.
- [620] See Breen, Introduction, 519.
- [621] Breen, Introduction, 519.
- [622] Dunker, "Trent," 296.
- [623] See Breen, Introduction, 430; Reuss, History, 285.
- [624] See Westcott, Bible, 227-228.
- In later centuries, Philaretes incorporated these views in the *Russian Catechism* of 1868. See Breen, *Introduction*, 430.
- [626] Breen, *Introduction*, 430. The Synod of Jerusalem (Jassy) understood that the omission of books from lists (e.g. the Council of Laodicea) and those of some of the early fathers (e.g. Gregory of Nazeanzus) was not a rejection of the book's inspired status. They were not treated as apocrypha ("pagan or profane"), but Scripture (i.e. accepted as "good and excellent"). See Westcott, *Bible*, 229.
- [627] DS 1787 and DS 1808. Vatican I attached an anathema to any who deny Trent's decree on the canon. Emphasis added.
- St. Francis de Sales encountered this objection during his work among the French Calvinists. De Sales' response echoed in the words of Vatican I. See Francis de Sales, *Catholic Controversies* (Tan Books and Publishers, Rockford, Illinois), 110-111.
- Chadwick, Owen, The Apocrypha in Ecumenical Perspective, UBS Monograph Series, No. 6, ed. Siegfried Meure (trans. Paul Ellingworth), United Bible Societies, (Read, UK: New York), 120. Moreover, every bible produced by the Protestant Society for the Promotion of Christian Knowledge (SPCK) before 1743 contained the Deuterocanon.
- See Robert E. McNally, *The Bible in the Early Middle Ages* (Westminster/Maryland: The Newman Press) Woodstock Papers No. 4, 19-36.
- [631] He also published a new translation of the Psalms from Hebrew in 1512 utilizing (not surprisingly) the works of Jerome.
- [632] Henry Howorth, "The Bible Canon of the Reformation," IJA, 20, Series VI (Jan. 1910): 8-10.
- [633] Andrew Bodenstein's treatise *De Canonicis Scripturis* likely reflects this disparagement of the Dueterocanon.
- Reuchlin laid the foundation that would, to some degree, legitimize Martin Luther's rejection of the Deuterocanon. Reuchlin never broke from the Catholic Church. In fact, he tried desperately to convince his grandnephew, Philip Melancthon, to cut ties with Luther.
- [635] Howorth, *Bible*, 12.
- [636] Later, Luther makes a similar statement at the Diet of Worms (1521).
- ^[637] 2 Mc 12:43-46 is a classic proof text for the existence of Purgatory. Judas Maccabees' prayers and sacrifices for his dead soldiers would have been useless they were in Hell (which has not relief) or Heaven (which there is no need for relief). Therefore, it is commonly argued, the souls must be a state or place (that is neither Heaven nor Hell) that they

- can be aided by prayers and supplications. Maccabees calls these prayers and sacrifices "holy and wholesome" actions.
- "...hoc volo, quod in universa Scriptura non habeatur memoria purgatorii, que posset stare in contentione et convincere: nam et liber Machabeorum, cum non sit in Canone, pro fidelibus potens est, contra pertinaces nihil facit." As quoted in Breen, *Introduction*, 516. Luther's words seem to echo that of Robert Helot.
- [639] Howorth, "Bible,"14. Emphasis added.
- [640] Eck appeals to Augustine's City of God, Book 18.
- "Evidens enim est, librum Machabeorum pertinere ad vetus testamentum quando ergo Sanctus Hieronymus canonem hebreum conscripserit, et eos solos libros valere in contentione, qui de canone sunt, definiat sitque in hac sua sententia receptus, facile nostro telo verberabimur nisi fidelibus persuadeamus" as quoted in Howorth, 14. Luther knew that Eck's interpretation of Maccabees was unassailable and the Church's acceptance of Maccabees could not be ignored. Luther, in what Sundberg called "an argument of desperation," first appealed to Jerome and then posited that the Church is not competent to determine the Canon. Also see Albert Sundberg, Jr. "The Protestan Canon: Should It Be Re-examined?" CBQ 28 (1966): 195.
- [642] Howorth, "Bible," 14. "Scio quod ecclesia recipit hunc librum, et hoc dixi: sed non potest ecclesia plus tribuere auctoritatis aut firmitatis quam per se ipsum habeat, sicut et ceterorum patrum opuscula approbat et recipit, sed non ideo confirmat aut meliora reddit...Transeo ergo ista que inmultis dicuntur canon et canon."
- [643] "[C]oncilium non potest facere de scriptura esse, quod non est de scriptura natura sua, sicut nec ecclesia potuit facere, Evangelia, etiamsi approbavit Evangelia..."ibid.
- Or as Johann Eck replied: "Cum doctissimi fuerint in eo consilio viri, malo credere concilio quod a spiritu sancto regitur quam domino Luthero, non quod concilium faciat aliquid de scriptura quod non sit, sed quod credam concilium melius habere sen sum et intelligentiam scriptu rarum decernendo hoc esse de scriptura quod in scriptura reperitur..." ibid.
- See Works of Martin Luther, trans. C.M. Jacobs (Philadelphia: Muhlenberg Press, 1932), United Lutheran Church in America, 6.363ff. Also see Reuss, History, 321.
- [646] See Dentan, Robert C., The Apocrypha, Bridge of the Testaments, (Greenwich, Connecticut: Seabury, 1954), 18-19. Also Metzger, Introduction, 181.
- [647] See Henry Howorth "The Bible Canon Among Later Reformers," JTS 10 (Jan. 1909): 207-08.
- Luther is, quite literally, guilty of the charge commonly launched against Catholicism by Protestants today. He has, to paraphrase Scripture, "[made] void the word of God by [his] own tradition..."
- This phenomenon can be seen in the earliest Christian editions of the Old Testament (e.g. The great codices, the Old Latin and various codices of the Latin Vulgate).
- [650] See Robert C. Dentan, The Apocrypha: Bridge of the New Testament, (Conn.: Seabury, 1954), 18-19.
- [651] Goodspeed, Edgar J., The Story of the Apocrypha, (Chicago/London: University of Chicago Press, 1937), 4. Emphasis added.
- [652] Luther's German Bible (1545), as quoted in Metzger, Introduction, 183.
- A few words ought to be said about the term "apocrypha." Daubney follows Lightfoot in distinguishing three particular stages of development of this term: "Firstly, it was taken to designate those books which were 'held in reserve and studied privately' but not read in church (orig. Ep. Ad Afric. 9). Secondly, it came to denote books affected by heretics, and carried with it the ideas of 'spurious' and 'heretical' (Iren. I. xx. 1); and Thirdly, it was applied to non-canonical books whether genuine or spurious (Jer. Prol. Gal. 1)." (Daubney, 3). Emphasis his. Later, Jeromists distorted this term in an attempt to reconcile Jerome with the Church (e.g. Alcuin, Against Elipandus, Book 1, 18; Peter Comster, Preface to the Book of Joshua; and possibly Hugh of St. Cher, Postillea in Joshua, Prologue). By Luther's time, the term had been so distorted as to render it practically useless. For example, even some Fathers of the Council of Trent, who argue for the full canonicity and inspiration of the Deuterocanon, call them "apocrypha." The Evangelical Lutheran Church recognizes this broad medieval definition in its joint statement on the canon of Scripture. See Lutheran-Orthodox Dialogue: Agreed Statements 1985–1989 (Geneva: Lutheran World Federation, 1992), 22 and footnote.
- Indeed, Luther's German Translation was not considered a complete bible until the "Apocrypha" section was completed. See The Cambridge History of the Bible: The West From the Reformation to the Present Day vol. 1, ed. S. L. Greenslade, (Cambridge: Cambridge University Press), 1963, 96.
- The Protestant theologian Wilhelm H. Neuser notes that Luther's new arrangement of the Old Testament, "...broke radically with previous church tradition." (Wilhelm H. Neuser, "The Reformed Churches and the Old Testament

Apocrypha" in The Apocrypha In Ecumenical Perspective, UBSMS 6, (United Bible Societies, 1991), 89).

- [656] Howorth, "Bible," 25. Emphasis added.
- [657] "...sed non divinam cum caeteris illis autoritatem damus."
- "... non cum caeteris conferamus." See Westcott, *History*, 270. Emphasis his. Oecolampadius' list omits the Deuterocanonical sections of Esther and the Book of Hebrews. Howorth, "Bible," 27.
- [659] Neuser, "Apocrypha," 90.
- [660] See Westcott, 270 and Bruce, 102.
- [661] Preface to the 1531 Zurich Bible as quoted in Neuser, "Apocrypha," 91.
- [662] As quoted in Neuser, "Apocrypha," 91. Emphasis added.
- [663] The public reading of a book in Church attests to the belief that a given book is Scripture since the ancient liturgy, like the synagogue before it, held a special station for the reading of sacred Scripture.
- [664] Scholars believe this first preface is not the work of John Calvin, but his cousin Olivetan.
- [665] As quoted by Neuser, "Apocrypha," 93.
- [666] As quoted in Neuser, "Apocrypha," 95-96.
- [667] See Neuser, "Apocrypha," 96. Cholinus in the 1542 Latin Bible stated that Sirach was written in Hebrew.
- The decree of the Fourth Session addressed the authority of apostolic tradition, the canon of the Old and New Testament and the *Latin Vulgate* as the authoritative translation for theological debate.
- [669] John Calvin, Antidote to the Council of Trent, Session Four, trans. Henry Beveridge (Edinburgh, 1851), 69.
- [670] Calvin, Antidote, 68. Emphasis added.
- [671] Calvin, Antidote, 70-71.
- [672] If Jerome's opinion was the common view of the times, one wonders why he composed the "helmeted" preface (and others like it) as a pre-emptive strike against his critics?
- [673] Following this line of reasoning, one could also conclude that the doctrine of the Trinity is still not formulated even today because it is not accepted by some (e.g. the Jehovah's Witnesses, Mormons, et al.).
- [674] On Christian Doctrine, 2.12-13.
- Maccabees is merely acknowledging that some Greek readers (who pride themselves and their culture on their literary eloquence) may not feel his literary style completely satisfying. He does commend his work as the fruit of his best efforts. This acknowledgment in no way impinges upon the question of this book's inspiration. The Holy Spirit is the primary author of Scripture and the human writer is the secondary author. All the words set to writing are those of the Holy Spirit, the literary style and skill, however, reflect that of the human author. This is why each book of Scripture reads differently and differs from one other in literary quality. What matters is whether the Holy Spirit is the primary author. Calvin's comments, therefore, miss their mark.
- John Calvin, *The Institutes of the Christian Religion*, Book 1, Chapter 8, Section 10, p. 80; The Beveridge translation erroneously has Calvin discussing 1 Mc 12:43; 2 Mc 12:43 is the correct citation. The quotation from Augustine is said to come from *Contra Gaudentium*, 31.38. However, Calvin seems to have had in mind Rufinus' *De Expositione Symboli* 36-38.
- [677] Calvin, Institutes, 441 [Book 4, 9, section 14].
- [678] This has been solemnly affirmed, as we saw in the quote from Vatican I cited above.
- [679] 2 Tm 3:15
- [680] Nuesner, "Apocrypha," 101. Calvin has it backwards. It's from Scripture that we learn true doctrine, not from doctrine that we determine which books are Scripture.
- [681] Nuesner, "Apocrypha," 102-103.
- This is a gross generalization. Neither the Protocanonical nor Deuterocanonical books of Scripture were immune from questions or doubts by individuals. What matters is whether these doubts reflected the Church as a whole or the theological speculations of the individual.
- [683] Belgic Confession, Article 5.
- [684] As quoted in Metzger, Introduction, 190.
- As quoted in Philip Schaff', *The Creeds of Christendom, with a History and Critical Notes*; 6th ed., (Grand Rapids: Baker Book House, 1931) 356-82.
- [686] Institutes of the Christian Religion, Book 1, Chapter 7, 72.

[687] See Neuser, "Apocrypha," 106.

"Quandoquidem libros Apocryphos scripta mere humana esse constat, nonnullos quoque suppositios, Iudaicis fabulis et commentis aspersos, quales sunt Historiae Iudithae, Susannae, Tobithi, Belis Draconisque, atque imprimis tertius et quartus Esdrae: nonnullos etiam continere quaedam dogmatica et historica, libris Canonicis repugnantia: cumque nec in Iudaica, nec in antiquissima Ecclesia Christiana sacro Veteris Testamenti codici fuerint adiuncti, deliberatum, fuit: an et illi accuratiori versione digni sint. Tunc vero utrum conveniat, ut cum sacris et Canonicis libris, in uno volumine porro coniungantur: cum praesertim illa coniunctio idem progressu temporis periculum creare possit, quod in Pontificia Ecclesia accidisse videmus: ut scripta haec mere humana tendem pro Canonicis, divinisque, ab imperitioribus haberentur. Re diu deliberata rationibusque variis ac gravissimis utrique allatis atque explicatis, spatium maturius rationes allatas expediendi, postulatum fuit." Ninth Session as quoted in Howorth "The Bible Canon Among the Later Reformers," JTS 10 (Jan. 1909): 224-225.

"Ac quandoquidem a multis retro saeculis, libri hi cum sacris scriptis uno eodemque volumine coniuncti fuerunt, atque haec coniunctio in Reformatis quoque omnium Nationum Ecclesiis etiamnum servetur, cumque distinctio seu separatio horum librorum a volumine Bibliorum, nec exemplo nec suffragiis aliarum Ecclesiarum Reformatarum sit comprobata, sed occasionem et scandalorum et calumniorum, facile datura sit, quanquam optarent quidem omnes libros hosce Apocryphos, sacris Scripturis nunquam adiunctos fuisse; placuit tamen eos hoc tempore sine aliarum Ecclesiarum Reformatarum consensu atque approbatione, a corpore voluminis Biblici non esse segregandos; sed eidem coniungendos, adhibitis tamen hisce cautionibus...." Tenth Session, as quoted in Howorth, "Bible Canon," 225.

[689] Metzger, Introduction, 185-186.

- ^[690] Bruce, *Canon*, 102-03. Bruce and others point out that the book order of Tyndale's New Testament follows closely that of Luther's *German Bible* and suggest that he would have follow Luther in the Old Testament.
- [691] Bruce, Canon, 103.
- [692] Reuss, History, 339-40 translator's note.
- [693] Hagiographa is the Greek title of the third section of the Hebrew Scripture known as the Writings. Its use here implies that the Deuterocanon is part of the third division of the Old Testament.
- [694] Reuss, History, 340. Emphasis added.
- [695] Episcopalians also hold these articles to be authoritative.
- [696] Bruce, Canon, 106. One may add the Belgic Confession as well.
- [697] Article 35. Emphasis added [L. continet piam et salutarem doctrinam et his temporibus necessarium].
- [698] See Bruce, Canon, 107, FN 19.
- [699] Daubney, Use of the Apocrypha, 67-68.
- [700] Daubney, Use of the Apocrypha, 69.
- [701] 2 Tm 3:15. Emphasis added. Greek means literally "every Scripture."
- For example, Catholics may find Purgatory taught both in the Protocanon and Deuterocanon. Daubney's solution would prescribe that the Deuterocanon can only be used to confirm doctrine that is found in the New Testament as explicated by the Articles. In effect, this solution places the Articles as the determiner of Scripture.
- [703] Westminster Confession, 1.3.
- [704] As quoted in Goodspeed, Apocrypha, 6.
- John Strype, The Life and Acts of John Whitgift, Vol. 1 (Oxford, 1718), 80 as quoted in Daubney, Use of the Apocrypha, 72.
- [706] John Strype, 1.590 (1722 edition) as quoted in Metzger, Introduction, 196.
- [707] Goodspeed, Apocrypha, 6. If Goodspeed's assessment is correct, it is frightening to imagine what the Puritans must have thought about certain portions of Protocanon that appear even more sensational and/or of a lower "moral level' than the Deuterocanon.
- The use of title "The Authorized Version" is misleading since there were two "authorized" texts prior to the Kings James Version.
- Metzger, Introduction, 188. Metzger notes that there were 113 references to the disputed books in the King James Version (1611), with 102 found in the Old Testament and 11 in the New Testament. These 11 New Testament references are listed in Metzger, 188 FN 6. Emphasis added.
- [710] Daubney, Use of the Apocrypha, 21.
- [711] Daubney, Use of the Apocrypha, 21.
- [712] The Apocrypha-less bibles were styled as "the new cut" and slowly grew in vogue as something of a new fashion

- among English Protestants.
- [713] Arber, Edward, A Transcript of the Registers of the Company of Stationers of London, Volume 5 (Birmingham, 1894). Violators were given a year in prison.
- [714] These were the 1626, 1629, 1630, and 1633 editions.
- [715] Goodspeed, Apocrypha, 7.
- Out of the 227 printings of the Bible (between 1632 and 1826) only 40% included the Deuterocanon. See Wilhelm Gundert, "The Bible Societies and the Deuterocanonical Writings" in *The Apocrypha in Ecumenical Perspective* (United Bible Societies, 1991), 135.
- [717] Anonymous author, "Essay on the Books Commonly Called Apocrypha" (1740).
- Wilhem Gundert, "The Bible Societies and the Deuterocanonical Writings," The Apocrypha in Ecumenica Perspective, USB Monograph Series No. 6 (New York: US): 135.
- Biased footnotes and skewed prefaces had long been tools for proselytization. Unsuspecting Bible readers unwittingly use these footnotes to interpret Scripture in line with the particular sect that published the Bible. The British and Foreign Bible Society in London was designed to try to avoid this type of sectarianism by printing bibles without footnotes or commentaries. See *The Third Statement of the Committee of the Edinburgh Bible Society, being c statement respecting their conference, on April 4, 1826, with a deputation from the Committee of the British and Foreign Bible Society, relative to the Circulation of the Apocrypha (Edinburgh: W. Whyte & Co), 4.*
- For Protestant areas, the Deuterocanon was placed in an appendix. In Catholic and Orthodox areas, the books o the Old Testament were arranged as was customary in those countries (i.e. with the Deuterocanon intermixed with the Protocanon). There was even a Slovakian Bible, printed in Moscow in 1815, which included, not only the Deuterocanon, but 3 Esdras and 3 Maccabees as well! Unlike the von Canstein Bible Society, bibles first produced by the BFBS omitted the Dueterocanon.
- Haldane was a supporter of the BFBS and learned, almost by accident, that the Society had committed funds to print bibles with the Deuterocanon.
- [722] Gundert, Bible Societies, 137.
- "(London Bible Society, March 21, 1825).
- This can be seen in an article quoted from *The Eclectic Reviewers* without title or author in *the Third Statement*, 108-109.
- "...[T]he Apocrypha is no part of the word of God. We are aware that it may be quite lawful for us to propagate many things, which are not inspired. But to these...we should make the same objection, and hold it good; because when we send them interspersed with the Bible, or in company with it, so as to arrogate the same authority which it possesses, and claim the same submission which it demands, we corrupt the holy communication of heaven,—we put the wisdom, or it may be the folly, of man on a level with the unerring consels of God, —and we so far endeavour to counteract the effect, as well as degrade the character, of divine revelation. This maxim applies to the ablest and the purest of mere human productions; and to say that least of it, we see nothing in the Apocrypha which for us to know that it is not the word of God, to satisfy us that we do wrong, and commit sin, when we give it to any of our fellow-creatures, under the designation, or wearing on it appearance, of the word of God." (Second Statement, 15).
- [726] Second Statement, 16
- The "fundamental teachings" that the Deutrocanon is said to strike against was not the Protocanon, but the Society's interpretation of the Protocanon. Catholicism has not difficulty harmonizing the teachings of these Deuterocanon with the Protocanon.
- [728] Second Statement, 16-17 paragraph 3. Emphasis added.
- [729] The traditional format being the Deutrocanon intermixed with the Protocanon. This is the format of the most ancient Christian Codices and canonical lists.
- [730] Second Statement, 17-18, paragraph 3. Emphasis added.
- [731] Second Statement, 17-18. Emphasis added.
- [732] Second Statement, 51-52. Emphasis added.
- [733] This "purification" was to be total. All references to the Deutrocanon (apocrypha) in the table of contents,

footnotes, and even the cross-references were to be entirely omitted: "But, besides notes and comments in the contents, and marginal references to the parts of Holy Scripture, there are many marginal references to the Apocrypha, also. This we hold to be a recognition of the Apocrypha as an inspired record. It is employed to prove and illustrate divine truth dogmatically, which presupposes it to be a part of the divine revelation. And though the Apocrypha is excluded from the volume that is circulated, this reference to it, in common with the accompanying references to passages of Holy Writ, must give the reader an impression of both being on a level in point of origin and authority. And this being done, Apocryphas (sic) are to be had in abundance for consultation by those who are thus prepossessed with reference for them as part of God's Word. [Example: 1 Cor 10:25–Bar 6:28; 1 Tm 1:18–Sir 46:1 2 Cor 9:7–Sir 35:9]." (Second Statement, 135-136.) Emphasis added. No trace of the Deuterocanon was left behind. This omission was so complete that, as Goodspeed laments, "Very few people nowadays know that the Apocrypha are, much less what they have to say." Goodspeed, Apocrypha, 11.

The Edinburgh Society's opposition to the Deuterocanon goes far beyond that of the early Reformers. This point was not lost on Edinburgh's opponents in the London *British and Foreign Society*, as Rev. Mr. Venn stated 'Not only may the term Holy Scriptures, when used in a collective sense, include the Apocryphal books, but it is often applied to them individually by the earliest Christian writers, and by those of our own Reformed Church." *Second Statement*, 117.

- [735] Westminster Confession, Chapter 1, Section 6.
- [736] Second Statement, 50.
- Second Statement, 17, paragraph 3. Emphasis added.
- [738] Second Statement, 50 (Emphasis theirs and mine).
- From "Twenty-one Reasons for not contributing to the circulation of the apocrypha among the churches which deem it canonical," Second Statement, 4. Emphasis added.
- [740] Second Statement, 39.
- [741] Second Statement, 108. Emphasis added.
- [742] Second Statement, 54. Emphasis added.
- [743] Howorth, "Bible Canon," 208. Emphasis added.
- [744] Ss Dr. J. Hey noted, "At the Reformation, when men had been brought up to revere them [the Deuterocanon], it would have been both imprudent and cruel to set them aside" (ed. 1797, 4.490. Quoted in Daubney, 61).
- [745] Second Statement, 45. Emphasis added.
- [746] Bruce, Bible, 112. Emphasis added.
- [747] Neuser, "Apocrypha," 138.
- [748] Howorth, "The Bible Canon Among The Later Reformers," JTS 10 (Jan. 1909) 215.
- [749] Billington, Ray Allen, The Protestant Crusade 1800-1860, Peter Smith (Gloucester, Mass., 1963), 42-43.
- Few Americans are aware how deeply rooted anti-Catholicism is in America culture and that these anti-Catholic movements spawned violent assaults against Catholics and Church property. For further reading, I recommend Ray Billington's "The Protestant Crusade" (see FN 727); Mark J. Hurley'sThe Unholy Ghost: Anti-Catholicism in the American Experience (Our Sunday Visitor, 1992), and more recently Philip Jenkins, The New Anti-Catholicism: The Last Acceptable Prejudice (Oxford University Press: 2003).
- [751] IJA, 12 (Jan.1916), 17.
- [752] Daubney, Use of the Apocrpha, 11 FN 1.
- [753] Goodspeed, Apocrpha, 10-11.
- [754] See *Tosefta Yadayim*, 2:13 and *Tosefta Shabbath*, 13:5. Moreover, the time-limited canon theory also speaks against the inspiration of the New Testament since it too was also written after the time of Ezra.
- [755] Sundberg, "Protestant Canon," 202-03.
- [756] Mt 5:18
- For example, the teaching in 2 Mc 12:46 declaration that it is a holy and wholesome thing to pray for the dead brings meaning to Paul's practice in 2 Tm 1:18 where he prays for his deceased friend Onesiphorus or Paul's complex explanation of purification in 1 Cor 3:11-13.
- [758] 2 Tm 3:16
- For example, anti-Catholics sometimes appeal to the councils of Carthage and Hippo as authentic expressions of the ancient view of the New Testament canon, while ignoring that these very same councils also define the Old

Testament canon with the Deuterocanon.

- [760] The word "apostolic," in Luther's theology, does not mean any historical connection to the apostles. It means only that it "preached Christ" like the apostles.
- Charles A. Briggs, General Introduction to the Study of Holy Scripture (New York: Charles Scribners' Sons, 1899), 163.
- For example, could this approach determine whether Mk 16:9-20 is inspired canonical Scripture?
- [763] Metzger, Introduction, 199.
- [764] Metzger, Introduction, 200.
- de Sales, Francis, The Catholic Controversy, St. Francis De Sales' Defense of the Faith trans. H. B. Mackey (Tan Books and Publishers: Rockford, Illinois, 1989), Pt. 2, Art.1, c. 6, 112.
- [766] Lk 14:26
- [767] It would appear to violate the Ex 20:12, Dt 5:16, Mt 5:14, 19:19, et al.
- This point is ably made by Harold O. J. Brown in *The Origin of the Bib*le, ed, Philip Wesley Comfort, (Wheaton Illinois: Tyndale House Publishers, Inc., 1992), 44-45.
- This method also violates the principle of Sola Scriptura since it places one's intellectual prowess and investigative abilities as the norm that sets the norm of Scripture. See Appendix 1.
- [770] H.H. Howorth, "Bible Canon," 222-23.

ERRATA

OF THE

PROTESTANT BIBLE;

OR THE

TRUTH OF THE ENGLISH TRANSLATIONS EXAMINED:

IN A TREATISE,

SHOWING SOME OF THE ERRORS THAT ARE TO BE FOUND IN THE ENGLISH TRANSLATIONS
OF THE SACRED SCRIPTURES, USED BY PROTESTANTS, AGAINST SUCH POINTS OF
RELIGIOUS DOCTRINE AS ARE THE SUBJECT OF CONTROVERSY BETWEEN
THEM AND THE MEMBERS OF THE CATHOLIC CHURCH;

IN WHICH ALSO,

FROM THEIR MISTRANSLATING THE TWENTY-THIRD VERSE OF THE FOURTEENTH CHAPTER
OF THE ACTS OF THE APOSTLES, THE CONSECRATION OF DR. MATTHEW PARKER
THE FIRST PROTESTANT ARCHBISHOP OF CANTERBURY,
IS OCCASIONALLY CONSIDERED.

BY THOMAS WARD, ESQ.

A NEW EDITION, CAREFULLY REVISED AND CORRECTED.

TO WHICH ARE ADDED,

THE CELEBRATED PREFACE OF THE REV. DOCTORLINGARD
IN ANSWER TO RYAN'S "ANALYSIS

AND

A VINDICATION, BY THE RIGHT REV. DOCTOR MILNER, IN ANSWER TO GRIER'S "REPLY."

"For I tostify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from these things which are written in this book."

REVELATIONS XXII. 18, 19.

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TO THE

RIGHT REVEREND JOHN FENNELLY,

VICAR APOSTOLIC OF MADRAS,

AND

BISHOP OF CASTORIA,

THIS EDITION OF WARD'S INVALUABLE WORK,

AGAINST

THE GROSSEST OF ALL CORRUPTIONS,

THE CORRUPTION OF THE SACRED SCRIPTURES,

IS

MOST RESPECTFULLY INSCRIBED,

AS A SMALL TESTIMONY OF THE HIGH ESTEEM AND VENERATION

IN WHICH HIS LORDSHIP IS HELD,

BY

ms lordship's

MOST OBEDIENT HUMBLE SERVANTS,

THE EDITOR AND PUBLISHER.

95, Anglesea-street, Dublin, 1st July, 1841.

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PREFACE TO THE FOURTH EDITION.

BY DR. LINGARD.

THE publication of Ward's "Errata to the Protestant Bible" has disclosed a most curious and important fact, that the scriptural church of England and Ireland was originally founded on a false translation of the scriptures. It was the boast of the first reformers, that they had emancipated their disciples from the shackles of Catholic despotism, and had restored to them the freedom of the children of God: it now appears, that this freedom consisted in reading an erroneous version of the inspired writings, and in venerating as the dictates of eternal Wisdom the blunders of ignorant or interested translators. "The scriptures," they exclaimed, "are the sole rule of faith. Here they are, no longer concealed under the obscurity of a learned language, but exhibited to you in your native tongue. Here you will easily detect the errors of Popery, and learn the true doctrine of the Gospel." The credulity of multitudes accepted with joy the proffered boon; the new teachers were hailed as apostles commissioned by heaven; and every old woman, both male and female, that could read, became an adept, if not in the knowledge of the Bible, at least in the prejudices and errors of its translators.

It is not for man to dispute the wisdom of Providence, and arraign at the bar of his private judgment the means which God may choose for the diffusion of religious knowledge. Otherwise, I must confess, there appears to me something very unaccountable in the scriptural blunders of the apostles of the reformation. The object, they said, of their mission was the dissemination of evangelic truth. If the Holy Spirit selected them for this important office, he must also have gifted them with the true knowledge of the scriptures, and, if he gifted them with the true knowledge of the scriptures, it seems to follow that he ought also to have granted them the power to make a true translation of the scriptures. apostles of Jesus received the knowledge of tongues, that they might instruct the different nations of the earth: the apostles of the church of England and Ireland ought to have received the knowledge of, at least, the Hebrew and Greek tongues, that they might form an accurate version of the scriptures. Such a version was as necessary to that church, as the instructions of the first apostles could be to the primitive churches of Christianity. If they were apostolical, she was scriptural. However, without speculating on the cause, the fact is certain, not speculating on the cause, the fact is certain, not in particular, but of the Protestant translators in general only from the arguments of Ward, but even This Dr. Ryan has thought fit to conceal from his readers

from the concessions of his adversaries, that the fathers of this scriptural church gave it a version of the scriptures abounding with errors. And here it may reasonably be asked, whence arose these errors? Were they the offspring of ignorance, or design? Dr. Ryan warmly contends for the former, and endeavours to fortify his opinion by the authority of Father Simon: (a) but then, even admitting his assertions, devoid as they are of proof, and liable to objection, what are we to think of the temerity of these men, who, incompetent to the task, and conscious of their incompetency, still presumed to violate the purity of the sacred volumes, and to obtrude on their unsuspecting disciples an erroneous version as the immaculate word of God, and as the sole and infallible guide to religious truth? Ward, on the contrary, attempts to show that the more important of their errors were committed by design; and a curious circumstance it is, highly corroborative of his opinion, that most of their blunders are favourable to their own peculiar doctrines, and unfavourable to those of their opponents. But, if this be true, what judgment can any unprejudiced man form of these saints of the reforma-For my part, I know of no crime more foul in its own nature, more prejudicial in its consequences, more nearly allied to diabolic malignity, than that of designedly corrupting the holy scriptures, and, by such corruption, leading the sincere inquirer into error, and converting the food of life into the poison of death.

But, from whatever source these false renderings proceeded, whether their authors were guided by policy or misled by ignorance, this must be conceded, that if Ward has fairly established the fact, he is entitled to the gratitude of the impartial reader. The impartial reader, let him be Protestant or Catholic, will, if his object be truth, thankfully receive the truth from whatever hand may present it to him. Hence it was with no small surprise that I heard the clamour which was raised against the last edition of the "Errata." In parliament and out of parliament, in newspapers and pamphlets, it was stigmatized as an attempt to vilify the reformation, and to heap disgrace on the Established Church. "It was the work," observed an eminent senator, eminent for the only talent he possesses, that of

(a) Ryan's Analysis, p.5. Simon, however, in the passage referred to, does not speak of the English translator reugious calumny, "it was the work of one hundred and twenty Popish priests leagued to put down Protestantism." Such nonsense hardly deserves notice. If facts are to be hidden from the eye of the public, because they reflect on the character of our predecessors, let history at once be condemned to the flames. The evangelists did not conceal the treachery of Jt-das: why should Protestant divines wish to conceal the blunders or the frauds of the fathers of their church?

To me, it appears, that none among the adversaries of Ward have had the courage, or the honesty to do justice to that writer. His object in compiling the "Errata," was twofold: firstly, to prove that the versions of the scripture on which the established creed was originally founded, were extremely corrupt: and secondly, to show that though many errors have been since corrected, there still remain many others to correct. All this however they prudently overlook; and by an artful confusion of times and persons, by referring to modern Bibles the charges which he makes against those of a former age, and by affecting to consider his accusation of the clergy of Queen Elizabeth as directed against the clergy of the present reign, they pretend to convict him of misrepresentation and calumny. In this, perhaps, they may act wisely; they certainly act unfairly. Could they have shown that Ward had attributed to the ancient English Bible errors which it did not contain, or that he had attributed to the present Bibles errors which have been corrected in them, they might have substantiated their charges against him. But this they have not attempted. They content themselves with exclaiming that many of the former corruptions have been corrected, and therefore should not have been mentioned. But why should they not? very fact of their having been corrected is an unanswerable proof of Ward's assertion. shows beyond the possibility of a doubt, that the church of England, however scriptural it may pretend to have been in its origin, was in reality founded on a false version of the scriptures; a version which was a very Babel of confusion, which spoke sometimes the language of God and often the language of men, which had attempted to improve the lessons of eternal truth by the addition of the whims, the ignorance, the prejudices, and the falsehoods of Tyndal, Coverdale, Cranmer, &c., &c.

Among the opponents of Ward, the fiercest and the only one who has attempted a full refutation of the "Errata," is Dr. Ryan. His attempt is a consequence of the grant of Ireland which Adrian IV. made to Henry II. Nay, start not, gentle reader; the most important events may often be traced to remote and almost imperceptible causes. The attempt of Dr. Ryan is a consequence of the grant of Ireland by Adrian IV. to Henry II. By that grant the Ryans lost an extensive property; (a) and the present Dr. is the champion reserved by heaven

to revenge on Popery he injuries which she inflicted on his ancestors six centuries ago. An awful lesson this to the ambition of princes! But let us see, how the Dr. proceeds in the work of vengeance. He has divided his treatise into different sections, corresponding with those of the "Errata." In reviewing it, I shall follow the same order.

PROTESTANT TRANSLATIONS

AGAINST

THE CHURCH.

UNDER this head Ward has adduced no less than seven texts in which the English translators had substituted the word congregation for church; to which Dr. Ryan replies, "that the former mistranslations of these seven texts, having been corrected in the present Bible, should have been excluded from the catalogue of the 'Errata.'"(b) This plea has, I trust, been sufficiently refuted in the preceding observations. That the correction has taken place, is indeed an improvement in the present Bible; but it is at the same time a condemnation of its predecessors. After the correction, Ward should not have imputed these errors to the corrected copies; neither has he done so: he should have imputed them to the more ancient copies, and in doing so, he is justified by the very concession of his adversary. "But," continues the Dr., "he produces an eighth text to show that we have been guilty of misconstruction to injure his church. In the Romish version it is written: my dove is one; (Cant. xi. 8:) in ours, my dove is but one; a curious proof of malice to his church! Many of his errata are of this kind; frivolous in themselves; and affording no proof or but feeble proofs of the propositions he maintains."(c) Now, reade what canst thou infer from this passage, but it Ward had censured the Protestant version for having adopted the reading, my dove is but one? The reverse, however, is the truth. Ward did not censure, he approved that reading. His censure was levelled against the more ancient reading in the English Bibles, my dove is alone. "But this," he adds, "is also amended." Such was the eandour of Ward, that he carefully pointed out to his reader every correction. Of the candour of Dr. Ryan I wish I could speak with equal commendation. But he has begun his analysis with an artifice, which it will be impossible for him to palliate, much less to justify. He has suppressed the real assertion of his adversary, which he could not controvert, and has substituted in its place an assertion so palpably absurd that it could not fail to make an impression on the mind of the uninformed reader highly prejudicial to the character of Ward. Nor has the Dr. left his artifice to work its own effect. He has aided it by his own observations: and has of consequence charged the author of Wicrosoft (B)

Digitized by

the "Errata" with labouring to create disagreements where there was perfect harmony; and wishing to widen instead of contracting the breach between the two churches. (a) Such is the honesty of our biblical Aristarchus. But if he cannot claim the praise of honesty, he may claim at least that of consistency. The fraud with which he has commenced his controversial career, he has been careful to repeat in every stage of it. He was fully aware that in works of the imagination, according to the masters of the art, perfection cannot be attained, unless character be preserved throughout.

Serveter ad imum, Qualis ab incapto processerit, et sibi constet.

PROTESTANT TRANSLATIONS

AGAINST

THE BLESSED SACRAMENT, AND THE SACRIFICE OF THE MASS.

Dr. Ryan commences his strictures on this section by observing, that five of the texts produced by Ward having been corrected in the modern Bibles, should have been excluded from the "Errata." I shall not fatigue the patience of the reader by repeating what I have already said on the subject of these concessions: but shall content myself with reminding him how extremely corrupt that version must have been, the defence of which is thus abandoned by its warmest advocate. He proceeds: "The other three texts have no relation to the sacrament even in his own translations, as will appear by exhibiting them. Whom heaven truly must receive -let us cast wood upon his bread-for he was the priest of the Most High. These three texts are thus rendered by us: Whom heaven must receive-let us destroy the tree with the fruit thereof-and he was the priest of the Most High. (b) These texts are no more for or against the sacrament than a treatise of astronomy: yet we are accused of misconstruing them from prejudice against it!" Softly, good Doctor! There may be more in some of these texts than you seem to be aware of. Let us examine them separately.

1st. Whom heaven must receive. In exhibiting this text, (to borrow the Doctor's expression,) I fear he has had recourse to his favourite artifice, which I have exposed in the preceding section. He has suppressed the text, which Ward really condemns, and substituted in its place one which he approves. Ward did not condemn the corrected reading of the modern Bibles, which Dr. Ryan has exhibited: but he condemned the corrupted reading of the ancient Bibles, which the Dr. very prudently has forgotten. That reading hath, whom heaven must contain; a rendering which the correction, it has since received, sufficiently proves to have been false. But Dr. Ryan, by suppressing it, and substituting the corrected passage, states

two advantages: he conceals the ancient corruption from the eye of his reader, and represents Ward as a man of weak intellects, who could thus refer to the sacrament a text which has no relation to it. In the corrected copies I acknowledge it has not; but in the more ancient it had. Ward had told us that it was so rendered by Beza, according to that reformer's own confession, in order to exclude the presence of Christ from the sacrament; and Dr. Ryan must have known that Protestant controvertists in England have often alleged the same text for the same purpose. Ward then was perfectly correct.

2d. The second passage is very differently rendered in the Catholic and Protestant versions: in the former, Let us cast wood upon his bread: in the latter, Let us destroy the tree with the fruit thereof. It must be acknowledged that the Catholic rendering is not conformable to the present Hebrew: כשחרתה עץ בלחמן. But then it is conformable to the more ancient versions, the Greek, the Vulgate, and the Arabic. and the consent of these versions proves that the modern reading of the Hebrew is false. (c) The Protestant translators, on the contrary, have chosen to follow that reading, and accordingly have rendered כשחרתה כץ, let us destroy the tree; but then, to make sense, they have been compelled to give to להם a meaning, which, I believe, it has not in any other part of scripture, and under into the fruit thereof, instead of his bread. Ward, therefore, was justified in numbering this in his catalogue of errata. If it be asked why he placed it under the head of false translations against the sacrament, he answers because he suspected it to have been adopted in order to elude the force of a passage in the works of St. Jerom, who had referred the original text to the holy Eucharist. (d)

3rd. The difference in the third text, Gen. xiv. 18, depends on the meaning which ought to be given to the Hebrew particle 7. The Vulgate and the English Catholic version have rendered it for; and that it is susceptible of this meaning is evident from the Protestant translators themselves, who in similar passages have rendered it in the same manner. (Gen. xx. 3: Thou art but a dead man for the woman which thou hast taken; דרא ככלה for she is a man's wife. And Isaiah lxiv. 5: Behold thou art wroth, princy for we have sinned.) In the present instance, they have rendered it and, . which Ward ascribes to their wish to elude the argument that Catholic theologians had been accustomed to draw from Melchizedeck's typical sacrifice of bread and wine.

Dr. Ryan proceeds to instance another text, which, as he vainly flatters himself, will yield him an easy victory. "In the Protestant translation (Heb. x. 10,) it is said, we are sanctified through the offering of the body of Jesus Christ once for all." "Ward says that our translators added the words for all, to take away the daily oblation of Christ's body and blood in the mass.

(c) It was probably השרחה in the more ancient copies (d) Errata, No. II.

(a) Anal., p. 11.

(b) Ibid., p. 12.

But it must be admitted that the compound Greek word, which Romanists render once should be rendered once for all; only once and for a short time: that the words for all are improperly omitted in the Popish translations, and without serving the cause for which Catholics contend."(a) He is an unskilful or an unfortunate champion, who cannot aim a stroke at his adversary with-out inflicting a wound on his friends. When out inflicting a wound on his friends. Dr. Ryan condemns the Catholic, his censure bears still more heavily on the Protestant translators: and he chooses to praise them at the very moment when they condemn him. The Greek word εquπαξ occurs frequently in the New Testament: (b) yet in no one instance can I discover that the Protestant translators have rendered it once for all, except in this passage, Heb. x. 10. If then, as the Doctor asserts, the words for all are improperly omitted in the Popish translations, I trust, he will acknowledge that they are also improperly omitted in the Protestant translations; and thus contribute his mite towards completing Ward's catalogue of errata. The truth, however, is, that the Protestant translators, instead of thinking the words for all improperly omitted, were conscious that they formed no part of the sacred texts, and therefore printed them in italies, as an indication that they occurred not in the original, but were useful to form a right notion of the apostle's meaning. Thus is Dr. Ryan condemned by his own clients. continues the Doctor, "The term once without the addition of the words for all, would not jusify a daily oblation: for where we are sanctified through the offering of Jesus Christ once, it must be unnecessary to repeat it: it does not follow that, because Christ's body was offered once for sinners, it should be daily offered for them." (c) Is not this a controversial stratagem, a ruse de guere, to draw off the attention of the reader from the real state of the question? Ward did not say that because Christ's body was offered once, it follows that it ought to be offered daily. He was not so weak a logician. But he did say, that the Protestant translators added the words for all, in support of their favourite doctrine that he was not to be offered daily: and I confess, I think he is not mistaken: for on no other ground can I account for their having added the words for all in this passage, and having omitted them in every other in which the Greek term equatoccurs. As to the assertion that, "where we are sanctified by the offering of Jesus Christ once, it must be unnecessary to repeat it," I beg leave to refer Dr. Ryan to the commentary of St. Chrysostom on this very epistle, a writer who probably understood the Greek language as well as modern translators. From that ancient father he will learn, that though Christ was offered once, and his offering sufficeth for ever, yet we offer him daily: but that it is one and the same sacrifice, because we offer one and the same victim. προσηνεχθη,' και έις το αξι ήρκεσε . . . τι ουν ; ήμεις

καθ έκαστην ήμεραν ου προσφερόμεν; προσφερομεν άλλ άναμνησιν ποιουμενοι του θανατον άυτου και μαι έστιν άυτη και δυ πολλαι τον γας άυτον άει προσφερομέν δυ νυν μεν έτερον, άυριον δευτεοον, αλλ' άει το αυτο. ώστε μια έστιν ή θυσια. In Epist. ad Heb. c. ix. hom. xvii.

PROTESTANT TRANSLATIONS

AGAINST

THE BLESSED SACRAMENT, AND THE ALTAR.

Dr. Ryan opens his remarks on this section in his usual maner. "Ward charges us with misrendering three texts; this is a curious charge, when our last translation of two out of the three agrees exactly with the Popish; and when we have no translation of the third." It will not be a difficult task to unravel the web of his sophistry. Ward did not charge the last but the more ancient Protestant translations with misrendering the three texts, and that his charge is true, is evident from Dr. Ryan's attempts to shift the question from one version to another. As to the assertion that there is no translation of the third; it can only mean that by Protestants it is not accounted part of the inspired writings, but occurs in one of the books which they have classed among the Apocrypha He proceeds thus: "Nor need our first translators have been afraid of using the word altars; as there is no evidence that the Popish altars resembled those of the apostolic age." Did ever writer trifle more egregiously with the judgment and the patience of his readers? There is no evidence that the Popish altars resembled those of the apostolic age: therefore, the first Protestant translators need not have been afraid of using the word altars! But is Dr Ryan then willing to admit that Christians made use of altars as early as the apostolic age? For what purpose did they make use of them? It must have been for sacrifice: otherwise there could have been no more need of altars among Christians in the apostolic age, than among Protestants in the present. But if it were for sacrifice, that sacrifice would have been no other in substance than what Catholics call the sacrifice of the mass.

"The first Protestant translators need not have been afraid of the word altars!" Why then did they substitute temple in its place? Dr. Ryan cannot here have recourse to his former plea of their ignorance of the original languages. The veriest smatterer in the Greek tongue could have informed them that busing your meant not a temple but an altar. Their own conduct in falsifying these texts shows, that they were afraid of the word. For what but fear, and that too of a very urgent nature, could have impelled men, who had assumed the office of apostles, and whose existence as such depended on their reputation, to pollute that office, and hazard that reputation, by thus wilfully and deliberately corrupting the sacred volumes?

⁽a) Anal., p. 12. (b) Rom. xi. 10; Heb. vii. 28; ix 12; ized by (c) Anal., p. 13.

e truth is, the first teachers of Protestantism | had reformed religion; they found it also necessary to reform the inspired writings. They had created a scriptural church without a sacrifice: it was prudent to have an edition of the scriptures without any honourable mention of altars. Altars and sacrifice are correlative terms: the one naturally leads to the other. When the Christian sacrifice was abolished, altars were unnecessary. They had, of course, treated them with every species of indignity, and were too cautious politicians to permit them to be commended in the scriptures. But after the lapse of a century, circumstances were changed: the generation which had witnessed the altars and the sacrifice of the Catholic worship, had passed away. A new race of men, with new habits and new prejudices, had succeeded, no danger could arise from the adoption of the term; and the word altar was silently permitted to resume its former place in the sacred writings.

Before I close my remarks on this section, I must observe that Ward has noticed another corruption of the text, which Dr. Ryan has thought it prudent to overlook. In 1 Cor. xi. 27, the apostle says, Whosoever shall eat this bread, or drink this cup of the Lord unworthily, y nivy shall be guilty of the body and blood of the Lord: from which disjunctive proposition Catholic controvertists have been accustomed to draw an argument in favour of communion in one kind. This is a matter of such notoriety that a divine like Dr. Ryan could not be ignorant of it. In the first Protestant Bibles this text was faithfully translated: but in the more modern it has been corrupted by the substitution of the copulative particle and, for the disjunctive particle or: a substitution of which Ward most justly complains. Now, in what manner does Dr. Ryan defend it? He is silent; he does not even remotely hint that such a corruption has been noticed by his adversary. Is he then conscious of the fraud, but unwilling that it should come to the knowledge of his Protestant readers? fear this is the only consistent explanation, which his conduct will admit. It certainly is not manly: but it would, perhaps, be too much to expect that every writer should have the honesty to make confessions, which would go to criminate himself. However, he may draw this lesson from it: that he, who stands in need of so much indulgence himself, should be cautious how he condemns with severity the imaginary blemishes, which he may fancy that he discovers in others.

PROTESTANT TRANSLATIONS

PRIESTS, PRIESTHOOD, AND HOLY ORDERS.

On this subject Dr. Ryan observes: "According to Ward we misconstrued six texts, by rendering the Greek word elder instead of priest; he says, we did so, lest the term priest should (6) lbid.

reflect honour on the Catholic clergy." (a) Reader, consult Ward, and thou wilt find he says no such thing. Ward attributes the suppression of the word priest to the suppression of the sacrifice of the mass. Where there is no altar or sacrifice, there is no need of a priest. Dr. Ryan has forged the reason which he here gives to Ward, as an introduction to the sarcasm against the Catholic clergy, which immediately follows it. "Elder," he also tells us, "; a more literal translation of the Greek word. nan priest, and presbytery than priesthood: so that the Protestant translators are not chargezble with a mistranslation of these words. (b) He will, however, allow me to ask, what kind of men they were, whom the sacred writers designate by the term ποεσβυτερου? Were they not ministers of religious worship ordained for that purpose by the apostles? As a minister of the Established Church, he must answer in the affirmative. But if they were, what is the proper term by which such ministers are described in the English language? Not only common usage, but the very language of the Church of England decides in favour of the word priest. If then the translators of the Bible meant to speak a language intelligible to their readers, they ought to have translated the Greek word priests and not elders. Were I to request the favour of Dr. Rvan to translate the following Latin sentence: "Episcopus Londinensis cum majore civitatis et duobus ecclesiæ presbyteris visitavit universitatem Oxoniensem," would he prefer as more literal such a version as this: the overseer of London, with the greater of the city, and two elders of the church, visited the generality of Oxford?

He proceeds: "Ward asserts that these translators were so conscious, that their bishops had no grace to confer a sacred character, by the imposition of hands, that they put out the word grace and substituted gift in two passages of St. Paul." When will Dr. Ryan cease to deceive his reader? No such reason, as he here relates, occurs in Ward. That writer ascribes the substitution of the term gift, to the doctrine which the reformers preached, that order was no sacrament. (c) Whoever is conversant with the sacred writings will agree with him that χαρισμα is not properly rendered, by gift. In scriptural language it always meant grace, or a supernatural gift.

I cannot follow him through all his mistakes in this section. The last seems to prove that he had hardly looked at the book he pretends to refute. "We are charged," he says, "with mistranslating the Greek word signifying deacon: though all the Protestant versions of it agree with the Popish without the slightest variation!" (d) The truth, however is, that Ward does not charge them with mistranslating the passage in question, 1 Tim. iii. 12. He only notices that in this verse it was translated properly: and yet in the fourth verse preceding i

(c) Errata, No. V. (d) Anal., p. 15

was rendered in the more ancient versions, minister. He only wishes to know why the same word, with the meaning attached to it in the Greek, should in the short space of four verses be rendered by a different word in English? In itself this is not a matter of great consequence: but I thought proper to notice it to expose the artifices of Dr. Ryan, who can thus condescend to calumniate his adversary, that he may enjoy a short and dangerous triumph.

PROTESTANT TRANSLATIONS

AGAINST

THE AUTHORITY OF PRIESTS AND BISHOPS.

I HAVE joined these two sections together, because the object of both is in a great measure the same, to determine the propriety of translating certain scriptural terms, according to their general acceptation, in profane rather than ecclesiastical language. The words bishop, priest, deacon, angel, though originally borrowed from the Greek, have for more than a thousand years been naturalized among us. The three former serve to denote persons raised to certain offices in the church: the last, one employed in the duty of the heavenly spirits. Their meaning is perfectly understood by every man who can speak the English language. But the English translaors, as if they had been making a version of ome profane writer, rejected these terms, and employed others more consonant in their formation to the meaning of the radicals, of which the Greek words are composed. Thus bishop, is rendered overseer; the highest functionary in the church is denoted by a term, which in common language signifies a menial servant: priest is translated elder; and we are gravely told of choosing and ordaining elders, as if any thing but time could in the strict meaning of the word make an elder: deacons are called ministers, a term which properly includes all the offices of the church: angels, messengers, a word which certainly does not give a very high notion of the dignity of the heavenly spirits. These innovations Ward condemns, and, I think, with much justice. He attributes them to the unsettled state of religion, when the first English versions were made. The reformers had demolished the ancient fabric: they had not agreed what to substitute in its place. It was therefore politic in them to exclude bishops, priests, and deacons from the scripture, that the people, who from habit had been accustomed to reverse these orders, might not conceive there was any foundaion for them in scripture. From the words apostle and disciple, no danger was to be appre-These therefore were suffered to remain. Though, had the translators followed any general rule, they also should have been

metamorphosed into messengers and scholars.(a)

(a) In the late Bibles the words Alakovid and Ayykhod are sometimes rendered properly.

In 1 Peter ii. 13, we read in the Catholic version, Be subject ... whether it be to the king, as excelling: in the Protestant, whether it be to the king, as supreme. Dr. Ryan observes, "the Greek word ὑπερεχω signifies supreme as well as excelling; so that it is not very material, which way it is rendered."(b) It should, however, be observed that in the more ancient version, to afford some scriptural foundation for the king's claim to the title of head of the church, it was rendered, to the king, as the supreme head, a corruption which I trust Dr. Ryan will not have the temerity to defend. The rendering of the more modern Bibles is less objectionable, though it does not in my opinion exactly convey the meaning of the original to the English reader.

PROTESTANT TRANSLATIONS

AGAINST

THE SINGLE LIVES OF PRIESTS.

"WARD," observes Dr. Ryan, "says we misrendered the following text of St. Paul: Have we not the power to eat and to drink-to lead about a woman, a sister, as well as the other apostles? (1 Cor. ix. 5.) We render, a wife, a sister. The Greek word signifies wife as well as woman: so that our translators are not chargeable with misconstruing it." Whatidea Dr. Ryan may have formed of the duties of a scriptural translator, I know not: but the canon which he has here laid down, is, I conceive, most singular in its nature, and most pernicious in its application. There exists hardly a word in any language which is not susceptible of several different meanings: and of these meanings it appears that the translator of the scriptures is at liberty to select that which may please him best. Now I think, and I trust every rational man will think with me, that, when the signification of a word is determined, as it generally is by the context, the translator is bound to adopt that signification: and that, when it is not, he is not at liberty to select the meaning that may please him best, but ought to render the ambiguity of the text by an expression of similar ambiguity in the version: otherwise he does not offer a faithful copy of the original: he does not translate but interpret: he substitutes fallibility for infallibility and gives the surmises of his own judgment o prejudice in the place of the real words of the inspired writer. It is true that the Greek word γυνη signifies wife as well as woman. It signifies wife in its secondary, woman in its primary and more general acceptation. Now, is there any thing in the context to fix it to its secondary meaning of wife? Nothing; so that the more ancient writers, whose judgment could not be biassed by controversial disputes, which did not arise till many centuries after they were laid in their graves, without hesitation translate it woman, and explain it of an unmarried woman. But even allowing it to be as probable that St. Microsoft (B

(b) Anal., p. 17.

Paul meant a married, as that he meant an unmarried woman, this probability should at least be preserved in the version, by the adoption of a word as equally susceptible of either meaning as the Greek word in the original. It should be translated a woman, a sister, or a sister woman, and not a wife, a sister, as in the Protestant translation. He who says, a woman, does not decide whether she were married or not: but he who says, a wife, determines the question at once, and by substituting that determination in place of the words of the apostle, corrupts the sacred volume, and deceives the credulity of his readers.

The next text is thus rendered in the Catholic version: I intreat thee also, my sincere companion: in the Protestant, my true yoke-fellow. As Dr. Ryan justly observes, "the two versions seems to be the same in substance." But it should be remembered, that the Protestant translation was made for the use of the vulgar, and in the ears of the vulgar yoke-fellow sounds very much like wife. Now, why did the Protestant translators act so very differently in rendering this and the preceding text? In the former for a word of doubtful meaning they gave us another of determinate signification: in this the meaning of the expression is evident, (we have Dr. Ryan's word for it,) and yet they render it by a term, to say the best of it, of very ambiguous signification. To solve the problem, Ward asserts that their object was to teach the people to look with a more favourable eye on the married clergy: and whoever reflects on the disputes which then divided the Christian world on that subject, will not think his opinion devoid of probability.

The next text is Matt. xix. 11. Our Saviour, speaking of the virtue of continency, says: Not all, they take this word; but they to whom it is given. The Protestant translation has all men CANNOT receive this word, save they to whom it is given. "A curious proof," remarks Dr. Ryan, "that we mistranslated to justify the marriage of the clergy !" The Dr. may make light of the difference between the two versions; but I must be allowed to maintain that the Protestant reading is a most palpable corruption. It is confessed that the word cannot does not occur in the original: and it is evident that it cannot be added without changing the sense. It affords a ready apology to every slave to impure gratification. Though the Dr. asserts that there is little difference between do not receive, and cannot receive, I think few of our readers are so prejudiced as not to admit the distinction between power and act. Every one must know, that men frequently do not perform actions, though they can perform them. In short, let me ask why the translators added the word cannot? If it did not add to the meaning of the original, why was the addition made? If it did. where was their honesty?

PROTESTANT TRANSLATIONS

AGAINST

THE SACRAMENT OF BAPTISM.

Of the mistranslations in the Protestant Bible great number are owing to the peculiar opin-

ions of their authors: and as these are now forgotten, those are frequently overlooked. was the favourite tenet of Beza, that the sacraments of the new and the sacraments of the old law were of equal efficacy; and that the baptism of John was similar to the baptism of Jesus. Now there occurs a passage of contrary import in Acts xix. 3. In what, said St. Paul to the Ephesians, were you baptized? And they said, in John's baptism. Εισ τι ουν έβαπτισθητε; οι δε έιπον. Εισ το Ιωαννε βαπτισμα After which, they were baptized in the name of the Lord Jesus. Εισ το ονομα τε Κυριε Ιησε. Το elude the force of this text, Beza translated: Unto what . were ye baptized? Unto John's baptism: and explained John's baptism to be a metaphor expressive of John's doctrine.(a) Beza's opinion was adopted by the English translators, and with it was also adopted his version: though in the fourth verse they render the same Greek words baptized in and not unto. By this conduct they have undoubtedly disfigured and corrupted the text. Of their readers the greater part are unable to affix to it any meaning at all: and the few that do understand it, are presented with an erroneous version. Ward then was correct in numbering this passage among the Errata. Dr. Ryan in its defence only alleges, that the difference between the Catholie and Protestant versions is too trivial to be noticed: " into, unto, you and ye!!" But I would have him to reflect that the change of a single syllable will frequently cause a very important change in the sense: and to recollect that the Catholic version reads in and not into, as he has thought proper

In Titus iii. 5, the Apostle says that we have been saved "by the laver of regeneration, and the renovation of the Holy Ghost, whom he (God) has poured upon us." In this text, which evidently alludes to baptism, the Apostle clearly says that the Holy Ghost is poured upon us in that sacrament. But this did not coincide with the views of Calvin, who therefore boldly rendered δια λουτρου παλινγενεσιας, και άνακαινωσεως πνευματος άγιε, ε έξεχεεν έφ ήμας, per lavacrum regenerationis spiritus sancti quon effudit in nos. The English translators reversed the authority of Calvin; and therefore preferring his version to the words of the original, they also rendered it, by the fountain of the regeneration of the Holy Ghost, which he shed on us." If it be said that the relative which is ambiguous, and may be referred either to fountain or Holy Ghost, I ask, why, where the original is clear, did they prefer ambiguity? why did they select the verb to shed, which alludes rather to the fountain than the Holy Ghost, and why did they so scrupulously adhere to Calvin's version, as to suppress the very words which he suppressed? In the modern English Bibles, the words originally suppressed, are indeed restored, and fountain is changed into washing: but the ambiguous relative which, and the verb, to shed, are still retained. Dr. Ryan owns that the Catholic version is preferable off (B)

(a) Bez. annot, in Act. xix.

PROTESTANT TRANSLATIONS

AGAINST

CONFESSION AND THE SACRAMENT OF PENANCE.

On this subject the point at issue between Ward and Dr. Ryan is the true meaning of the Greek verb μετανοειν. According to the Doctor it implies sorrow for sin with a firm resolution of amendment, and is therefore properly rendered by the Protestant translators to repent. According to Catholics, it implies not only sorrow and a purpose of amendment, but also an external demonstration of that sorrow by good works performed in a penitential spirit, such as prayer, alms, and fasting, of which numerous instances are recorded in holy writ. The Catholic translators have therefore rendered it, to do penance. Now, that their rendering is accurate I think clear: 1stly, from some of the texts themselves, which mention bodily affliction as an adjunct to the sorrow and amendment required. Thus we read, Matt. xi. 21, Luke x. 13, They had done penance (repented Prot. ver.) in sackcloth and ashes; 2ndly, from the ancient Greek ecclesiastical writers, who probably understood the real import of their own language as well as the Protestant translators. Now those always style the performance of penitential works μετανοία. Thus St. Basil, speaking of the prayers, the abstinence, the sackcloth and ashes of the Ninivites, exclaims: Τος αυτη ή των άμαρτιαις ένεχομενων μετανοια; (a) 3d, from the austerities to which in the ancient church public sinners were subjected, who were then termed δι έν τη μετανοια δντεσ; 4th from the translator of the Vulgate and the Latin fathers, who render it by "penitentiam agere." To these I may add Ausonius the poet in the well known passage,

Sum Dea, quæ facti, non factique exigo pænas; Scilicet ut pæniteat, sic μετανοία vocor.

PROTESTANT TRANSLATIONS

AGAINST

THE HONOUR OF OUR LADY AND OTHER SAINTS.

I SHALL not dwell long on the texts enumerated under this head, as they are of minor importance. By Ward they were noticed with no other view than to show, how scrupulously anxious the Protestant translators were not to contaminate the orthodoxy of their version by any approach towards the language of Catholics. I shall give one instance. In Psalm exxix. 17, occurs the following passage:—Thy friends, O God, are become exceedingly honourable: their princedom is exceedingly strengthened. In the Catholic service this text is applied to the saints; a sufficient argument for its exclusion from a Protestant Bible. That the Hebrew word principles originally meant thy friends, and principle their

(a) St. Bas. hom. in same et siceitate.

princedom, cannot be denied. They had been rendered so by the Greek translator, and the Latin translator, and the Syriac translator, and the Arabic translator, and the Ethiopic translator, and the Chaldaic paraphrast. But then it was the misfortune of these writers to live before the reformation. Hatred of Popery had not disclosed to them all the mysteries of the Hebrew language. Our Protestant translators applied to the task; and by the magic touch of their pen, the friends of God, and their princedom, were translated into the thoughts of God and their sum. " How precious are thy thoughts unto me, O God! and how great is the sum of them." But this version, if it cannot lay claim to accuracy, has at least one advantage. It offers to the piety of the orthodox churchman a new subject of meditation, the sum of God's thoughts. Truly, if men are determined to corrupt the language of scripture, let them at least make it speak sense. To pervert it from its true meaning is guilt sufficient: to transform it into nonsense is a work of supererogation: it is more than is necessary for the support of orthodoxy.

PROTESTANT TRANSLATIONS

AGAINST

THE DISTINCTION OF RELATIVE AND DIVINE WORSHIP.

In Hebrews xi. 21, it is said of Jacob, πρε. σεχυνησεν επι το άχοοντησ ραβδε αυτε: which in the Catholic translation is rendered, according to the Vulgate, adored the top of his (Joseph's) rod: in the Protestant, worshipped, leaning on the top of his staff. Among the ancient writers there were two opinions respecting the meaning of this passage, and that to which it alludes, Genesis xlvii. 31. St. Augustine expounded St. Augustine expounded them to mean that Jacob adored God, leaning on his staff, and St. Jerom countenances this opinion by translating the Hebrew: " adoravit Israel deum, conversus ad lectuli caput." But the general opinion was, that Jacob in this instance directed his respect not immediately to God, but to his son Joseph. Those, however, who held this opinion, were divided in their manner of explaining it. "He worshipped Joseph," says Theophylactus, " pointing out the worship of the whole people. But how did he worship? On the top of his staff: that is, supporting himself on his staff on account of his But some say he worshipped towards the top of Joseph's rod, signifying by the rod the sceptre of the kingdom which would be afterwards worshipped." (b) Of these two opinions the former was adopted by Theodoret; " Israel sat resting on his staff, and worshipped bending

(b) Προσεκυνησε τω Ιωσεφ, την παντος του λαου προσκυνησιν
ξηλων' Πωο δε προσεκυνησεν; επι το άκρον τησ ρασδου άυτου,
τουτεστιν, επισεισθεισ τηραβόω δια το γερασ. Τινες δε επι το
όκρηντησ ραβόου του Ιωσεφ, φασι, προσεκυνησε, σημαινων το τησ
βασιλεισ σκηπτρον δια της ραβόου προσκυνηθησεσθαι μελλον.
Theophyl. in cap. xi. ad Hæb.

his head on his staff:" (a) the latter by St. Athanasius, who in quoting the passage inserts the words vie avie "the rod of his son," (b) and by St. Chrysostom, who says, "though an old man he worshipped Joseph, foretelling the future worship to be rendered by the whole people." (c) In such diversity of sentiment no translator can be blamed for adopting either opinion. I would translate it, He bowed to the top of Joseph's

In Ps. xcviii. 5, it is said, according to the Catholic version, adore the footstool of his feet, because it is holy: in the Protestant, worship at his footstool, for he is holy. The former version is favourable to the exhibition of religious respect to creatures; the latter does not necessarily exclude it. I do not, however, think that the Protestant rendering is accurate. The Hebrew phrase is applied in the scriptures to the true God, to imaginary gods, and to creatures: and the nature of the worship, which it denotes, is determined by the nature of its object. But the reformers had rejected that respect, which Catholics allow on religious motives to be sometimes paid to creatures · and it was of course improper to permit any traces of it to be found in the sacred volumes. Thus the same phrase adopted different meanings at the will of the translator: and the same preposition on one occasion pointed out the object of worship, at another excluded it: לא חשחחיה לחם is rendered, thou shalt not bow down thyself To them: and בחחוו לחדום worship AT his footstool. If in the former passage the Hebrew phrase means to bow down to, how comes it to mean to worship at, in the latter? I fear, that in this text, as in many others, the prejudices of the translators prevailed over their respect for the original. In the Catholic version we read, for it is holy; in the Protestant, for he is only. The Hebrew text will bear either meaning.

PROTESTANT TRANSLATIONS

AGAINST

ACRED IMAGES AND AGAINST THE USE OF THEM.

Among the different arts by which the apostles of the reformation contrived to inflame the animosity of their disciples against the Church of Rome, few were more efficacious than the clamour which they raised against the worship of images. According to the new gospel, every species of religious respect offered to inanimate objects was idolatrous: and to prove the truth of this doctrine, almost every page of scripture was improved by new denunciations of vengeance against images, and their worship-

(b) Homil. in St. Patres, 11, p. 693.
(c) Και γερων ών, ήδη προσεκυνησε τω Ιωσεφ, την παυτοσ του λαου προσεκυνησιν δηλων την εσομενην αυτώ. Hom. xxvi. in edis. ad Heb

pers. No less than thirteen different words in the Hebrew, and nine in the Greek scriptures, were invariably rendered image in the English version: so wonderfully comprehensive is the meaning of that single word in orthodox lan-Of the texts, which had been thus corrupted, two proved eminently useful. In 2 Cor. vi. 16, the Apostle was made to say: How agreeth the temple of God with images? and this corruption furnished every iconoclast preacher with a most powerful text, when he urged the credulity of his hearers to deface the ornaments with which Catholic piety had been accustomed to decorate religious edifices. The other text occurred 1 John. v. 22, babes, keep yourselves from images; and this, when the house of God had been purged from every trace of Popish idolatry, was constantly painted in large characters within the door. Useful, however, as these texts have been, they no longer appear in the sacred volumes. They were suffered to effect the purpose of their authors, and then were directly consigned to oblivion. The same has been the fate of several others of similar import, as Dr. Ryan acknowledges: "but then," he adds, "having been corrected, Ward should not have inserted them in his list." Why not? Did they not originally exist in the Protestant version? Were they not received by the people as part of the original text? Undoubtedly. Ward then could not have omitted them without betraying the cause he had undertaken to defend.

But though several of these texts have been corrected by men, whose more moderate orthodoxy cold blush at the daring effrontery of their predecessors, Ward still complains that several are also left, which equally require correction. In the Protestant version of the decalogue are read, thou shall not make to thyself any graven image, instead of graven thing. "But where," says Dr. Ryan, "is the difference? When a thing is graven, it becomes an image, and a graven thing must be the image of something real or imaginary." (d) If the authors of the Protestant version reasoned in this manner, they deserved no less praise as logicians than as translators. Every graven thing must necessarily be an image, why, then I suppose every graven ornament is to be called an image, the pillars that adorn our porticoes will be images: even our houses of polished and ornamented stone must become images. That the Hebrew word in its original meaning denotes a graven thing, cannot be denied: and that it may sometimes mean an image, I will allow. But in what sense does Dr. Ryan wish it to be taken? If in the latter, yet from the context it is evident that it denotes an image to which divine worship is to be paid: and such an image in plain English is an idol. Thus it was rendered by the Greek translators, and thus it ought to have been rendered by the Protestant. But if he takes it in the former sense, the present rendering is also false: as it restrains the prohibition to

(d) Anal., p. 25.

⁽a) Εκαθεσθη βακτερια δε κεχρημενοσ επιστηρίζετε άυτη. Προσεκυνησεν επικλινασ τη ραβδώ την κεφαλην. Theod. in Gen. interrog. 109,

images, whereas in the original it includes under the denomination of graven things, the columns of stones, which were the objects of worship to

many of the ancient nations.

In two other texts, Rom. xi. 4.; Acts xix. 35, it is acknowledged that *image* does not occur in the original. It has been preserved in the Protestant version as a memorial of the devotion which the reformed translators paid to this important word. It was their most useful auxiliary: and they have rewarded its services by still giving it a niche in the inspired writings.

PROTESTANT TRANSLATIONS

AGAINST

LIMBUS PATRUM AND PURGATORY.

On this subject, after a long preamble in which he shows but little acquaintance with the Catholic doctrine, Dr. Ryan calls on Popish divines to show that the twelve texts mentioned by Ward prove the doctrine or existence of the Limbus patrum or purgatory. But this is unnecessary in the present instance. The point to be determined is, whether the Hebrew word לאיל denotes the grave, as it is rendered in the Protestant version, or the state of the soul after death, as it was understood by the Catholic translators. Now, 1st, that it will admit of the latter meaning must be acknowledged by Dr. Ryan himself: since in three instances to allow its insertion, the word grave has been expunged in the corrected editions of the Protestant Bible. 2nd. The proper Hebrew term for the grave is י חסר can I find any proof that שאיל is ever employed in that sense in the scriptures. (a) In every passage in which it occurs, it will easily bear the meaning ascribed to it by the Catholic translators: in some it cannot bear that which is given to it in the Protestant version. Thus, when Jacob said, "I will go down into מאול unto my son mourning;" he could not mean the grave. He certainly did not conceive Joseph's soul to have been buried: and as for his body he could not expect to find it in the grave, as he believed it to have been devoured by wild beasts. In favour of his opinion Dr. Ryan adduces the Samaritan version in which this text, as he says, is rendered the grave. fear, however, that, unable to read the Samaritan version itself, he has been deceived by the treacherous authority of its Latin translator. The Latin translator of the Samaritan version has indeed rendered Gen. xxxvii. 35, sepulchrum: but in the version itself we read, שרול, which is evidently the same word as the Hebrew, and has the same meaning; and which the same translator in the parallel passages, Gen. xlii. 38; xliv. 29, 31, has rendered by the Latin word Inferi. 3rd. If modern Lexicographers give

(a) In the passages usually refered to, 1 Kings xi. 6, 10, it is rendered αδησ, inferi, by the ancient translators. They looked on his old age, as a figurative expression for him in his old age.

both meanings to the Hebrew word, I can oppose to their authority that of the ancient Greek and Latin interpreters, who as invariably render $2\pi \pi \Delta \delta \eta \sigma$, inferi, infernus, as they do $2\pi \pi \pi \sigma \sigma \sigma$, $\mu r \eta \mu \alpha$, sepulchrum. It is from them that the true meaning of this ancient language is to be learned. If, however, Dr. Ryan refuses to submit to them, I trust he will not reject the authority of St. Peter, who in Acts xi. 27, translates it $\Delta \delta \eta \sigma$, and in obedience to whom the correctors of the Protestant Bible have in this instance erased the word grave, by which it had been rendered in the more ancient editions.

Dr. Ryan wishes to persuade his readers that Ward introduced the text from Heb. v. 7, as a proof of the existence of purgatory. Why should he thus misrepresent his adversary? In discoursing of the foregoing texts. Ward had occasion to mention that article of the creed, in which Christians profess their belief in the descent of our Saviour into hell: and this had led him to censure the opinion of Calvin and Beza that the descent into hell was only a metaphorical expression, significative of the anguish of despair, and the horrors of damnation, which Jesus felt on the cross. To countenance so blasphemous an idea, the Protestant translators added their mite; and in rendering that passage, in which St. Peter alludes to the prayer of Jesus on the cross, tell us that he was heard in that which he feared. The Greek is άωοτησ ευλαβειασ, which in the Catholic version is translated, he was heard for his reverence. What plea may be offered in defence of the Protestant rendering I know not. Dr. Ryan has offered none. I may therefore assume that it is indefensible.

PROTESTANT TRANSLATIONS

AGAINST

JUSTIFICATION AND THE REWARD OF GOOD WORKS.

Dr. Ryan observes that the texts enumerated by Ward in this section were too obscure to induce the Protestant translators to misrender them. But this is shifting the question. point in debate is not, whether these texts be obscure or not; but whether they be fairly rendered in the Protestant version. Ward asserts they are not: and I think he has made out a pretty strong case. The Protestant translators were violent champions in favor of justification by faith only, and whoever consults this version will find that they had two sets of English words to express the Greek word δικη and its derivavations. When they were united in the scriptures with the word faith, then they were rendered by just, justice, justification; but if they were united with words expressive of the reward or practice of good works, just and justification disappeared, and righteous and righteousness were adopted in their place. If nothing unfair were meant, what motive could they have for this verbal legerdemain? How comes it, that the same

xi. 30.

Greek words should be cautiously rendered by two different sets of English words, and that these should be alternately adopted as they favoured the opinions of the translators, or were adverse to those of their antagonists.

PROTESTANT TRANSLATIONS

AGAINST

MERIT AND MERITORIOUS WORKS.

In this section Ward produces five texts which, he maintains, have been falsely rendered in the Protestant Bible. In answer, Dr. Ryan compares these texts as they now stand, with the same passages in the Catholic version, and very gravely asks where is the difference? But know, gentle reader, that he quotes from the amended version, in which the three principal corruptions have been corrected; while Ward complains of the original translation. Such artifices are but sorry indications of the confidence which Dr. Ryan professes in the goodness of his cause.

Of the remaining texts, one (Coloss. i. 12), according to the Catholic version, declares that God has made us worthy; according to the Protestant, has made us meet to be partakers of the inheritance of the saints. The Greek is luarogarii: and as the Protestant translators have rendered (xaroo worthy in Matt. iii. 11, and viii. 8, I see not why they should here have rendered it meet, were it not to avoid the Catholic doctrine of merit. The other passage is in Ps. cxix. 112, in which are is rendered for reward, by the Catholic; unto the end, by the Protestant version. There is something very singular in the fate of this word. If in this passage the Catholic translator has rendered it for reward, in verse 33 of the same psalm he has rendered it always: and in like manner, if in this passage the Protestant translator has rendered it unto the end, in Psalm xix. 12, he has rendered it reward. In this confusion of renderings I should think it the most prudent to adhere to the ancient Greek interpreter, rather than the modern translators. He probably possessed more accurate MSS., and certainly was more intimately acquainted with the original language.

PROTESTANT TRANSLATIONS

, AGAINST

FREE WILL.

Of the seven texts enumerated by Ward under this head, three, according to Dr. Ryan, have been corrected; a sufficient proof that in the original Protestant version they were rendered corruptly. It will be easy to vindicate Ward's remarks on the remaining four.

1st. The Greek text, 1 Cor. xv. 10, is susceptible of two meanings: that the grace of God laboured alone, or that the grace of God and the apostle laboured together. The Pro-

testant version, by inverting the words, "which was with me," appears to restrain the sense to the former meaning, and in that respect is not a faithful representation of the original.

2nd. Romans v. 6, the apostle says that of ourselves we were ἀσθενεια, which the Protestant version renders without strength. The true meaning is weak: but weakness does not imply a total deprivation of strength.

3rd. The Protestant version renders Aι έντολαι άντι βαφειαι εκ εισιν, 1 John v. 3, his commandments are not grievous. Instead of grievous Ward contends we should read heavy. And that he is accurate will, I trust, appear by comparing this passage with that in St. Matt.

4th. Matt. xix. 11, is rendered in the Protestant version: all men cannot receive this saying. Dr. Ryan acknowledges that cannot is an interpolation, by proposing a different version of his own, in which that word is omitted. The translators must have trusted much to the credulity of their readers, when they dared thus to add to the meaning of the original. Their disciples however, unconscious of the deception, prided themselves on their imaginary happiness; and, while they derived new lights from the blunders and corruptions of the translators, wondered at their former ignorance, and pitied the blindness of the slaves of Popery.

PROTESTANT TRANSLATIONS

AGAINST

INHERENT JUSTICE.

Among the new doctrines sported by the apostles of the reformation, was that of imputative justice. No man, how virtuously soever he might have lived, could be just or righteous indeed, but only in as much as the justice or righteonsness of Christ was imputed to him. With the merits or demerits of this opinion I have no concern: but among the texts by which it was assailed or defended, Ward has selected six, which he maintains to have been corrupted by the zeal of the Protestant translators. Dr. Ryan contents himself with replying very gravely, that neither do the Catholic versions prove, nor the Protestant versions disprove the contrary doctrine of inherent justice.

Of all the theological champions, with whom it has been my lot to be acquainted, Dr. Ryan conducts controversy in the most singular manner. Ward had asserted that in more than one hundred passages the Protestant version of the scriptures was corrupted: he noticed in DETAIL every one of these corruptions, and subjoined to each the reasons on which he founded his charge. Then came Dr. Ryan, and undertook to rebut the accusations. But how does he proceed? Does he refute each of Ward's arguments? No, he does not so much as mention them. A reader, who had perused none but Dr. Ryan's tract, would not know that Ward had a single reason to offer. The Doctor

throughout appears attempting to silence a dumb adversary, to conquer a man who makes no resistance. Now whence arises this conduct in Dr. Ryan? Was he unwilling to refute Ward's argument? But who can suspect of unwillingness in such a cause the self-created representative of the Ryans, who lost so extensive a territory by the papal grant of Ireland to Henry II.? Was he unable to refute them? I believe he was. However, let his reasons have been what they may, this is certain, that instead of answering, he has passed over the arguments of Ward, as if he had never seen them. But to proceed to the texts in question.

1st. The first is a passage of considerable obscurity, Rom. v. 18. By the Rhemish translators it has been rendered with the most scrupulous and laudable fidelity, while the Protestant translators have undertaken to make it more clear by supplying such words, as they thought wanting. If Ward complain of these additions, it is probable that his complaint was not unfounded: since in the corrected editions they have been expunged, and their place has been supplied by other additions taken, as it appears, from the sixteenth verse. The alteration I think judicious: yet after all, it gives us not the words of the sacred texts, but only the conjectures of its Protestant translators.

2nd. We are told in the Protestant version, Rom. iv. 3, that Abraham believed God and that it was accounted unto him for righteousness. What is the meaning of these last words, for righteousness? Do they not imply the same as instead of righteousness? Such, at least, is the rendering, and the explication of Beza, the master of our translators: pro justitia, i. e. vice et loco justitiæ. Now I appeal to any man acquainted with the Greek and Hebrew languages, whether such can be the meaning either of St. Paul, ξλόγισθη άτυφ εισ δικαιοσυνην, or of the writer of Genesis from whom the Apostle quotes, בתמכה לן עוקה.

3rd. In Ephes. i. 6, the Apostle says that God ἐχαοιτωσεν ἡμας ἐν τφ ἡγαπημενφ. Ward has made it sufficiently clear from the ancient Greek writers, that εχαοιτωσεν means, has made us agreeable or ple sing in his eyes. The Protestant translators have rendered it, has made us accepted. At first sight it may perhaps appear that the two renderings are nearly alike; but a closer inspection will discover that the doctrine of imputative justice. Ward then was probably accurate in attributing this rendering to the prejudices of the translators in favor of their own opinion.

4th. The false translation of 2 Cor. v. 21, is corrected in the more modern Bibles. Whoever consults Ward will see what unjustifiable liberties the original translators took with their text. But on this head Dr. Ryan is silent. He would fain persuade his readers, it is of the present and not of the ancient version that Ward complains. Such artifices are unworthy of a writer, who is convinced of the goodness of his cause.

5th. The two remaining texts, Dan. vi. 22;

Rom. iv. 6, are noticed by Ward principally as instances of the horror which the reformers seems to have entertained for the word justice. That they might not pollute their pages with such a term, they have inserted innocency in the former, and rightcousness in the latter passage.

PROTESTANT TRANSLATIONS

IN FAVOUR OF THE

SUFFICIENCY OF FAITH ALONE.

This section, like most others, offered Dr. Ryan a subject of imaginary triumph. Out of the six corrupt renderings noticed by Ward, he boasts that four have been corrected in the later editions of the Bible. He must be a weak adversary indeed, who can envy him such a triumph. I shall therefore proceed to the two remaining texts.

Among the separatists from the Church of Rome at the period of the reformation, no less than among the separatists from the Church of England at the present day, it was a favourite doctrine, that justification by faith consisted in a full assurance of salvation. Whoever could work in himself this conviction, was secure of future happiness. His assurance was infallible; it would preserve him from ever falling, so as to forfeit his claim to the kingdom of heaven. Among the texts adduced in favour of this opinion was that of the epistle in the Hebrews, x. 22, with this difference, that former fanatics could only appeal to the assurance of faith of the ancient Protestant version, while modern fanatics may appeal to the full assurance of faith of the present amended edition. But does the original text, εν πληφοφοια πτστεωσ, warrant such a rendering? I have no hesitation in asserting, that it does not, and I found my assertion on the authority of those who could not have been ignorant of the true meaning of the Greek language, the ancient doctors of the Greek Church. By these the πληφοφοφια πιστεωσ is said to be, a full and perfect faith, a faith that believes without doubting whatever God has revealed. Tavra, says Theodoret, & 1600 έχειν πιστευοντεσ, κικι πασαν διχονοιαν τησ ψυχησ εξοριζοντεσ. Τυτο γαρ πληροφοριαν εχαλεσεν.(α) It is, according to Theophylact, πιστισ πεπληφωμενη και αδιστακτος. (b)

The last text is Luke xviii. 43, Thy faith hath saved thee, instead of hath made thee whole. That this is a false rendering, is acknowledged. I shall therefore only ask, why it was first inserted in the original version, and why it is still preserved in the corrected edition?

PROTESTANT TRANSLATIONS

AGAINST

APOSTOLICAL TRADITIONS.

On this subject I shall be content to refer the reader to the Errata, No. XVI., where he will see

(a) Theod. in Ep. ad Heb., c. x. (b) Theod. in eund. loc.

what reasons Ward had for censuring the Protestant translators; and shall only notice Dr. Ryan's artifice in attempting to persuade us, that two of the five texts condemned by his adversary "agree with the Popish translation." What then! did Ward accuse the Protestants of mistranslating, when they translated in the same sense as the Rhemish divines? No such thing, Dr. Ryan meant to say, that the ancient rendering of the Protestant Bible in these two passages was so evidently false, that it has since been corrected according to the Catholic translation. Had he said this, he would have said the truth.

MISCELLANEOUS CHARGES.

On this head I shall notice the principal passages. It would fatigue the patience of the

reader to go through them all.

On marriage. "In the Popish version," says Dr. Ryan, "we read, this is a great sacrament: in ours, this is a great mystery. (Eph. v. 22.) Ward allows that the word signifies mystery in Greek, and in Latin sacrament: surely then we are not chargeable with mistranslation."(a) Never perhaps was there a more intrepid writer than Dr. Ryan; never one who cared less for detection, or trusted more to the credulity of his readers. Does Ward then condemn the words, this is a great mystery, as a false translation? On the contrary, he approves of it as a true one. But he condemned the original Protestant rendering, this is a great secret; a rendering so very faulty that Dr. Ryan was ashamed to notice it, and therefore endeavoured, by calumniating his adversary, to keep it a great secret.

On prayers in an unknown tongue. In 1 Cor. xiv. the Protestant translators have added the epithet unknown in five different passages; and in answering this charge, Dr. Ryan very adroitly becomes the assailant, and accuses the Catholic translators of having omitted it in the same passages. What then? Does it occur in the original? No; but it is necessary to complete the sense. So Dr. Ryan may think; but the apostle thought otherwise. He did not insert it; and if he did not, I cannot conceive whence any translator can derive authority to insert it for him. If you will have the people to study their faith in the scriptures, let them at least have the scriptures as they were originally Let the stream flow to them pure from its source, without the admixture of foreign matters.

With respect to the texts, 1 Cor. xiii.; 1 Cor. i. 10; and 1 Tim. iii. 6, Ward's charges are directed against the ancient Protestant version; and Dr Ryan charges him with misrepresentation because these passages are corrected in the modern amended editions!!

James i 13. Let no man say that he is tempted of God: for God is not a tempter of

what reasons Ward had for censuring the Protestant translators; and shall only notice Dr. Ryan's artifice in attempting to persuade us, that two of the five texts condemned by his adversary "agree with the Popish translation." What

CONCLUSION.

Dr. Rvan has repeatedly challenged he "Popish clergy" to reply to his analysis: he cannot be offended that I have accepted the invitation. If in the cause of my reply, I have shown that he has often adopted artifices unworthy a scholar and a divine; that he was frequently misrepresented, and still more frequently concealed the arguments of his adversary, the blame must attach not to me, but to himself. He volunteered in the controversy: he must be answerable for the manner in which he has conducted the contest.

Besides those parts of the Analysis which I have noticed, Dr. Ryan has offered some arguments respecting the Lambeth Register, and added answers to Ward's queries. With these I have no concern. My only object was to refute his remarks with respect to the Protestant version of the scriptures. As, however, it would be uncivil to take my leave without replying to these queries, which he has placed at the end of his pamphlet, I shall endeavour to do it as concisely and as satisfactorily as I can.

The three first queries ask, how the Vulgate can be an infallible standard for other translations? I answer, that the Vulgate is a version deservedly of high authority, but I never yet met with a Catholic who considered it as infal-

lible.

Q. IV. Is the translation of the Bible responsible for the errors or excesses of Beza, or others, who had no hand in any of our versions?

A. It is not. Nor does Ward say it is. But many of the first translators were the pupils of Calvin and Beza, and it was not irrelevant to trace in the work of the masters the errors of their disciples.

Q. V. Did the Protestant Churches ever pretend to be infallible in these translations or other-

wise?

A. I know not whether they did or not. But this I know, they ought to have done so. Whence can a Protestant ignorant of the original languages, derive the knowledge of the Christian faith, but from the translation of the Bible? If then, that translation be fallible, or manifestly erroneous, how can he have any security that his faith be true? Built on an unsafe foundation, it can never acquire stability. The translation of the Bible must be infallible, or at least authentic, or the Protestant in question must always live in uncertainty.

Q. VI. Did not the translators of the Bible of the year 1683 correct forty errors in our old

ones?

A. The reformers of the old Protestant trans-

lations did correct forty errors, and should have corrected forty more.

Q. VII Having adopted the very words of the Popish English Bible in very many instances, is it fair to charge them in every page with malice, design, and misinterpretation?

A. Ward does not often charge them with malice, design, and misinterpretation. His charges are principally levelled against the original translators. He approves in many places of the conduct of the reformers of the Protestant version; in some he condemns them, I fear, justly.

Q. VIII. It always proves a bad cause to represent an opponent's argument as weaker than it is. Show where I exhibit Ward's objec-

tions as less strong than they are?

A. In every division almost without exception. This I think I have sufficiently proved in the

preceding pages.

Q. IX. According to Ward, the apostles had a Christian doctrine, a rule of faith, before the New Testament was written; prove that they had it?

A. If by a rule of faith Dr. Ryan means the thirty-nine Articles, I do not believe that the apostle had them either before the scripture was written or afterwards. But of this I am sure, that before the scripture was written the apostles preached the Christian doctrine, and established churches in which it was taught. I

humbly conceive that they must have had a knowledge of it, and have imparted that knowledge to their disciples.

Q. X. Will not the Greek professor at Maynooth admit that the word ¿qana\$ signifies once

for all?

A. As I have not the honour to be acquainted with the Greek professor at Maynooth, I am unable to answer the question.

Qs. XI. XII. XIII. XV. regard the meaning of Greek words. For answer I must request the reader to consult the preceding pages.

Q. XIV. Was it not more decent in an apostle to lead about a wife than a strange

woman?

A. I do not see how he could, unless he were married. Our blessed Redeemer was often attended by holy women of his kindred; why might not an apostle also?

Q. XVI. The word $\pi \alpha \varrho \alpha \pi \tau \omega \mu \dot{\alpha}$ signifies fault as well as sin. The Romanists render it sin: why may we not render it fault without being

guilty of misconstruction?

A. I see no great sin in rendering παραπιωμά fault, nor any great fault in rendering it sin.

Q. XVII. Did not Adrian IV. grant Ireland to Henry II., and did not Alexander IV. confirm that grant?

A. Did not Dr. Ryan undertake to refute the "Errata," and has he not failed in almos every point?

THE AUTHOR'S PREFACE.

ences between Roman Catholics and the sectaries of our days, those about the holy scriptures claim not the least place on the stage of controversy: as, firstly, whether the Bible is the sole and only rule of faith? Secondly, whether all things necessary to salvation are contained in the Bible? Or, whether we are bound to believe some things, as absolutely necessary to salvation, which are either not clear in scripture, or not evidently deduced out of scripture? Thirdly, whether every individual person, of sound judgment, ought to follow his own private interpretation of the scripture? If so, why one party or profession should condemn, persecute, and penal-law another, for being of that persuasion he finds most agreeable to the scripture, as expounded according to his own private spirit? If not, to what interpreter ought they to submit themselves, and on whom may they safely and securely depend, touching the exposition and true sense and meaning of the same? Fourthly, whence have we the scripture? That is, who handed it down to us from the Apostles, who wrote it? And by what authority we receive it for the Word of God? And, whether we ought not to receive the sense and true meaning of the scripture, upon the same authority we receive the letter? For if Protestants think, the letter was safe in the custody of the Roman Catholic Church, from which they received it, how can they suspect the purity of that sense, which was kept and delivered to them by the same church and authority? several other such like queries, frequently proposed by Catholics; and never yet, nor ever likely to be, solidly answered by any sectaries

It is not the design of this following treatise to enter into these disputes; but only to show thee, Christian reader, that those translations of the Bible, which the English Protestant clergy have made and presented to the people for their only rule of faith, are in many places not only partial, but false, and disfigured with several corruptions, abuses, and falsifications, in derogation to the most material points of Catholic doctrine, and in favour and advantage of their own erroneous opinions: for,

As it has been the custom of heretics in all ages, to pretend to scripture alone for their rule, and to reject the authority of God's holy church; so has it also ever been their practice

Among the many and irreconcileable differ- to falsify, corrupt, and abuse the same in divers ces between Roman Catholics and the secta- manners.

1. One way is, to deny whole books thereof, or parts of books, when they are evidently against them: so did, for example, Ebion all St. Paul's epistles; Manicheus the Acts of the Apostles; Luther likewise denied three of the four Gospels, saying, that St. John's is the only true gospel; and so do our English Protestants those books which they call the

Apocrypha.

2. Another way is, to call in question at the least, and make some doubt of the authority of certain books of holy scriptures, thereby to diminish their credit: so did Manicheus affirm, that the whole New Testament was not written by the Apostles, and particularly St. Matthew's Gospel: so did Luther discredit the Epistle of St. James: so did Marcion and the Arians deny the Epistle to the Hebrews to be St. Paul's; in which they were followed by our first English Protestant translators of the Bible, who presumed to strike St. Paul's name out of the very title of the said Epistle.(a)

3. Another way is, to expound the scripture according to their own private spirit, and to reject the approved sense of the ancient holy Fathers, and Catholic Church: so do all heretics, who seem to ground their errors upon the scriptures; especially those, who will have scripture, as by themselves expounded, for their

only rule of faith.

- 4. Another way is, to alter the very original text of the holy scriptures, by adding to, diminishing, and changing it here or there for their purpose: so did the Arians, Nestorians, &c. and also Marcion, who is therefore called Mus Ponticus, from his gnawing, as it were, certain places with his corruptions; and for the same reason may Beza not improperly be called, the Mouse of Geneva.
- 5. Another way not unlike this, is to make corrupt and false translations of the scriptures for the maintenance of their errors: so did the Arians and Pelagians of old, and so have the pretended reformers of our days done, which I intend to make the subject of this following treatise.

Yet, before I proceed any further, let me first assure my reader, that this work is not undertaken with any design of lessening the

(a) See Bibles 1579, 1580.

credit or authority of the Holy Bible, as perhaps some may be ready to surmise: for indeed, it is a common exclamation among our adversaries, especially such of them as one would think should have a greater respect for truth, that Catholics make light of the written Word of God: that they undervalue and condemn the sacred scriptures: that they endeavour to lessen the credit and authority of the Holy Bible. Thus possessing the poor deluded people with an ill opinion of Catholics, as if they rejected, and trod under feet, the written Word: whereas it is evident to all, who know them, that none can have a greater respect and veneration for the holy scripture than Catholics have, receiving, reverencing, and honouring the same, as the very pure and true Word of God; neither rejeeting, nor so much as doubting of the least tittle in the Bible, from the beginning of Genesis, to the end of the Revelations; several devout Catholics having that profound veneration for it, that they always read it on their knees with the greatest humility and reverence imaginable, not enduring to see it profaned in any kind; nor so much as to see the least torn leaf of a Bible put to any manner of unseemly use. Those who, besides all this, consider with what very indifferent behaviour the scripture is ordinarily handled among Protestants, will not, I am confident, say that Catholics have a less regard for it, than Protestants; but, on the contrary, a far greater.

Again, dear reader, if thou findest in any part of this treatise, that the nature of the subject has extorted from me such expressions as may, perhaps, seem either spoken with too much heat, or not altogether so soft as might be wished for; yet, let me desire thee not to look upon them as the dictates of passion, but rather as the just resentinents of a zealous mind, moved with the incentive of seeing God's sacred word adulterated and corrupted by ill-designing men, on purpose to delude and deceive the ignorant and

unwary reader.

The holy scriptures were written by the Prophets, Apostles, and Evangelists; the Old Testament in Hebrew, except only some few parts in Chaldee and Syriac; the greater part of the New Testament was written in Greek, St. Matthew's Gospel in Hebrew, and St. Mark's in Latin. We have not at this day the original writings of these Prophets and Apostles, nor of the seventy interpreters, who translated the Old Testament into Greek, about 300 years before the coming of Christ; we have only copies; for the truth and exactness whereof we must rely upon the testimony and tradition of the church, which in so important a point God would never permit to err: so that we have not the least doubt, but the copy authorised and approved of by the church is sufficiently authentic. what avails it for a Christian to believe that scripture is the Word of God, if he be uncertain which copy and translation is true? Yet, notwithstanding the necessity of admitting some true authentic copy, Protestants pretend that there is none authentic in the world; as may

be seen in the preface to the Tigurine edition of the Bible, and in all their books of controversy; seeing therein they condemn the council of Trent, for declaring that the old translation is authentic, and yet themselves name no other for such. And, therefore, though the Lutherans fancy Luther's translation; the Calvinists, that of Geneva; the Zuinglians, that of Zuinglius; the English, sometimes one, and sometimes another: yet because they do not hold any one to be authentic, it follows, from their exceptions against the infallibility of the Roman Catholic Church in declaring or decreeing a true and authentic copy of scripture, and their confession of the uncertainty of their own translations, that they have no certainty of scripture at all, nor even of faith, which they ground upon scripture alone.

That the Vulgate of the Latin is the most true and authentic copy, has been the judgment of God's Church for above those 1300 years; during which time, the Church has always used it; and therefore it is, by the sacred council (a) of Trent, declared authentic and canonical in every

part and book thereof.

Most of the Old Testament, as it is in the said Latin Vulgate, was translated (b) out of Hebrew by St. Hierom, or St. Jerom; and the New-Testament had been before his time translated out of Greek, but was by him (c) reviewed; and such faults as had crept in by the negligence of the transcribers, were corrected by him by the appointment of Pope Damasus. "You constrain me," says he, "to make a new work of an old that I, after so many copies of the scriptures dispersed through the world, should sit as a certain judge, which of them agree with the true Greek. I have restored the New Testament to the truth of the Greek, and have translated the old according to the Hebrew. Truly, I will affirm it confidently, and will produce many witnesses of this work, that I have changed nothing from the truth of the Hebrew," &c. (b)

And for sufficient testimony of the sincerity of the translator, and commendations of his translation, read these words of the great Doctor St. Augustin: "There was not wanting," says he " in these our days, Hierom, the priest, a man most learned and skilful in all the three tongues; who not from the Greek, but from the Hebrew, translated the same scriptures into Latin, whose learned labour the Jews yet confess to be

true." (e)

Yea, the truth and purity of this translation is such, that even the bitterest of Protestants themselves are forced to confess it to be the best, and to prefer it before all others, as also to acknowledge the learning, piety, and sincerity of the translator of it; which Mr. Whitaker, notwithstanding his railing in another place,

(a) Con. Trident., Sess. 4.
(b) S. Hierom. in lib. de Viris Illustr. extremo, et in Præfat. librorum quos Latinos fecit.

(c) Hier. Ep. 89. ad Aug, quast. 11, inter Ep. Aug / (d) See his preface before the New Testament, dedicated to Pope Damasus, and his Catalogue in fine.
(e) S. Aug. de Civit. Dei. lib 18, c. 43, et Ep. 80, ad Hierom c. 3, et lib. 2, Doct. Christi, c. 15.

does in these words: "St. Hierom, I reverence; | to have been authentic, they certainly could Damasus, I commend; and the work I confess to be godly and profitable to the church." (a)

Dr. Dove says thus of it: "We grant it fit, that for uniformity in 'quotations of places, in schools and pulpits, one Latin text should be used: and we can be contented, for the antiquity thereof, to prefer that (the Vulgate) before all other Latin books." (b)

And for the antiquity of it Dr. Covel tells us, "that it was used in the church 1300 years ago:" not doubting to prefer that translation

before others. (c).

Dr. Humphrey frees St.-Hierom, both from malice and ignorance in translating, in these words: "The old interpreter was much addicted to the propriety of the words, and indeed with too much anxiety, which I attribute to religion,

not to ignorance." (d)

In regard of which integrity and learning, Molinœus signifies his good esteem thereof, saying, (e) "I cannot easily forsake the vulgar and accustomed reading, which also I am accustomed earnestly to defend:" "Yea, (f) I prefer the vulgar edition, before Erasmus's, Bucer's, Bullinger's. Brentius's, the Tignrine translation; yea before John Calvin's, and all others." How honourably he speaks of it! And vet,

Conradus Pellican, a man commended by Bucer, Zuinglius, Melancthon, and all the fa-mous Protestants about Basil, Tigure, Berne, &c., gives it a far higher commendation, in these words: (g) "I find the vulgar edition of the Psalter to agree for the sense, with such dexterity, learning, and fidelity of the Hebrew, that I doubt not, but the Greek and Latin interpreter was a man most learned, most godly, and of a prophetical spirit." Which certainly are the best properties of a good translator.

In fine, even Beza himself, one of the greatest of our adversaries, affords this honourable testimony of our vulgar translation: "I confess," says he, "that the old interpreter seems to have interpreted the holy books with wonderful sincerity and religion. The vulgar edition I do, for the most part, embrace and pre-

fer before all others." (h)

You see, how highly our Vulgate in Latin is commended by these learned Protestants: see likewise, how it has been esteemed by the ancient (i) Fathers; yet, notwithstanding, all this is not sufficient to move Protestants to accept or acquiesce in it; and doubtless the very reason is, because they would have as much liberty to reject the true letter, as the true sense of scriptures, their new doctrines being condemned by both. For had they allowed any one translation never have had the impudence so wickedly to have corrupted it, by adding, omitting, and changing, which they could never have pretended the least excuse for, in any copy by themselves held for true and authentic.

Obj. But however, their greatest objection against the Vulgate Latin is, that we ought rather to have recourse to the original languages, the fountains of the Hebrew and Greek, in which the scriptures were written by the Pro phets and Apostles, who could not err, than to stand to the Latin translations, made by divers

interpreters, who might err. Ans. When it is certain, that the originals or fountains are pure, and not troubled or corrupt, they are to be preferred before translations: but it is most certain, that they are corrupted in divers places, as Protestants themselves are forced to acknowledge, and as it appears by their own translations. For example, Ps. xxii. ver. 16, they translate, "They pierced my hands and my feet:" whereas, according to the Hebrew that now is, it must be read: " As a lion, my hands, and my feet;" which no doubt, is not only nonsense, but an intolerable corruption of the latter Jews against the passion of our Saviour, of which the old authentic Hebrew was a most remarkable prophecy. Again, according to the Hebrew, it is read, (k) Achaz, king of Israel; which being false, they in some of their first translations read, Achaz, king of Juda, according to the truth, and as it is in the Greek and Vulgate Latin. Yet, their Bible of 1579, as also their last translation, had rather follow the falsehood of the Hebrew against their own knowledge, than to be thought beholden to the Greek and Latin in so light a matter. Likewise, where the Hebrew says, Zedecias, Joachin's brother, they are forced to translate Zedecias, his father's brother, as indeed the truth, is according to the Greek. (1) So likewise in another place, where the Hebrew is, " He begat Azuba his wife and Jerioth;" which they not easily knowing what to make of, translate in some of their Bibles," He begat Azuba of his wife Jerioth; and in others, "He begat Jerioth of his wife Azuba." But without multiplying examples, it is sufficiently known to Protestants, and by them acknowledged, how intolerably the Hebrew fountains and originals are by the Jews corrupted: amongst others, Dr. Humphrey says, "The Jewish superst on, how many places it has corrupted, the reader man, easily find out and judge." (m) And in another place, "I look not," says he, "that men should too much follow the Rabbins, as many do; for those places, which promise and declare Christ the true Messias, are most filthily depraved by them." (n)

"The old interpreter," says another Protestant, " seems to have read one way, whereas the Jews now read another! which I say, because I would not have men think this to

(a) Whitaker in his Answer to Reynolds, p. 241.(b) Dove's Persuasion to Recusants, p. 16.

(f) Et in luc. 17

(g) Pellican in Præfat. in Psalter. An 1584. (h) Beza in Annot. in Luc. i. 1. Et in Præfat. Nov. Test.

⁽c) See Dr. Covel's Answer to Burges, pp. 91, 94. (d) Dr. Hum. de Ratione Interp., lib. 1. pp. 74. (e) Molin. in Nov. Test. Part. 30,

⁽i) S. Hierom et St. Aug. supr.; St. Greg., lib. 70; Mor. c. 23.; Istdor., lib. 6. Etym. c. 5, 7, et de Divin. Offic. lib. 1, cap. 12; S. Beda in Martyrol. Cassiod. 21 Inst. &c.

⁽k) 2 Chron. xxviii. 19.

⁽t) 4 Kings xxiv. 17, 19. (m) Humph. 1, 1, de Rat, interp. p. 178. (n) Lib. ii. p. 219.

have proceeded from the ignorance or slothful- I and falsified against our blessed Saviour Christ ness of the old interpreter: rather we have cause to find fault for want of diligence in the antiquaries, and faith in the Jews; who, both before Christ's coming and since, seem to be less careful of the Psalms, than of their Talmudical songs." (a)

I would gladly know of our Protestant translators of the Bible, what reasons they have to think the Hebrew fountain they boast of so pure and uncorrupt, seeing not only letters and syllables have been mistaken, texts depraved, but even whole books of the Prophets utterly lost and perished? How many books of the ancient Prophets, sometime extant, are not now to be found? We read in the old Testament, of a Liber bellorum Domini, "The Book of the Wars of our Lord; the Book of the Just Men (Protestants call it the Book of Jasher;) the Book of Jehu the son of Hanani; the Books of Semeias the Prophet, and of Addo the Seer; and Samuel wrote in a book the law of the kingdom, how kings ought to rule, and laid it up before our Lord: and the works of Solomon were written in the Book of Nathan the Prophet, and in the Books of Ahias the Shilonite, and in the Vision of Addo the Seer." (b) With several others, which are all quite perished: yea, and perished in such time, when the Jews were "the peculiar people of God," and when, of all nations, "they were to God a holy nation, a kingly priesthood:" and now, when they are no national people, have no government, no king, no priest, but are vagabonds upon the earth, and scattered among all people: may we reasonably think their divine and ecclesiastical books to have been so warily and carefully kept, that all and every part is safe, pure, and incorrupt? that every parcel is sound, no points, tittles, or letters lost, or misplaced, but all sincere, perfect and absolute?

How easy is it, in Hebrew letters, to mistake sometimes one for another, and so to alter the whole sense? As, for example, this very letter vau for jod, (c) has certainly made disagreement in some places; as where the Septuagint read, το κοαιοσ με ωρος σε φυλαξω, Fortitudinem meam ad te custodiam, "My strength I will keep to thee;" which reading St. Hierom also followed. It is now in the Hebrew ", fortitudinem ejus, "His strength I will keep to thee." (d) Which corruptions our last Protestant translators follow, reading, "Because of his strength will I wait upon thee;" and to make sense of it they add the words, "because of," and change the words, "keep to" into "wait upon," to the great perverting of the sense and sentence. A like error is that in Gen. iii. (if it be an error, as many think it is none,) Ipsa conteret caput tunm, for Ipse or Ipsum, about which Protestants keep up such a clamour. (e)

As the Hebrew has been by the Jews abused

Jesus, especially in such places as were manifest prophecies of his death and passion, so likewise has the Greek fountain been corrupted by the eastern heretics, against divers points of Christian doctrine, insomuch that Protestants themselves, who pretend so great veneration for it, dare not follow it in many places, but are forced to fly to our Vulgate Latin, as is observed in the preface to the Rhemish Testament; where also you may find sufficient reasons why our Catholic Bible is translated into English rather from the Vulgate Latin than from the Greek.

To pass by several examples of corruptions in the Greek copy, which might be produced, I will only, amongst many, take notice of these two following rash and inconsiderate additions; first, John viii. 59, after these words, Exivit e templo, "Went out of the temple;" are added, Transiens per medium eorum, sic præteriit; "Going through the midst of them, and so passed by." (f) Touching which addition, Beza writes thus: "These words are found in very ancient copies; but I think, as does Erasmus, that the first part, 'going through the midst of them,' is taken out of Luke iv. 30, and crept into the text by fault of the writers, who found that written in the margin: and that the latter part, 'and so passed by,' was added to make this chapter join well with the next. And I am moved thus to think, not only because neither Chrysostom nor Augustine (he might have said, nor Hierom) make any mention of this piece, but also, because it seems not to hang together very probably; for, if he withdrew himself out of their sight, how went he through the midst of them?" &c. (g) Thus Beza disputes against it; for which cause, I suppose, it is omitted by our first English translators, who love to follow what their master Beza delivers to them in Latin, though for sooth they would have us think they followed the Greek most precisely; for in their translations of the year 1561, 1562, 1577, 1579, they leave it out, as Beza does; yet in their Testament of 1580, as also in this last translation (Bible 1683), they put it in with as much confidence, as if it had neither been disputed against by Beza, nor omitted by their former brethren.

To this we may also join that piece which Protestants so gloriously sing or say at the end of the Lord's Prayer, "For thine is the kingdom, the power, and the glory, for ever and ever, Amen," which not only Erasmus dislikes, (h) but Bullinger himself holds it for a mere patch sowed to the rest, "by, he knows not whom;" (i) and allows well of Erasmus's judgment, reproving Laurentius Valla for finding fault with the Latin edition, because it wants it: "There is no reason," says he, "why Laurentius Valla should take the matter so hotly, as though a great part of the Lord's Prayer were cut

⁽a) Conrad. Pell. Tom. 4, in Psal. lxxxv. 9.

⁽b) Numb, xxi. 11; Josh. x. 13; Kings i. 18; 2 Paral, xx. 34; xii. 15; 1 Kings x. 25; 2 Paral, ix. 29.

⁽d) Psal. lviii. 10, in Prot. Bible it is Psal. lik 9. by

⁽e) Gen. iii. 15.

^{(.}f) Διελθων δια μεσε άυτῶν και παρηγεν δυως.

M(g) Beza in Joh, viii. 59.

⁽i) Bullinger, Decad. v. Serm. 5.

away: rather their rashness was to be reproved, who durst presume to piece on their toys unto

the Lord's Prayer."

Let not my reader think that our Latin Vulgate differs from the true and most authentic Greek copies, which were extant in St. Hierom's days, but only from such as are now extant, and since his days corrupted. "How unworthily," says, Beza, "and without cause, does Erasmus, blame the old interpreter, as dissenting from the Greek! He dissented, I grant, from those Greek copies which Erasmus had gotten; but we have found not in one place, that the same interpretation which he blames, is grounded on the authority of other Greek copies, and those most ancient: yea in some number of places we have observed that the reading of the Latin text of the old interpreter, though it agree not sometimes with our Greek copies, yet it is much more convenient, for that it seems to follow some truer and better copy." (a)

Now, if our Latin Vulgate be framed exactly, though not to the vulgar Greek examples now extant, yet to more ancient and perfect copies; if the Greek copies have many faults, errors, corruptions, and additions in them, as not only Beza avouches, but as our Protestant translators confess, and as evidently appears by their leaving the Greek and following the Latin, with what reason can they thus cry up the fountains and originals, as incorrupt and pure? With what honesty can they call us from our ancient vulgar Latin, to the present, Greek, from which themselves so licentiously depart at pleasure, to fol-

low our Latin? (b)

Have we not great reason to think, that as the Latin Church has been ever more constant in keeping the true faith than the Greek, so it has always been more careful in preserving the

scriptures from corruption?

Let Protestants only consider, whether it be more credible, that St. Hierom, one of the greatest doctors of God's church, and the most skilful in the languages wherein the scripture was written, who lived in the primitive times, when perhaps some of the original writings of the Apostles were extant, or at least the true and authentic copies in Hebrew and Greek better known than they are now; let us then consider, I say, whether is more credible, than a translation made or received by this holy doctor, and then approved of by all the world, and ever since accepted and applauded in God's church, should be defective, false, or deceitful? or that a translation made since the pretended Reformation, not only by men of scandalous, and notoriously wicked lives, but from copies corrupted by Jews, Arians, and other Greek heretics, should be so ? (c)

In vain, therefore, do Protestants tell us, (d) Gen. iii. that their translations are taken immediately

(a) Beza in Præfat. Nov. Test., Anno 1556. (b) See the Præf. to the Rhemish Testament; Dr. Martin's Discovery; Reynold's Refutation of Whitaker, cap. xiii.

(c) Such were Luther, Calvin, Beza, Bucer, Cranmer,

Tyndal, &c.

from the fountains of the Greek and Hebrew; so is also our Latin Vulgate; only with this difference, that ours was taken from the fountains when they were clear, and by holy and learned men, who knew which were the crystal waters, and true copies; but theirs is taken from fountains troubled by broachers of heresies, selfinterested and time-serving persons; and after that the Arians, and other heretics, had, I say, corrupted and poisoned them with their false and abominable doctrines.

Obj. 2. Cheminitius and others yet further object, that there are some corruptions found in the Vulgate Latin, viz., that these words, Ipsa conteret caput tuum, (d) are corrupted, thereby to prove the intercession of the Blessed Virgin Mary; and that instead thereof, we should read Ipsum conteret caput tuum, seeing it was spoken of the seed, which was Christ, as

all ancient writers teach.

Ans. Some books of the Vulgate edition have Ipsa, and some others Ipse; and though many Hebrew copies have Ipse, yet there want not some which have Ipsa: and the points being taken away, the Hebrew word may be translated Ipsa: yea the holy fathers (e) St. Augustine, St. Ambrose, St. Chrysostom, St. Gregory, St. Bede, &c., read it Ipsa, and I think we have as great reason to follow their interpretation of it as Cheminitius's, or that of the Protestants of our days; and though the word conteret in the Hebrew is of the masculine gender, and so should relate to Semen, which also in the Hebrew is of the masculine gender, yet it is not rare in the scriptures to have pronouns and verbs of the masculine gender, joined with nouns of the feminine, as in Ruth i. 8; Esther i. 20; Eccles. xii. 5. The rest of Cheminitius's cavils you will find sufficiently answered by the learned Cardinal Bellarmine, lib. ii. de Verb, Dei, cap. 12, 13, 14.

Again, Mr. Whitaker condemns us for following our Latin Vulgate so precisely, as thereby to omit these words, (f) "when this corruptible shall have put on incorruption," which are in the Greek exemplars, but not in our Vulgate Latin: whence it follows assuredly, says he, "that Hierom dealt not faithfully here, or that his

version was corrupted afterwards.'

I answer to this, with Dr. Reynolds, (g) that this omission (if it be any) could not proceed from malice or design, seeing there is no loss or hindrance to any part of doctrine, by reading it as we read; for the self-same thing is most clearly set down in the very next lines before. Thus stand the words: "For this corruptible, must do on incorruption; and this mortal, do on immortality: and when this (corruptible, has done on incorruption, and this) mortal has done

(e) St. August., lib. 2, de Gen. cont. Manich, c. xviii.l. 11, de Gen. ad Literam, cap. xxxvi.; St. Ambr. lib. de Fuga Sæculi, cap. vii.; St. Chrysost. in Hom. 17, in Gen St. Greg. lib. i.; Mor. cap. xxxviii.; Beda et alii in hunc

(f) 1 Cor. xv. 54. (g) See Dr. Reynolds' Refutation of Whitaker's Reprehensions, chap. x.

on immortality." Where you see the words, which I have put down, inclosed with parenthesis, are contained most expressly in the foregoing sentence, which is in all our Testaments; so that there is no harm or danger either to faith, doctrine, or manners, if it be omitted.

That it was of old in some Greek copies, as t stands in our Vulgate Latin, is evident by St. Hierom's translating it thus: and why ought St. Hierom to be suspected of unfaithful dealing, seeing he put the self-same words and sense in the next lines immediately preceding? And that it was not corrupted since, appears by the common reading of most men, in all after ages. St. Ambrose, in his commentary upon the same place reads as we do. So does St. Augustine, De Civitate Dei, cited by St. Bede, in his commentary upon the same chapter. (a) So read also the rest of the Catholic interpreters, Haymo, Anselm, &c.

But if this place be rightly considered, so far is it from appearing as done with any design of corrupting the text, that on the contrary, it apparently shows the sincerity of our Latin translation; for, as we keep our text, according as St. Hierom and the Church then delivered it; so notwithstanding, because the said words are in the ancient Greek copies, we generally add them in the margin of every Latin Testament which the church uses, as may be seen in divers prints of Paris, Lovain, and other Universities: and if there be any fault in our English translation, it is only that this particle was not put down in the margin, as it was in the Latin which we followed. So that this, I say, proves no corruption, but rather great fidelity in our Latin Testament, that it agrees with St. Hierom, and consequently with the Greek copies, which he interpreted, as with St. Ambrose, St. Bede, Haymo, and St. Anselm.

Whether these vain and frivolous objections are sufficient grounds for their rejecting our Vulgate Latin, and flying to the original (but now impure) fountains, I refer to the judicious

reader.

But now, how clear, limpid, and pure the streams are, that flow from the Greek and Hebrew fountains, through the channel of Protestant pens, the reader may easily guess without taking the pains of comparing them, from the testimonies they themselves bear of one another's translations.

Zuinglius writes thus to Luther, concerning his corrupt translation: (b) "Thou corruptest the word of God, O Luther: thou art seen to be a manifest and common corrupter and perverter of the holy scripture; how much are we ashamed of thee, who have hitherto esteemed thee beyond all measure, and prove thee to be such a man!"

Luther's Dutch translation of the old Testament, especially of Job and the Prophets, had its blemishes, says Keckerman, and those no small ones, (c) neither are the blemishes in his New Testament to be accounted small ones;

(a) St. Beda in 1 Cor. c. xv.
(b) Zuing t. 2, ad Luth., lib de S. Dicitized by Co. Keckerman, Syst. 8; Theol., lib. 2 p. 188; 1 S.
(c) Keckerman, Syst. 8; Theol., lib. 2 p. 188; 1 S.
(d) Hospins, in Concord. Discord. fol. 138.
(h) In Respons, ad Defens et Respons. Castal in Test. 1556, in Predat et in Annot. in Mat iii. et iv., Luc. ii.; Act. viii. et x. 1 Cor. I. Joh. v. 7.

one of which is, his omitting and wholly leaving out this text in St. John's Epistle: "There be three who give testimony in heaven; the Father, the Word, and the Holy Ghost, and these three are one." Again, in Rom. iii. 28, he adds the word "alone" to the text, saying, "We account a man to be justified by faith alone, without the works of the law." Of which intelerable cor ruption being admonished, he persisted obstinat and wilful, saying, "So I will, so I command, let my will be instead of reason," &c. (d) Luther will have it so; and at last thus concludes, "The word alone must remain in my New Testament; although all the Papists run mad, they shall not take it from thence: it grieves me, that I did not add also those two other words, Omnibus et omnium, sine omnibus operibus, omnium legum; without all works of all laws."

Again, in requital to Zuinglius, Luther rejects the Zuinglian translation, terming them in matter of divinity, " fools, asses, antichrists, deceivers," &c. (e) and indeed, not without cause, for what could be more deceitful and antichristian, than instead of our Saviour's words, "this is my body," to translate, "this signifies my body," as Zuinglius did, to maintain his figurative signification of the words, and cry down Christ's real presence of the blessed

sacrament?

When Froscheverus, the Zuinglian printer of Zurick, sent Luther a Bible translated by the divines there, he would not receive it; but as Hospinian and Lavatherus witness, sent it back and rejected it. (f)

The Tigurine translation was, in like manner, so distasteful to other Protestants, Elector of Saxony in great anger rejected it and placed Luther's translation in room there-

of." (g)

Beza reproves the translation set forth by Oecolampadius, and the divines of Basil; affirming, "that the Basil translation is in many places wicked, and altogether differing from the

mind of the Holy Ghost."

Castalio's translation is also condemned by (h) Beza, as being sacrilegious, wicked, and ethnical; insomuch, that Castalio wrote a special treatise in defence of it; in the preface of which he thus complains: "Some reject our Latin and French translations of the Bible, not only as unlearned, but also as wicked, and differing in many places from the mind of the Holy Ghost."

The learned Protestant, Molinœus, affirms of Calvin's translation, "that Calvin in his harmony, makes the text of the Gospel to leap up and down; he uses violence to the letter of the Gospel; and besides this, adds to the text." (i)

(d) To. v. Germ. fol. 141, 141. (e) See Zuing. Tom. 2, ad Luth. lib. de Sacr., fol. 388

(f) Hosp. Hist. Sacram. part. ult. fol. 183; Lavath. Hist. Sacram. 1. 32.

ii.; Act. viii. et x. 1 Cor. I.
(i) In sua Translat. Nov. Test. Part. 12, fol. 110.

And touching Beza's translation, which our | English especially follow, the same Molinœus charges him, that "he actually changes the text;" giving likewise several instances of his corruptions. Castalio also, "a learned Calvinist, as Osiander says, "and skilful in the tongues," reprehends Beza in a book wholly written against his corruptions; and says further, "I will not note all his errors, for that would require too large a volume."(a)

In short, Bucer and the Osianderians rise up against Luther for false translations; Luther against Munster; Beza against Castalio, and Castalio against Beza; Calvin against Servetus; Illyricus against both Calvin and Beza. (b) Staphylus and Emserus noted in Luther's Dutch translations of the New Testament only, about one thousand four hundred heretical corruptions. (c) And thus far of the confessed corruptions in foreign Protestant translators.

If you desire a character of our English Protestant versions, pray be pleased to take it from the words of these following Protestants; some of the most zealous and precise of whom, in a certain treatise, entitled, "A petition directed to his most excellent majesty King James the First," complain, "that our translation of the Psalms, comprised in our Book of Common Prayer, doth, in addition, subtraction, and alteration, differ from the truth of the Hebrew in, at least, two hundred places." If two hundred corruptions were found in the Psalms only, and that by Protestants themselves, how many, think you, might be found from the beginning of Genesis, to the end of the Apocalypse, if examined by an impartial and strict examination? And this they made the ground of their scruple, to make use of the Common Prayer; remaining doubtful, "whether a man may, with a safe conscience, subscribe thereto:" yea, they wrote and published a particular treatise, entitled, "A Defence of the Ministers' Reasons for refusal of Subscribing;" the whole argument and scope whereof, is only concerning mistranslating; yea, the reader may see, in the beginning of the said book, the title of every chapter, twenty-six in all, pointing to the mistranslations there handled in particular. (d) (e)

Mr. Carlisle avouches, "that the English translators have depraved the sense, obscured the truth, and deceived the ignorant: that in many places they detort the scriptures from the right sense, and that they show themselves to love darkness more than light: falsehood more than truth." Which Doctor Reynold's objecting against the Church of England, Mr. Whitaker had no better answer than to say, "What Mr. Carlisle, with some others, has written · against some places translated in our Bibles, makes nothing to the purpose; I have not

said otherwise, but that some things may be amended." (f)

The Ministers of Lincoln diocess could not forbear, in their great zeal, to signify to the king, that the English translation of the Bible, " is a translation that takes away from the text, that adds to the text, and that sometimes, to the changing or obscuring of the meaning of the Holy Ghost;" calling it yet further, "a translation which is absurd and senseless, perverting, in many places, the meaning of the Holy Ghost." (g)

For which cause, Protestants of tender consciences made great scruple of subscribing thereto: "How shall I," says Mr. Burges, "approve under my hand, a translation which hath so many omissions, many additions, which sometimes obscures, sometimes perverts the sense; being sometimes senseless, sometimes

contrary?" (h)

This great evil of corrupting the scripture being well considered by Mr. Broughton, one of the most zealous sort of Protestants, obliged him to write an epistle to the Lords of the Council, desiring them with all speed to procure a new translation: "because," says he, "that which is now in England is full of errors." (i) And in his advertisements of corruptions, he tells the Bishops, "that their public translations of scriptures into English is such, that it perverts the text of the old Testament in eight hundred and forty-eight places, and that it causes millions of millions to reject the New Testament, and to run to eternal flames." A most dreadful saying, certainly, for all those who are forced to receive such a translation for their only rule of faith.

King James the First thought the Geneva translation to be the worst of all; and further affirmed, "that in the marginal notes annexed to the Geneva translation, some are very partial, untrue, seditious," &c. (k) Agreeable to this are also these words of Mr. Parkes to Doctor Willet: "As for the Geneva Bibles, it is to be wished, that either they were purged from those manifold errors which are both in the text and in the margin, or else utterly prohibited."

Now these our Protestant English translations being thus confessedly "corrupt, absurd, senseless, contrary, and preverting the meaning of the Holy Ghost;" had not King James the First just cause to affirm, "that he could never see a Bible well translated into English?" (1) And whether such falsely translated Bibles ought to be imposed upon the ignorant people, and by them received for the very Word of God, and for their only rule of faith, I refer to the judgment of the world; and do freely assert with Doctor Whitaker, a learned Protestant,

Burges, p. 93.

⁽a) In Test. Part. 20, 30, 40, 64, 65, 66, 74, 99, et Part. 8, 13, 14, 21, 23,

⁽b) In Defens. trans., p. 170. (c) See Lind Dub. p. 84, 85, 96, 98. (d) Petition directed to his Majesty, p. 75, 76. 121, 154.

⁽f) Whitaker's Answer to Dr. Reynolds, p. 255. (g) See the Abridgment, which the Ministers of Lincoln Diocess delivered to his Majesty, p. 11, 12, 13.
(h) Burges Apol. Sect. 6, and in Covel's Answer to

⁽i) See the Triple Cord, p. 147. (k) See the Conference before the King's Majesty, p. 46, 47. Apologies concerning Christ's descent into hell at Ddd.

⁽¹⁾ Conference before his Majesty, p. 46.

'that translations are so far only the Word of God, as they faithfully express the meaning of

the authentical text." (a)

The English Protestant translations having been thus exclaimed against, and cried down not only by Catholics, but even by the most learned Protestants, (b) as you have seen; it pleased his majesty, King James the First, to command a review and reformation of those translations which had passed for God's Word in King Edward the Sixth, and Queen Elizabeth's days. (c) Which work was undertaken by the prelatic clergy, not so much, it is to be feared, for the zeal of truth, as appears by their having corrected so very few places, as out of a design of correcting such faults as favoured the more puritanical part of Protestants (Presbyterians) against the usurped authority, pretended episcopacy, ceremonies, and traditions of the prelatic party. For example: the word "congregation" in their first Bibles, was the usual and only English word they made use of for the Greek and Latin word έκκλησια ecclesia, because then the name of church was most odious to them; yea, they could not endure to hear any mention of a church, because of the Catholic Church, which they had fosaken, and which withstood and condemned them. But now, being grown up to something (as themselves fancy) like a church, they resolve in good earnest to take upon them the face, figure, and grandeur of a church; to censure and excommunicate, yea, and persecute their disssenting brethern; rejecting therefore that humble appellation which their primitive ancestors were content with, viz. congregation, they assume the title of church, the Church of England, to countenance which, they bring the word church again into their translations, and banish that their once darling congregation.

They have also, instead of ordinances, institutions, &c. been pleased in some places to translate traditions; thereby to vindicate several ceremonies of theirs against their Puritanical brethren; as in behalf of their character, they rectified, "ordaining elders, by election."

The word Image being so shameful a corruption, they were pleased likewise to correct, and instead thereof to translate Idol according to the true Greek and Latin. Yet it appears that this was not amended out of any good design, or love of truth; but either merely out of shame, or however to have it said that they had done something. Seeing they have not corrected it in all places, especially in the Old Testament, Exod. xx., where they yet read Image, "Thou shalt not make to thyself any graven image," the word in Hebrew being Pesel, the very same that Sculptile is in Latin, and signifies in English a graven or carved thing; and in the Greek it is Eidolon (an Idol): so that by this false and wicked practice, they endeavour to discredit the Catholic religion; and, contrary to their own consciences, and correc-

(a) Whitaker's Answer to Dr. Reynolds, p. 235. (b) Dr. Gregory Martin wrote a whole Treatise against hein

tions in the New Testament, endeavour to make the people believe that Image and Idol are the same, and equally forbidden by scripture, and God's commandments; and consequently, that Popery is idolatry, for admitting the due use of images.

They have also corrected that most absurd and shameful corruption, grave; and, as they ought to do, have instead of it translated hell, so that now they read, "Thou wilt not leave my soul in hell;" whereas Beza has it, "Thou wilt not leave my carcase in the grave." Yet we see, that this is not out of any sincere intention, or respect to truth neither, because they have but corrected it in some few places, not in all, as you will see hereafter; which they would not do, especially in Genesis, lest they should thereby be forced to admit of Limbus Patrum, where Jacob's soul was to descend, when he said, "I will go down to my son into hell, mourning," &c. And to balance the advantage they think they may have given Catholics where they have corrected it, they have (against purgatory and Limbus Patrum) in other places most grossly corrupted the text: for whereas the words of our Saviour are, "Quickened in spirit or soul. In the which spirit coming, he preached to them also that were in prison," (d) they translate, "Quickened by the spirit, by which also he went and preached unto the spirits in prison." This was so notorious a corruption, that Dr. Montague, afterwards Bishop of Chichester and Norwich, reprehended Sir Henry Saville for it, to whose care the translating of St. Peter's epistle was committed; Sir Henry Saville told him plainly, that Dr. Abbot, archbishop of Canterbury, and Dr. Smith, bishop of Gloucester, corrupted and altered this translation of this place, which himself had sincerely performed. Note here, by the bye, that if Dr. Abbot's conscience could so lightly suffer him to corrupt the scripture, his, or his servant Mason's forging the Lambeth Records, could not possibly cause the least scruple, especially being a thing so highly for their interest and honour.

These are the chiefest faults they have cor rected in this their new translation; and with what sinister designs they have amended them, appears visible enough; to wit, either to keep their authority, and gain credit for their newthought-on episcopal and priestly character and ceremonies against Puritans or Presbyterians; or else, for very shame, urged thereto by the exclamations of Catholics, daily inveighing against such intolerable falsifications. because they resolved not to correct either all, or the tenth part of the corruptions of the former translation: therefore, fearing their over seen falsifications would be observed, both by Puritans and Catholics, in their Epistle Dedicatory to the king, they desire his majesty's protection, for that "on the one side, we shall be traduced," say they, "by Popish persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy

⁽c) Bishop Tunstal discovered in Tyndal's New Testament only, no less than 2000 corruptions.

truth to be yet more known unto the people | whom they desire still to keep in ignorance and darkness: on the other side, we shall be maligned by self-conceited brethern, who run their

own ways," &c.

We see how they endeavour here to persuade the king and the world, that Catholics are desirous to conceal the light of the Gospel: whereas on the contrary, nothing is more obvious, than the daily and indefatigable endeavours of Catholic missioners and priests, not only in preaching and explaining God's holy word in Europe; but also in forsaking their own countries and inconveniences, and travelling with great difficulties and dangers by sea and land, into Asia, Africa. America, and the Antipodes, with no other design than to publish the doctrine of Christ, and to discover and manifest the light of the Gospel to infidels, who are in darkness and ignorance. Nor do any but Catholies stick to the old letter and sense of scripture, without altering the text or rejecting any part thereof, or devising new interpretations; which certainly cannot demonstrate a desire in them to keep people in ignorance and darkness. Indeed, as for their self conceited Presbyterian and fanatic brethern, who run their own ways in translating and interpreting scripture, we do not excuse them, but only say, that we see no reason why prelaties should reprehend them for a fault, whereof themselves are no less guilty. Do not themselves of the Church of England run their own ways also; as well as those other sectaries in translating the Bible? Do they stick to either the Greek, Latin, or Hebrew text? Do they not leap from one language and copy to another? accept and reject what they please? Do they not fancy a sense of their own, every whit as contrary to that of the Catholic and ancient church, as that of their self-conceited brethren the Presbyterians, and others, is acknowledged to be? And yet they are neither more learned nor more skilful in the tongues, nor more godly than those they so much contemn and blame.

All heretics who have ever waged war against God's holy church, whatever particular weapons they had, have generally made use of these two, viz., "Misrepresenting and ridiculing the doctrine of God's church;" and, "corrupting and misinterpreting his sacred word, the holy scripture;" we find not any since Simon Magus s days, that have ever been more dexterous and skilful in handling these direful arms, than the heretics of our times.

In the first place, they are so great masters and doctors in misrepresenting, mocking, and deriding religion, that they seem even to have solely devoted themselves to no other profession or place, but " Cathedræ irrisorum," the school or "chair of the scorner," as David terms their seat: which the holy apostle St. Peter foresaw, when he foretold, that "there should come in the latter days, illusores, scoffers, walking after their own lusts." To whom did this prophecy ever better agree, than to the heretics of understanding of the sacred scriptures? (a) Dr. St., Dr. S., Dr. T., Mr. W., &c. (b) Whitaker, p. 14.

"The author of the nook of Ecclesiastes," says one of them, "had neither boots nor spurs, but rid on a long stick, in begging shoes" Who scoff at the book of Judith: compare the Macabees to Robin Hood, and Bevis of Southampton: call Baruch, a peevish ape of Jeremy: count the Epistle to the Hebrews as stubble: and deride St. James's, as an epistle made of straw: contemn three of the four Gospels. What ridiculing is this of the word of God! Nor were the first pretended reformers only guilty of this, but the same vein has still continued in the writings, preachings, and teachings of their successors; a great part of which are nothing but a mere mockery, ridiculing, and misrepresenting of the doctrine of Christ, as is too notorious and visible in many scurrilous and scornful writings and sermons lately published by several men of no small figure in our English Protestant Church. By which scoffing stratagem, when they cannot laugh the vulgar into a contempt and abhorrence of the Christian religion, they fly to their other weapons, to wit "imposing upon the people's weak understanding, by a corrupt, imperfect, and falsely trans-

lated Bible." (a)

Tertullian complained thus of the heretics or his time, Ista haresis non recipit quasdum scripturus, &c. "These heretics admit not some books of scriptures; and those which they do admit, by adding to, and taking from, they pervert to serve their purpose; and if they receive some books, yet they receive them not entirely or if they receive them entirely, after some sort nevertheless they spoil them by devising divers interpretations. In this case, what will you do, who think yourselves skilful in scriptures, when that which you defend, the adversary denics; and that which you deny, he defends?" Et tu quidem nihil perdes nisi vocem de contentione, nihil consequeris nisi bilem de blasphematione: " And you indeed shall lose nothing but words in this contention; nor shall you gain any thing but anger from his blasphemy." How fitly may these words be applied to the pretended reformers of our days! who, when told of their abusing, corrupting, and misinterpreting the holy scriptures, are so far from acknowledging their faults, that on the contrary they blush not to defend them. When Dr. Martin in his discovery, told them of their falsifications in the Bible, did they thank him for letting them see their mistakes, as indeed men endued with the spirit of sincerity and honesty would have done? No, they were so far from that, that Fulk, as much as in him lies, endeavours very obstinately to defend them: and Whitaker affirms, that "their translations are well done." Why then were they afterwards corrected? and that all the faults Dr. Martin finds in them are but trifles; demanding what is there in their Bibles that can be found fault with, as not translated well and truly? (b) Such a pernicious, obstinate, and contentious spirit, are heretics possessed with,

which indeed is the very thing that renders them heretics; for with such I do not rank those in the list, who, though they have even with their first milk, as I may say, imbibed their errors, and have been educated from their childhood in erroneous opinions, yet do neither pertinaciously adhere to the same, nor obstinately resist the truth, when proposed to them; but on the con-

trary, are willing to embrace it. How many innocent, and well-meaning people, are there in England, who have scarcely in all their life-time, ever heard any mention of a Catholic, or Catholic religion, unless under these monstrous and frightful terms of idolatry, superstition, antichristianism, &c.? How many have ever heard a better character of Catholics, than bloody-minded people, thirsters after blood, worshippers of wooden gods, prayers to stocks and stones, idolators, antichrists, the beast in the Revelations, and what not, that may render them more odious than hell, and more frightful than the devil himself, and that from the mouths and pens of their teachers, and ministerial guides? Is it then to be wondered at, that these so grossly deceived people should entertain a strange prejudice against religion, and a

detestation of Catholies?

Whereas, if these blindfolded people were once undeceived, and brought to understand, that all these monstrous seandals are falsely charged upon Catholics; that the Catholic doctrine is so far from idolatry, that it teaches quite the contrary, viz., That whosoever gives God's honour to stocks and stones, as Protestants phrase it, to images, to saints, to angels, or to any creature; yea, to any thing but to God himself, is an idolater, and will be damned for the same; that Catholies are so far from thirsting after the blood of others, that on the contrary, their doctrine teaches them, not only to love God above all, and their neighbour as themselves, but even to love their enemies. In short, so far different is the Roman Catholic religion from what it is by Protestants represented, that on the contrary, Faith, Hope, and Charity, are the three divine virtues it teaches us; Prudence, Justice, Fortitude, and Temperance, are the four moral virtues it exhorts us to: which christian virtues, when it happens that they are, through human fraility, and the temptations of our three enemies, the world, the flesh, and the devil, either wounded or lost; then are we taught to apply ourselves to such divine remedies, as our blessed Saviour Christ has left us in his church, viz., his holy sacraments, by which our spiritual infirmities are cured and repaired. By the sacrament of bap-

tism we are taught, that original sin is forgiven, and that the party baptized is regenerated, and born anew unto the mystical body of Christ, of which by baptism he is made a lively member: so likewise by the sacrament of penance all our actural sins are forgiven; the same holy Spirit of God working in this to the forgiveness of actual sin, that wrought before in the sacrament of baptism to the forgiveness of original We are taught likewise, that by partaking of Christ's very body, and his very blood, in the blessed sacrament of the Eucharist, we by a perfect union dwell in him, and he in us, and that as himself rose again for our justification so we, at the day of judgement, shall in him receive a glorious resurrection, and reign with him for all eternity, as glorious members of the same body, whereof himself is the head. I. further teaches us, that none but a priest, tauly consecrated by the holy sacrament of order, can consecrate and administer the holy sacraments. This is our religion, this is the centre it tends to, and the sole end it aims at; which point, we are further taught, can never be gained but by a true faith, a firm hope, and a perfect charity.

To conclude: if, I say, thousands of wellmeaning Protestants understood this, as also that Protestancy itself is nothing else but a mere imposture begun in Germany and England, main tained and upheld by the wicked policy of self interested statesmen; and still continued by mis representing and ridiculing the Catholic religion by misinterpreting the holy scriptures; yea, by falsifying, abusing, and, as will appear is this following treatise, by most abominably corrupting the sacred word of God: how far would it be from them obstinately and pertinaciously to adhere to the false and erreneous principles, in which they have hitherto been educated? How willingly would they submit their understandings to the obedience of faith? How earnestly would they embrace that rule of faith, which our blessed Saviour and his Apostles left us for our guide to salvation? With what diligence would they bend all their studies, to learn the most wholesome and saving doctrine of God's holy church? In fine, if once enlightened with a true faith, and encouraged with a firm hope, what zealous endeavours would they not use to acquire such virtues and christian perfections, as might inflame them with a perfect charity, which is the very ultimate and highest step to eternal felicity? To which, may God of his infinite goodness and tender mercy, through the merits and bitter death and passion of our dear Saviour Jesus Christ, bring us all. Amen.

PROTESTANT TRANSLATIONS OF THE BIBLE

EXAMINED.

Our pretended Reformers, having squared and modelled to themselves a faith contrary to the certain and direct rule of apostolical tradition, delivered in God's holy church, were forced to have recourse to the scripture, as their only rule of faith; according to which, the Church of England has, in the sixth of her Thirty-nine Articles, declared, "that the scripture comprehended in the canonical books (i. e., so many of them as she thinks fit to call so) of the Old and New Testament, is the rule of faith so far, that, whatsoever is not read therein, or cannot be proved thereby, is not to be accepted as any point of faith, or needful to be followed." finding themselves still at a loss, their new doctrines being so far from being contained in the holy scripture, that they were directly opposite to it; they were fain to seek out to themselves many other inventions; amongst which, none was more generally practised than the corrupting of the holy scripture, by false and partial translations; by which they endeavoured, right or wrong, to make those sacred volumes speak in favour of their new-invented faith and doctrine.

The corruptions of this nature in the first English Protestant translations, were so many, and so notorious, that Dr. Gregory Martin composed a whole book of them, in which he discovers the fraudulent shifts the translators were fain to make use of, in defence of them. Sometimes they recurred to the Hebrew text; and when that spoke against their new doctrine, then to the Greek; when that favoured them not, to some copy acknowledged by themselves to be corrupted, and of no credit; and when no copy at all could be found out to cloak their corruptions, then must the book or chapter of scripture contradicting them be declared apocryphal; and when that cannot be made probable, they fall downright upon the prophets and apostles who wrote them, saying, "that they might and did err, even after the coming of the Holy Ghost." Thus Luther, accused by Zuinglius for corrupting the word of God, had

no way left to defend his impiety, but by impudently preferring himself, and his own spirit, before that of those who wrote the holy scriptures, saying, "Be it, that the church, Augustine, and other doctors, also Peter and Paul, yea, an angel from heaven, teach otherwise, yet is my doctrine such as sets forth God's glory, &c. Peter, the chief of the apostles, lived and taught (extra verbum Dei) besides the word of God."(a)

And against St. James's mentioning the sacrament of extreme unction: "But though," says he, "this were the epistle of St. James, I would answer, that it is not lawful for an apostle, by his authority, to institute a sacrament; this appertains to Christ alone."(b) As though that blessed apostle would publish a sacrament without warrant from Christ! Our Church of England divines, having unadvisedly put St. James's epistle into the eanon, are forced, instead of such an answer, to say, "That the sacrament of extreme unction was yet in the days of Gregory the Great, unformed." As though the apostle St. James had spoken he knew not what, when he advised, that the sick should be by the priests of the church, "anointed with oil in the name of our Lord."(c)

Nor was this Luther's shift alone; for all Protestants follow their first pretended reformer in this point, being necessitated so to do for the maintenance of their reformations, and translations, so directly opposite to the known letter of the scripture.

The Magdeburgians follow Luther, in accusing the apostles of error, particularly St. Paul, by the persuasion of James.(d)

Brentius also, whom Jewel terms a grave and learned father, affirins, "that St. Peter, the chief of the apostles, and also Barnabas, after

(a) Vid. Supr. tom. 5, Wittemb., fol. 290, and in Ep. ad Galat., cap. i.

(b) De Capt. Babil., cap. de Extrem. Unct., tom. 2, Wittemb.

(c) See the Second Defence of the Exposition of the Doctrine of the Church of England, &c.

the Holy Ghost was received, together with the church of Jerusalem, erred."

John Calvin affirms, that "Peter added to the schism of the church, to the endangering of Christian liberty, and the overthrow of the grace of Christ." And in page 150, he reprehends Peter and Barnabas, and others.(a)

Zanchius mentions some Calvinists, in his Epist. ad Misc., who said, "If Paul should come to Geneva, and preach the same hour with Calvin, they would leave Paul, and hear Calvin." And Lavatherus affirms, that "some of Luther's followers, not the meanest among their doctors, said, they had rather doubt of St. Paul's doctrine than the doctrine of Luther, or of the

Confession of Augsburgh."(b)

These desperate shifts being so necessary for warranting their corruptions of scripture, and maintaining the fallibility of the church in succeeding ages, for the same reasons which conclude it infallible in the apostles' time, are applicable to ours, and to every former century; otherwise it must be said, that God's providence and promises were limited to a few years, and Himself so partial, that he regards not the necessities of his church, nor the salvation of any person who lived after the time of his disciples; the Church of England could not reject it without contradicting their brethren abroad, and their own principles at home. Therefore Mr. Jewel, in his defence of the apology for the Church of England, affirms, that St. Mark mistook Abiathar for Abimelech; and St. Matthew, Hieremias for Zacharias.(c) And Mr. Fulk against the Rhemish Testament, in Galat. ii., fol. 322, charges Peter with error of ignorance against the Gospel.

Doctor Goad, in his four Disputations with Father Campion, affirms, that "St. Peter erred in faith, and that, after the sending down of the Holy Ghost upon them."(d) And Whitaker says, "It is evident, that even after Christ's ascension, and the Holy Ghost's descending upon the apostles, the whole church, not only the common sort of Christians, but also even the apostles themselves, erred in the vocation of the Gentiles, &c.; yea, Peter also erred. He furthermore erred in manners, &c. And these were great errors; and yet we see these to have been in the apostles, even after the Holy Ghost

descended upon them."(e)

Thus, these fallible reformers, who, to countenance their corruptions of scripture, grace their own errors, and authorise their church's fallibility, would make the apostles themselves fallible; but indeed, they need not have gone this bold way to work, for we are satisfied, and can very easily believe their church to be fallible, their doctrines erroneous, and themselves corrupters of the scriptures, without being forced to hold, that the apostles erred.(f)

(a) Calvin in Galat., c. ii., v. 14, p. 511. (b) Lavater in Histor. Sacrament, p. 18.

(c) Page 361.

(d) The second day's conference. (e) Whitaker de Eccles. contr. Bellar. Controvers. 2

q. 4, p. 223.

(f) Protestants, to authorise their own errors and fal-

And truly, if, as they say, the apostles were not only fallible, but taught errors in manners, and matters of faith, after the Holy Ghost's descending upon them, their writings can be no infallible rule, or, as themselves term it, perfect rule of faith, to direct men to salvation: which conclusion is so immediately and clearly deduced from this Protestant doctrine, that the supposal and premises once granted, there can be no certainty in the scripture itself. And indeed, this we see all the pretended reformers aimed at, though they durst not say so much; and we shall in this little tract make it most evidently appear, from their intolerable abusing it, how little esteem and what slight regard they have for the sacred scripture; though they make their ignorant flocks believe, that, as they have translated it, and delivered it to them, it is the pure and infallible word of God.

Before I come to particular examples of their falsifications and corruptions, let me advertise the reader, that my intention is to make use only of such English translations as are common, and well known in England even to this day, as being yet in many men's hands: to wit, those Bibles printed in the years 1562, 1577, and 1579, in the beginning of Queen Elizabeth's reign; which I will confront with their last translation made in King James the First's reign, from the impression printed in London, in the year 1683.

In all which said Bibles, (g) I shall take notice sometimes of one translation, sometimes of another, as every one's falsehood shall give occasion: neither is it a good defence for the falsehood of one, that it is truly translated in another, the reader being deceived by any one, because commonly he reads but one; yea, one of them is a condemnation of the other. And where the English corruptions, here noted, are not to be found in one of the first three Bibles, let the reader look in another of them; for if he find not the falsification in all, he will certainly find it in two, or at least in one of them: and in this case, I advertise the reader to be very circumspect, that he think not, by and by, these are falsely charged, because there may be found, perhaps, some later edition, wherein the same error we noted, may be corrected; for it is their common and known fashion, not only in their translations of the Bible, but in their other books and writings, to alter and change, add and put out, in their later editions, according as either themselves are ashamed of the former, or their scholars who print them again, dissent or disagree from their masters.

Note also, that though I do not so much charge them with falsifying the Vulgate Latin Bible, which has always been of so great authority in the church of God, and with all the (h) ancient Fathers, as I do the Greek, which they pretend to translate: I cannot, however, but

libility, would make the apostles themselves erroneous and fallible.

(h) See the Preface to the Rheims New Testament

observe, that as Luther wilfully forsook the Latin text in favour of his heresies and erroneous doctrines; so the rest follow his example even to this day, for no other cause in the world but that it makes against their errors.

For testimony of which, what greater argument can there be than this, that Luther, who before had always read with the Catholic Church, and with all antiquity, these words of St. Paul, "Have not we power to lead about a woman, a sister, as also the rest of the apostles ?" (a) And in St. Peter, these words, " Labour, that by good works you may make sure your vocation and election." Suddenly after he had, contrary to his profession, taken a wife, as he called her, and preached, that all votaries might do the same : that " faith alone justified, and that good works were not necessary to salvation." Immediately, I say, after he fell into these heresies, he began to read and translate the former texts of scripture accordingly, in this manner: " Have not we power to lead about a sister, a wife, as the rest of the apostles ?" and, " Labour that you may make sure your vocation and election," leaving out the other words "by good works." And so do both the Calvinists abroad, and our English Protestants at home, read and translate even to this day, because they hold the self-same er-

I would gladly know of our English Protestant translators, whether they reject the Vulgate Latin text, so generally liked and approved by all the primitive Fathers, purely out of design to furnish us with a more sincere and simple version into English from the Greek, than they thought they could do from the Vulgate Latin? If so, why not stick close to the Greek copy, which they pretend to translate? but, besides their corrupting of it, fly from it, and have recourse again to the Vulgate Latin, whenever it may seem to make more for their purpose. Whence may be easily gathered, that their pretending to translate the Greek copy was not with any good and candid design, but rather, because they knew it was not so easy a matter for the ignorant to discover their false dealings from it as from the Latin; and also, because they might have the fairer pretence for their turning and winding to and fro from the Greek to the Latin, and then again to the Greek, according as they should judge most advantageous to themselves. It was also no little part of their design, "to lessen the credit and authority of the Vulgate Latin translation," which had so long, and with so general a consent, been received and approved in the church of God, and authorized by the general Council of Trent, for the only, best, and most authentic text.

Because, therefore, I find they will scarcely be able to justify their rejecting the Latin translation, unless they had dealt more sincerely with the Greek; I have, in this following

(a) 1 Cor. ix. 5, Mulierem sororem. 2 Pet. i. 10, Ut per bona opera certam vestram vocationem et electionem faciatis.

work, set down the Latin text, as well as the Greek word whereon their corruption depends yet, where they truly keep to the Greek and Hebrew, which they profess to follow, and which they will have to be the most authentic text, I do not charge them with heretical corruptions.

The left-hand page I have divided into four columns, besides the margin, in which I have noted the book, chapter, and verse. In the first I have set down the text of scripture from the Vulgate Latin edition, putting the word that their English Bibles have corrupted in a different character; to which I have also added the Greek and Hebrew words, so often as they are, or may be necessary, for the better understanding of the word on which the stress lies in ,

the corrupt translation.

In the second column, I have given you the true English text from the Roman Catholic translation, made by the divines of Rheims and Doway; which is done so faithfully and candidly from the authentic Vulgate Latin copy, that the most carping and critical adversary in the world cannot accuse it of partiality or design, contrary to the true meaning and interpretation thereof. As for the English of the said Rhemish translation, which is old, and therefore must needs differ much from the more refined English spoken at this day, the reader ought to consider, not only the place where it was written, but also the time since which the translation was made, and then he will find the less fault with it. For my part, because I have referred my reader to the said translation made at Rheims, I have not altered one syllable of the English, though indeed I might in some places have made the word more agreeable to the language of our times.

In the third column you have the corruption, and false translation, from those Bibles that were set forth in English at the beginning of that most miserable revolt and apostacy from the Catholic church, viz., from that Bible which was translated in King Edward the Sixth's time, and reprinted in the year 1562, and from the two next impressions, made Anno 1577, and 1579. All which were authorised in the beginning of Queen Elizabeth's reign, when the Church of England began to get footing, and to exercise dominion over her fellow sectaries, as well as to tyrannize over Catholics; whence it cannot be denied, but those Bibles were wholly agreeable to the principles and doctrines of the said Church of England in those days, however they pretend at this day to correct or alter them.

In the fourth column, you find one of the last impressions of their Protestant Bible, viz., that printed in London by the assigns of John Bill, deceased, and by Henry Hills and Thomas Newcomb, printers to the King's most excellent Majesty, Anno Dom. 1683. In which Bible, wherever I find them to have corrected and amended the place corrupted in their former translations, I have put down the word " corrected;" but where the falsification is not yet rectified, I have set down likewise the corruption and that indeed is in most places, yea, and

in some two or three places, they have made it rather worse than better: and this indeed gives me great reason to suspect, that in those few places, where the errors of the former false translations have been corrected in the latter, it has not always been the effect of plain dealing and sincerity; for if such candid intention of amending former faults had every where prevailed with them, they would not in any place have made it worse, but would also have corrected all the rest, as well as one or two, that are not now so much to their purpose, as they were at their first rising.

In the right-hand page of this treatise, I have set down the motives and inducements, that, as we may reasonably presume, prompted them to corrupt and falsify the sacred text, with some short arguments here and there against their un-

warrantable proceedings.

All which I have contrived, in as short and compendious a method as I possibly could, knowing that there are many, who are either not able, or at least not willing to go to the price of a great volume. And because my desire is to be beneficial to all, I have accommodated it not only to the purse of the poorest, but also, as near as possible, to the capacity of the most ignorant; for which reasons also, I have passed by a great many learned arguments brought by my author, Dr. Martin, from the significations, etymologies, derivations, uses, &c. of the Greek and Hebrew words, as also from the comparing of places corrupted, with other places rightly translated from the same word, in the same translation; with several other things, whereby he largely confutes their insincere and disingenuous proceedings: these I say, I have omitted, not only for brevity sake, but also as things that could not be of any great benefit to the simple and unlearned reader.

As for others more learned, I will refer them to the work itself, that I have made use of through this whole treatise, viz., to that most elaborate and learned work of Dr. Gregory Martin, entitled, a "Discovery of the manifold Corruptions of the Holy Scriptures," &c., printed at Rheims, Anno 1582, which is not hard to be found.

Have we not great cause to believe, that our Protestant divines do obstinately teach contrary to their own consciences? For, besides their having been reproved, without amendment, for their impious handling the holy scriptures, if their learning be so profound and bottomless, as themselves proudly boast in all their works, we cannot but conclude, that they must needs both see their errors, and know the truth. And therefore, though we cannot always cry out to them, and their followers, "the blind lead the blind," yet, which is, alas! a thousand times more miserable, we may justly exclaim, "those who see, lead the blind, till with themselves, they fall into the ditch."

As nothing has ever been worse resented by such as forsake God's holy church, than to hear themselves branded with the general title of heretics; so nothing has been ever more com-

mon among Catholics, than justly to stigmatize such with the same infamous character. I am not ignorant how ill the Protestants of our days resent this term, and therefore do avoid, as much as the nature of this work will permit, giving them the least disgust by this horrid appellation: nevertheless, I must needs give them to understand, that the nature of the holy scripture is such, that whosoever do voluntarily corrupt and pervert it, to maintain their own erroneous doctrines, cannot lightly be characterized by a less infamous title, than that of heretics; and their false versions, by the title of heretical translations, under which denomination I have placed these following corruptions.

Notwithstanding, I would have the Protestant reader to take notice, that I neither name nor judge all to be heretics, as is hinted in my preface, who hold errors contradictory to God's church, but such as pertinaciously persist in their errors.

So proper and essential is pertinacity to the nature of heresy, that if a man should hold or believe ever so many false opinions against the truth of Christian faith, but yet not with obstinacy and pertinacity, he should err, but not be an heretic. Saint Augustine asserting, that "if any do defend their opinions, though false and perverse, with no obstinate animosity, but rather with all solicitude seek the truth, and are ready to be corrected when they find the same, these men are not to be accounted heretics, because they have not any election of their own that contradicts the doctrine of the church." (a) And in another place, against the Donatists, "Let us," says he, "suppose some man to hold that of Christ at this day, which the heretic Photinus did, to wit, that Christ was only man, and not God, and that he should think this to be the Catholic faith; I will not say that he is an heretic, unless when the doctrine of the church is made manifest unto him, he will rather choose to hold that which he held before, than yield thereunto."(b)

Again, "Those," says he, "who in the church of Christ hold infectious and perverse docurine, if when they are corrected for it, they resist stubbornly, and will not amend their pestilent and deadly persuasions, but persist to defend the same, these men are made heretics:"(c) by all which places of St. Augustine, we see, that error without pertinacity, and obstinacy against God's church is no heresy. It would be well, therefore, if Protestants, in reading Catholic books, would endeavour rather to inform themselves of the truth of Catholic doctrine, and humbly embrace the same, than to suffer that prejudice against religion, in which they have unhappily been educated, so strongly to bias them, as to turn them from men barely educated in error, to obstinate heretics; such as the more to harden their own hearts, by how much the more clearly the doctrine of God's holy church is demonstrated to them. When the true faith is once made known to men, ignorance can no

⁽a) S. Aug. Ep. 162. (b) Lib. 4, contr. Donat., c. vi. (c) De Civit. Dei, lib. xviii., c. 51.

longer secure them from that eternal punishment to which heresy undoubtedly hurries them: St. Paul, in his Epistle to Titus, affirming, that "a man that is an heretic, after the first and second admonition, is subverted, and sinneth, being condemned by his own jndgment." (a)

Whatever may be said, therefore, to excuse the ignorant, and such as are not obstinate, from that ignominious character: yet, as for others, especially the leaders of these misguided people, they will scarcely be able to free themselves either from it, or escape the punishment due to such, so long as they thus wilfully demonstrate their pertinacity, not only in their obstinately defending their erroneous doctrines in their disputes, sermons, and writings; but even in corrupting the word of God, to force that sacred book to defend the same, and compel that divine volume to speak against such points of Catholic doctrine as themselves are pleased to deny.

In what can an heretical intention more evidently appear, than in falsely translating and corrupting the holy Bible, against the Catholic church, and such doctrines as it has by an uninterrupted tradition, brought down to us from the

apostles? As for example:

 Against the Holy Sacrifice of the Altar.
 Against the Real Presence of Christ's Body and Blood in the Eucharist.

3. Against Pricsts, and the Power of Priest-

hood.

4. Against the Authority of Bishops.

- 5. Against the sacred Altar on which Christ's Body and Blood is offered.
 - 6. Against the Sacrament of Baptism.
- 7. Against the Sacrament of Penance, and Confession of Sins.
 - 8. Against the Sacrament of Marriage.
 - 9. Against Intercession of Saints.

10. Against sacred Images.

- 11. Against Purgatory, Limbus Patrum, and Christ's Descent into Hell.
- 12. Against Justification, and the possibility of keeping God's Commandments.
- 13. Against meritorious Works, and the Reward due to the same.

14. Against Free Will.

15. Against true inherent Justice, and in defence of their own Doctrine, that Faith alone is sufficient for Salvation.

16. Against Apostolical Traditions.

Yea, against several other doctrines of God's holy Church, and in defence of divers strange opinions of their own, which the reader will find taken notice of in this treatise: all which, when, the unprejudiced and well-meaning Protestant reader has considered, I am confident he will be struck with amazement, and even terrified to look upon such abominable corruptions!

Doubtless, the generality of Protestants have hitherto been ignorant, and more is the pity, of this illhandling of the Bible by their translators: nor have, I am confident, their ministerial guides ever yet dealt so ingenuously by them, as to tell them that such and such a text of scripture is

translated thus and thus, contrary to he true Greek, Hebrew, or ancient Latin copies on purpose, and to the only intent, to make it speak against such and such points of Catholic doctrine, and in favour of this or that new opinion of their own.

Does it appear to be done by negligence, ignorance, or mistake, as perhaps they would be willing to have the reader believe, or rather designedly and wilfully, when what they in some places translate truly, in places of controversy, between them and us, they grossly falsify, in favour of their errors?

Is it not a certain argument of a wilful corruption, where they deviate from that text, and ancient reading, which has been used by all the fathers; and instead thereof, to make the exposition or commentary of some one doctor,

the very text of scripture itself?

So also when in their translations they fly from the Hebrew or Greek to the Vulgate Latin, where those originals make against them, or not so much for their purpose, it is a manifest sign of wilful partiality: and this they frequently do.

What is it else but wilful partiality, when in words of ambiguous and divers significations, they will have it signify here or there, as pleases themselves? So that in this place it must signify thus, in that place, not thus; as Beza, and one of their English Bibles, for example, urge the Greek word yvraixa to signify wife, and not to signify wife, both against the virginity an chastity of priests.

What is it but a voluntary and designed contrivance, when in a case that makes for them, they strain the very original signification of the word; and in the contrary case neglect it alto-

gether? Yet this they do.

That their corruptions are voluntary and designedly done, is evident in such places where passives are turned into actives, and actives into passives; where participles are made to disagree in case from their substantives; where solucisms are imagined when the construction is most agreeable; and errors pretended to creep out of the margin into the text: but Beza made use of all these, and more such like quirks.

Another note of wilful corruption is, when they do not translate alike such words as are of like form and force; example: if *Ulcerosus* be read full of sores, why must not *Gratiosa* be

translated full of grace?

When the words, images, shrines, procession, devotions, excommunications, &c. are used in ill part, where they are not in the orginal text; and the words, hymns, grace, mystery, sacrament, church, altar, priest, Catholic, justification, tradition, &c. avoided and suppressed, where they are in the original, as if no such words were in the text: is it not an apparent token of design, and that it is done purposely to disgrace or suppress the said things and speeches?

Though Beza and Whitaker made it a good rule to translate according to the usual signification, and not the original derivation of

words; yet, contrary to this rule, they translate *Idolum*, an image; *Presbyter*, an elder; *Diaconus*, a minister; *Episcopus*, an overseer, &c. Who sees not therefore but this is wilful

partiality?

If where the Apostle names a Pagan idolater, and a Christian idolater, by one and the same Greek word, in one and the same meaning; and they translate the Pagan (idolater) and the Christian (worshipper of images) by two distinct words, and in two divers meanings, it must needs be wilfully done.

Nor does it appear to be less designedly done, to translate one and the same Greek word παφαδοσις tradition, whensoever it may be taken for evil traditions; and never so, when it spoken

of good and apostolical traditions.

So likewise, when they foist into their translation the word tradition, taken in ill part, where it is not in the Greek; and omit it where it is in the Greek, when taken in good part; it is certainly a most wilful corruption.

At their first revolt, when none were noted for schismatics and heretics but themselves, they translated division and sect, instead of schism and heresy; and for heretic, translated an author of sects. This cannot be excused for

voluntary corruption.

But why should I multiply examples, when it is evident from their own confessions and acknowledgments? For instance, concerning $\mu \epsilon \tau a r o \epsilon i \tau \epsilon$, which the Vulgate Latin and Erasmus translate Agite panitentiam, "do penance:"

"This interpretation," says Beza, "I refuse for many causes; but for this especially, that many ignorant persons have taken hereby an occasion of the false opinions of satisfaction, wherewith

the church is troubled at this day."

Many other ways there are, to make most certain proofs of their wilfulness; as when the translation is framed according to their false and heretical commentary; and when they will avouch their translations out of profane writers, as Homer, Plutarch, Pliny, Tully, Virgil, and Terence, and reject the ecclesiastical use of words in the scriptures and fathers; which is Beza's usual custom, whom our English trans-But to note all their marks lators follow. were too tedious a work, neither is it in this place necessary: these are sufficient to satisfy the impartial reader, that all those corruptions and falsifications were not committed either through negligence, ignorance, over-sight, or mistake, as perhaps they will be glad to pretend; but designedly, wilfully, and with a malicious purpose and intention, to disgrace, dishonour, condemn, and suppress the church's catholic and apostolic doctrines and principles; and to favour, defend, and bolster up their own newdevised errors, and monstrous opinions. Beza is not far from confessing thus much, when against Castalio he thus complains: "The matter," says he, "is now come to this point, that the translators of scripture out of the Greek into Latin, or into any other tongue, think that they may lawfully do any thing in translating; whom if a man reprehend, he shall be answered | fully treated of.

by and by, that they do the office of a translator, not who translates word for word, but who expresses the sense: so it comes to pass that whilst every man will rather freely follow his own judgment, than be a religious interpreter of the Holy Ghost, he rather perverts many things, than translates them." This is spoken well enough, if he had done accordingly. But, doing quite the contrary, is he not a dissembling hypocrite in so saying, and a wilful heretic in so doing?

Our quarrel with Protestant translators is not for trivial or slight faults, or for such verbal differences, or little escapes as may happen through the scarcely unavoidable mistakes of the transcribers or printers: no! we accuse them of wilfully corrupting and falsifying the sacred text, against points of faith and mo-

rals. (a)

We deny not but several immaterial faults and depravations may enter into a translation, nor do we pretend that the Vulgate itself was free from such, before the correction of Sixtus V. and Clement VIII., which, through the mistakes of printers, and, before printing, of transcribers, happened to several copies: so that a great many verbal differences, and lesser faults, were, by learned men, discovered in different copies: not that any material corruption in points of faith were found in all copies; for such God Almighty's providence, as Protestants themselves confess, would never suffer to enter: and indeed these lesser depravations are not easily avoided, especially after several transcriptions of copies and impressions from the origi nal, as we daily see in other books.

To amend and rectify such, the church (as you may read in the preface to the Sixtine edition) has used the greatest industry imagi-nable. Pope Pius IV. caused not only the original languages, but other copies to be carefully examined: Pius V. prosecuted that laborious work; and by Sixtus V. it was finished, who commanded it to be put to press, as appears by his bull, which begins, "Eternus ille Cælestium," &c., Anno 1585. Yet, notwith standing the bull prefixed before his Bible, then printed, the same Pope Sixtus, as is seen in the preface, made Anno 1592, after diligent examination, found that no few faults slipped into his impression, by the negligence of the printers: and therefore, Censuit atque decrevit, he both judged and decreed to have the whole work examined and reprinted; but that second correction being prevented by his death, was after the very short reign of three other popes, undertaken, and happily finished by his successor Clement VIII., answerable to the desire and absolute intention of his predecessor, Sixtus: whence it is that the Vulgate, now extant, is called the correction of Sixtus, because this vigilant Pope, notwithstanding the endeavours of his two predecessors, is said to have begun

⁽a) See a book entitled, Reason and Religion, cap vill, where the Sixtine and Clementine Bibles are more fully treated of

it, which was according to his desire, recognized and perfected by Clement VIII., and therefore is not undeservedly called also the Clementine Bible: so that Pope Sixtus's Bible, after Clement's recognition, is now read in the church, as authentic, true scripture, and is the very best corrected copy of the Latin Vulgate.

And whereas Pope Sixtus's bull enjoined that his Bible be read in all churches, without the least alteration; yet this injunction supposed the interpreters and printers to have done exactly their duty every way, which was found wanting upon a second review of the whole work. Such commands and injunctions therefore, where new difficulties arise, not thought of before, are not, like definitions of faith, unalterable; but may and ought to be changed according to the legislator's prudence. What I say here is indisputable; for how could Pope Sixtus, after a sight of such faults as caused him to intend another impression, enjoin no alteration, when he desired one, which his successor did for him? So that if Pope Sixtus had lived longer, he would as well have changed the Breve, as amended his impression.

And whereas there were sundry different lections of the Vulgate Latin, before the said correction of Sixtus and Clement, the worthy doctors of Louvain, with an immense labour, placed in the margin of their Bible these different lections of scripture; not determining which reading was best, or to be preferred before others; as knowing well, that the decision of such causes belongs to the public judicature and authority of the church. Pope Clement therefore, omitting no human diligence, compared lection with lection; and after maturely weighing all, preferred that which was most agreeable to the ancient copies, a thing necessary to be done for procuring one uniform lection of scripture in the church, approved of by the see apostolic. And from this arises that villanous calumny and open slander of Doctor Stillingfleet; who affirms, that "the Pope took where he pleased the marginal annotations in the Louvain Bible, and inserted them into the text;" whereas, I say, he took not the annotations or commentaries of the Louvain doctors, but the different readings of scripture found in several copies.

Mr. James makes a great deal of noise about his impertinent comparisons between these two editions, and that of Louvain: yet among all his differences, he finds not one contrariety in any material point of faith or morals: and as for other differences, such as touch not faith and religion, arising from the expressions, being longer or shorter, less clear in the one, and more significant in the other; or happening through the negligence of printers, they give him no manner of ground for his vain cavils; especially seeing, I say, the Louvain Bible gave the different readings, without determining which was to be preferred; and what faults were slipped into the Sixtine edition were by him observed, and a second correction designed; which in the Clementine edition was perfected, and one uniform reading approved of Titzed (2) John v. 7. 1 (3)

Against Thomas James's comparison, read the learned James Grester, who sufficiently dis covers his untruths, with a " Mentito tertio Thomas James decem millia verborum," &c., after which, judge whether he hits every thing he says; and whether the Vulgate Latin is to be corrected by the Louvain annotations, or these by the Vulgate, if any thing were amiss in either? In fine, whether, if Mr James's pretended differences arise from comparing all with the Hebrew, Greek, and Chaldee, must we needs suppose him to know the last energy and force of every Hebrew, Greek, or Chaldee word, when there is a controversy, better than the authors of the Louvain, and correctors of the Vulgate Latin, the Sixtine-Clementine edition? Again, let us demand of him, whether all his differences imply any material alteration in faith or morals, or introduce any notable error, contrary to God's revealed verities? Or are they not rather mere verbal differences, grounded on the obscure signification of original words? In fine, if he or any for him, plead any material alteration, let them name any authentic copy, either original or translation; by the indisputable integrity whereof these supposed errors may be cancelled, and God's pure revealed verities put in their place. But to do this, after such immense labour and diligence used in the correction of the Vulgate, will prove a desperate impossibility.(a)

Indeed, Mr. James might have just cause to exclaim, if he had found in these Bibles such corruptions as the Protestant apostle, Martin Luther, wilfully makes in his translations: as when he adds the word "alone" to the text, to maintain his heresy of "faith alone justifying;"(b) and omits that verse, "But if you do not forgive, neither will your Father which is in heaven forgive your sins."(c) He also omits these words, That you abstain from fornication:" (d) and because the word Trinity sounded coldly with him, he left out this sentence, which is the only text in the Bible that can be brought to prove that great mystery: "There are three who bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." (e) Or if Mr. James had found such gross corruptions as that of Zuinglius, when instead of our blessed Saviour's postive words, "this is my body," he translates, "this is a sign of my body," to avoid the doctrine of the real presence, or such as are hereafter discovered in Protestant English translations: if, I say, he had met with such wilful and abominable corruptions as these, he might have had good cause of complaint; but seeing the most he can make of all his painful comparisons comes but to this, viz., that he notes such faults, as Sixtus himself observed, after the impression was finished, and as Clement rectified; I think he might have better employed

his time in correcting the gross and most intolerable corruptions of the Protestant translation, than to have busied himself about so unnecessary a work: but there are a certain sort of men, who had rather employ themselves in discovering imaginary notes in their neighbours' eyes, than in clearing their own from real beams.

To conclude this point, no man can be certainly assured of the true scripture, unless he first come to a certainty of a true church, independently of scripture: find out therefore the true church, and we know, by the authority of our undoubted testimony, the true scripture; for the infallible testimony of the church is absolutely necessary for assuring us of an authentic scripture. And this I cannot see how Protestants can deny, especially when they seriously consider, that in matters of religion, it must needs be an unreasonable thing to endeayour to oblige any man to be tried by the scriptures of a false religion; for who can in prudence require of a Christian to stand in debates of religion to the decisions of the scripture of the Turks, "the Alcoran?" Doubtless, therefore, when men appeal to such scripture for determining religious differences, their intention is to appeal to such scriptures, and such alone; and to all such as are admitted by the true church: and how can we know what scriptures are admitted by the true church, unless we know which is the true church?" (a)

So likewise, touching the exposition of scripture, without doubt, when Protestants fly to scriptures for their rule, whereby to square their religion, and to decide debates between them and their adversaries, they appeal to scriptures as rightly understood: for who would be tried by scriptures understood in a wrong sense? Now when contests arise between them and others of different judgments concerning the right meaning of it; certainly they will not deny, but the judge to decide this debate must appertain to the true religion; for what Christian will apply himself to a Turk or Jew to decide matters belonging to Christianity? or who would go to an Atheist to determine matters of religion?

In like manner, when they are forced to have recourse to the private spirit in religious matters, doubtless they design not to appeal to the private spirit of an Atheist, a Jew, or an Heretic, but to the private spirit of such as are of the true religion: and is it possible for them to know certainly who are members of the true church? or what appertains to the true religion, unless they be certainly informed "which is the true church?" So that, I say, no man can be certainly assured which or what books, or how much is true scripture; or of the right sense and true meaning of scripture, unless he first come to a certainty of the true church.

(a) We must of necessity know the true church, before we be certain either which is true scripture, or which is the true sense of scripture; or by what spirit it is to be expounded. And whether that church which has continued visible in the world from Christ's time till this day, or that which was never known or heard of in the world till 1500 years after our Saviour, is the true (c) Concil. Trident., Sess. 4, Decret. de Canonicis church, let the world judge.

And of this opinion was the great St. Augus. tine, when he declared, that "he would not believe the Gospel, if it was not that the authority of the Catholic Church moved him to it:" Ego vero Evangelio non crederem, nisi me Ecclesia Catholica commoveret authoritas. (b)

OF THE CANONICAL BOOKS OF SCRIPTURE.

THE Catholic Church " setting this always before her eyes, that, errors being removed, the very purity of the Gospel may be preserved in the church; which being promised before by the prophets, in the holy scriptures, our Lord Jesus Christ, the Son of God, first published with his own mouth, and afterwards commanded to be preached, to every creature, by the apostles, as the fountain of all, the wholesome truth, and moral discipline contained in the written books, and in the traditions not written, &c., following the example of the orthodox fathers, and affected with similar piety and reverence; doth receive and honour all the books both of the Old and New Testament, seeing one God is the author of both," &c. (c) These are the words of the sacred Council of Trent; which further ordained, that the table, or catalogue, of the canonical books should be joined to this decree, lest doubt might arise to any, which books they are that are received by the council. They are these following, viz.:

Of the Old Testament.

Five books of Moses; that is, Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

Joshua, Judges, Ruth. Four of the Kings.

Two of Paralipomenon.

The first and second of Esdras, which is called Nehemias.

Tobias, Judith, Hester, Job, David's Psalter of 150 Psalms, Proverbs, Ecclesiastes, Canticles, Wisdom, Ecclesiasticus, Isaias, Hieremias, with Baruch, Ezechiel, Daniel.

Twelve lesser prophets; that is, Osea, Joel, Amos, Abdias, Jonas, Michæas, Na-hum, Abacuc, Sophonias, Aggeus, Zacharias, Malachias.

The first and second of the Machabees.

Of the New Testament.

Four Gospels, according to St. Matthew, St. Mark, St. Luke, and St. John.

The Acts of the Apostles, written by St. Luke

the Evangelist.

Fourteen Epistles of St. Paul, viz., to the Romans, two to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, to the Thessalonians, two to Timothy, to Titus, to Philemon, to the Hebrews.

Two of St. Peter the Apostle.

Scripturis; Mark c. ult.

Three of St. John the Apostle. One of St. James the Apostle. One of St. Jude the Apostle. And the Apocalypse of St. John the Apostle.

To which catalogue of sacred books is adjoined this decree :-

"But if any man shall not receive for sacred and canonical these whole books, with all their parts, as they are accustomed to be read in the Catholic Church, and as they are in the old Vulgate Latin edition, &c., be he anathema."

The third Council of Carthage, after having decreed, that nothing should be read in the church under the name of divine scripture, but canonical scriptures, says, "that the canonical scriptures are Genesis, Exodus," &c.; (a) so reckoning up all the very same books, and making particularly the same catalogue of them, with this recited out of the Council of Trent. St. Augustine, who was present at, and subscribed to, this council, also numbers the same books as

above. (b)

Notwithstanding which, several of the said books are by the Protestants rejected as Apocryphal: their reasons are, because they are not in the Jewish canon, and were not accepted for canonical in the primitive church; reasons by which they might reject a great many more, if it pleased them: but, indeed, the chief cause is, that some things in these books are so manifestly against their opinions, that they have no other answer but to reject their authority, as appears very plainly from those words of Mr. Whitaker: "We pass not," says he, "for that Raphael mentioned in Tobit, neither acknowledge we these seven angels whereof he makes mention; all that differs much from canonical scripture, which is reported of that Raphael, and savours of, I know not what, superstition. Neither will I believe free will, although the book of Ecclesiasticus confirms it an hundred times." (c) This denying of books to be canonical, because the Jews received them not, was also an old heretical shift, noted and refuted by St. Augustine, touching the book of Wisdom; (d) which some in his time refused, because it refuted their errors: but must it pass for a sufficient reason amongst Christians to deny such books, because they are not in the canon of the Jews? "Who sees not that the canon of the Church of Christ is of more authority with all true Christians, than that of the Jews? For a "canon is an assured rule, and warrant of direction, whereby (says St. Augustine,) the infirmity of our defect in knowledge is guided, and by which rule other books are known to be God's word:" his reason is, "because we have no other assurance than the books of Moses, the four Gospels, and other books, are the true word of God, but by the canon of the church."

(e) Whereupon the same great doctor uttered that famous saying: " I would not believe the Gospel, except the authority of the Catholic Church moved me thereto."

And, that these books which the Protestants reject, are by the church numbered in the sacred canon, may be seen above: however, to speak of them in particular, in their order:

THE BOOK OF TOBIAS

Is, by St. Cyprian, "de Oratione Dominica," alleged as divine scripture, to prove that prayer is good with fasting and alms. St. Ambrose calls this book by the common name of scripture, saying, "he will briefly gather the virtues of Tobias, which the scripture in an historical manner lays forth at large;"(f) calling also this history prophetical, and Tobias a prophet: and in another place, he alleges this book, as he does other holy scriptures, to provide that the virtues of God's servants far excel those of the moral philosophers. (g) St. Augustine made a special sermon of Tobias, as he did of Job. (h) St. Chrysostom alleges it as scripture, denouncing a curse against the contemners of it. (i) St. Gregory also alleges it as holy scripture. (k)St. Bede expounds this whole book mystically, as he does other holy scriptures. St. Hierom translated it out of the Chaldee language, " judging it more meet to displease the Pharisaical Jews, who reject it, than not to satisfy the will of holy bishops, urging to have it." Ep. ad Chromat. et Heliodorum. To. 3. In fine, St. Augustine tells us the cause of its being written, in these words: "The servant of God, holy Tobias, is given to us after the law, for an example, that we might know how to practise the things which we read. And if temptations come upon us, not to depart from the fear of God, nor expect help from any other but from him."

OF THE BOOK OF JUDITH.

THIS book was, by Origen, Tertullian, and other fathers, whom St. Hilary cites, held for canonical, before the first general Council of Nice; yet St. Hierom supposed it not so, till such time as he found that the said sacred council reckoned it in the number of canonical scriptures; after which he so esteemed it, that he not only translated it out of the Chaldee tongue, wherein it was first written, but also, as occasion required, cited the same as divine scripture, and

(e) S. Aug., lib. 11, c. 5, contra Faustum, et lib. 2.0

32, contra Cesconium.

⁽a) 3 Concil. Carthag., Can. 47.

⁽b) Vid. Doctr. Christian., lib. 2, c. viii.
(c) Whit. contr. Camp., p. 17.
(d) S. Aug., lib. de Prædest. Sanct., c. 14.

⁽f) S. Amb., lib. de Tobia. c. i.
(g) Lib. 3, Offic., c. 14.
(k) S. Aug., Serm., 226. de Tem.
(k) S. Chrysost, Hom. 15, ad Heb.
(k) S. Greg., part. 3, Pastor, curæ admon. 21.

sufficient to convince matters of faith in controversy, numbering it with other scriptures, whereof none doubts, saying, "Ruth, Hester, Judith, were of so great renown, that they gave names to the sacred volumes." (a) St. Ambrose, St. Augustine, St. Chrysostom, and many other holy fathers, account it for canonical scripture.

PART OF THE BOOK OF HESTER.

By the Council of Laodicea and Carthage, this book was declared canonical; and by most of the ancient fathers esteemed as divine scripture; only two or three, before the said councils, doubted of its authority. And though St. Hierom in his time, found not certain parts thereof in the Hebrew, yet in the Greek he found all the sixteen chapters contained in ten: and it is not improbable that these parcels were sometime in the Hebrew, as divers whole books. which are now lost. But whether they ever were so or not, the church of Christ accounts the whole book of infallible authority, reading as well these parts, as the rest in her public office. (b)

OF THE BOOKS OF WISDOM.

It is granted, that several of the ancient athers would not urge these books of Wisdom, and others, in their writings against the Jews, not that themselves doubted of their authority; but because they knew that they would be rejected by the Jews as not canonical: and so St. Hierom, with respect to the Jews, said these books were not canonical; nevertheless, he often alleged testimonies out of them, as from other divine scriptures; sometimes with this parenthesis, Si cui tamen placet librum recipere, in cap. viii. and xii. Zachariæ: but in his latter writings absolutely without any such restriction, as in cap. i. and lvi. Isaiæ, and in xviii. Jeremiæ; where he professes to allege none but canonical scripture. (c) As for the other ancient fathers, namely, St. Irenaus, St. Clement of Alexandria, Origen, St. Athanasius, St. Basil, St. Gregory Nazianzen, St. Gregory Nyssen, St. Epiphanius, St. Cyril of Alexandria, St. Chrysostom, St. Ambrose, &c., they make no doubt at all of their being canonical scripture, as appears by their express terms, "divine scripture, divine word, sacred letters, prophetical sayings, the Holy Ghost saith, and the like." And St. Augustine affirms, that, "the sentence of the books of Wisdom ought not to be rejected by certain, inclining to Pelagianism, which has

so long been publicly read in the church of Christ, and received by all Christians, bishops, and others, even to the last of the laity, penitents and catechumens, cum veneratione Divina authoritatis, with veneration of divine authority? Which also the excellent writers, next to the apostles' times, alleging for witness, nihil se adhibere nisi divinum testimonium crediderunt, thought they alleged nothing but divine testimony. (d)

OF ECCLESIASTICUS.

WHAT has been said of the foregoing book, may be said also of this. The holy fathers above named, and several others, as St. Cyprian, de Opere et Eleemosyna, St. Gregory the Great, in Psal. 1. It is also reckoned for canonical by the third Council of Carthage, and by St. Augustine, in lib. c. 8, Doct. Christian, et lib. 17, c. 20, Civit Dei.

Of BARUCH, with the Epistle of JEREMY.

Many of the ancient Fathers supposed this prophecy to be Jeremiah's, though none of them doubted but Baruch, his scribe, was the writer of it; not but that the Holy Ghost directed him in it: and therefore by the fathers and councils it has ever been accepted as divine scripture. The Council of Laodicea, in the last canon, ex pressly names Baruch, Lamentations, and Jeremiah's Epistle. (e) St. Hierom testifies, that he found it in the Vulgate Latin edition, and that it contains many things of Christ, and the latter times; though because he found it not in the Hebrew, nor in the Jewish canon, he urges it not against them. (f) It is by the Councils of Florence and Trent expressly defined to be canonical scripture.

Of the SONG of the THREE CHILDREN, the IDOL, BELL, and the DRAGON, with the STORY OF SUSANNAH.

IT is no just exception against these and other parts of holy scripture of the Old Testament, to say, they are not in the Hebrew edition, being otherwise accepted for canonical by the Catholic Church: and further, it is very probable, that these parcels were sometimes either in the Hebrew or Chaldee; in which two languages, part in one, and part in the other, the

(a) See the Argument in the Book of Judith in the Doway Bible, Tom. 1.
(b) Vide Doway Bible, Tom. 1. Digitized by (c) Vide Doway Bible, Tom. 2, and Jodoc., Coce. Tom. 1. Thesau 6, Art. 9.

(d) S. Aug. in lib. de Prædestinat. Sanct., cap. 14. Et lib. de Givit. Dei, 17, c. 20.

(e) See the Argument of Baruch's Prophecy in the Doway Bible, To. 2.

(f) St. Hierom., in Præfat. Jeremiæ.

rest of the book of Daniel was written; for from whence could the Septuagint, Theodotion, Symmachus, and Aquila translate them? in whose editions St. Hierom found them. But if it be objected, that St. Hierom calls them fables, and so did not account them canonical scripture; weanswer, that he, reporting the Jewish opinion, uses their terms, not explaining his own judgment, intending to deliver sincerely what he found in the Hebrew; yet would he not omit to insert the rest, advertising withal, that he had it in 'Theodotion's translation; which answer is clearly justified by his own testimony, in these words: "Whereas I relate," says he, "what the Hebrews say against the Hymn of the Three Children; he that for this reputes me a fool, proves himself a sycophant; for I did not write what myself judged, but what they are accustomed to say against me." (a)

The Prayer of Azarias is alleged as divine scripture, by St. Cyprian, St. Ephrem, St. Chrysostom, St. Augustine, St. Fulgentius, and others. (b) The Hymn of the Three Children is alleged for divine scripture, by divers holy fathers, as also by St. Hierom himself, in cap. iii. ad Galutos et Epist. 49, de Muliere Septies icta; also by St. Ambrose and the Council of Toledo,

c. 13.

So likewise the History of Susannah is cited for holy scripture, by St. Ignatius, Tertullian, St. Cyprian, St. Chrysostom, who in Hom. 7, fine, has a whole sermon on Susannah, as upon holy scripture: St. Ambrose and St. Augustine

cite the same also as canonical.

The History of Bell and the Dragon is judged to be divine scripture; St. Cyprian, St. Basil, and St. Athanasius, in Synopsi, briefly explicating the argument of the book of Daniel, make express mention of the Hymn of the Three Children, of the History of Susannah, and of Bell and the Dragon.

OF THE TWO BOOKS OF MACCABEES.

EVER since the third Council of Carthage, these two books of the Maccabees have been held for sacred and canonical by the Catholic Church, as is proved by a council of seventy bishops, under Pope Gelasius; and by the sixth general council, in approving the third of Carthage; as also by the councils of Florence and Trent.

But because some of the Church of England

divines would seem to make their people believe that the Maccabees were not received as canonical scripture in Gregory the Great's time, consequently not before, (c) I will, besides these councils, refer you to the holy fathers who lived before St. Gregory's days, and alleged these

(a) S. Hier., lib. 2. c. 9, advers. Ruffin.(b) Vide Doway Bible, Tom. 2.

two books of the Maccabees as divine scripture, namely, St. Clement Alexandrinus, lib. i. Stromat.; St. Cyprian, lib. i., Epistolarum, Ep. iii. ad Cornelium, lib. iv.; Ep. i. et de Exhort. ad Martyrium. c. xi. St. Isidorus, lib. xvi., c. 1. St. Gregory Nazianzen has also a whole oration concerning the seven Maccabecs martyrs, and their mother. St. Ambrose, lib. i., c. 41, Offic. See in St. Hierom's Commentaries upon Daniel, c. i., 11 and 12, in how great esteem he had these books, though, because he knew they were not in the Jewish canon, he would not urge them against the Jews. And the great doctor St. Augustine, in lib. ii., c. 8, de Doctrina Christiana, et lib. 18, c. 36, de Civit. Dei, most clearly avouches, that, " Notwithstanding the Jews deny these books, the church holds them canonical." And whereas one Gaudentius, an heretic, alleged, for defence of his heresy, the example of Razias, who slew himself, 2 Mac. xiv., St. Augustine denies not the authority of the book, but discusses the fact, and admonishes, that it is not unprofitably received by the church, "if it be read or heard soberly," which was a necessary admonition to those Donatists, who, not understanding the holy scriptures, depraved them, as St. Peter says of like heretics, to their own perdition. Which testimonies, I think, may be sufficient to satisfy any one who is not pertinacious and obstinate, that these two books of the Maccabees, as well as others in the New Testament, were received, and held for canonical scripture, long

before St. Gregory the Great's time.

Judge now, good reader, whether the author of the second vindication, &c., has not imposed upon the world in this point of the books of the Maccabees. And indeed if this were all the cheat he endeavours to put upon us, it were well, but he goes yet further, and names eleven points of doctrine besides this, which he, with his fellows, quoted in his margin, falsely affirms not to have been taught in England by St. Augustine, the Benedictine monk, when he converted our nation; telling us, "that the mystery of iniquity;" as he blasphemously terms the doctrine of Christ's holy church, "was not then come to perfection." For, first, says he, "the scripture was yet received as a perfect rule of faith." Secondly, "the books of the Maccabees, which you now put in your cannon, were rejected then as apocryphal." Thirdly, "that good works were not yet esteemed meritorious." Fourthly, "nor auricular confession a sacrament." Fifthly, "that solitary masses were disallowed by him." And sixthly, "transubstantiation yet unborn." Seventhly, "that the sacrament of the Eucharist was hitherto administered in both kinds." What then? so it was also in one kind. Eighthly, "purgatory itselt not brought either to certainty or to perfection." Ninthly, "that by consequence masses for the dead were not intended to deliver souls from these torments." Tenthly, "nor images allowed for any other purpose than for ornament and instruction." Eleventhly, "that the sacrament of extreme unction was yet unformed." Then

⁽c) See the Second Vindication of the Exposition of the Doctrine of the Church of England.

you must, with your master, Luther, count St. James's Epistle, an epistle of straw. Twelfthly, 'and even the Pope's supremacy was so far from being then established as it now is, that Pope Gregory thought it to be the forerunner of antichrist for one bishop to set himself above all the rest."

I will only, in particular, take notice here of this last of his false instances, because he cites and misapplies the words of St. Gregory the Great, to the deluding of his reader: whereas St. Gregory did not think it antichristian of unlawful for the Pope, whom (not himself, but) our Saviour Christ had set and appointed, in the person of St. Peter, above all the rest, to exercise spiritual supremacy and jurisdiction over all the bishops in the Christian world: but he thought it antichristian for any bishop to set up himself, as John, bishop of Constantinople, had done, by the name or title of universal bishop, so as if he alone were the sole bishop, and no bishop but he, in the universe: and in this sense St. Gregory thought this name or title not only worthily forborne by his predecessors, and by himself, but terms it profane, sacrilegious, and antichristian; and in this sense the bishops of Rome have always utterly renounced the title of universal bishop; on the contrary, terming themselves Servi Servorum Dei. And this is proved from the words of Andræus Friccius, a Protestant, whom Peter Martyr terms an excellent and learned man. "Some there are," says he, "that object to the authority of Gregory, who says, that such a title pertains to the precursor of antichrist; but the reason of Gregory is to be known, and may be gathered from his words, which he repeats in many epistles, that the title of universal bishop is contrary to, and doth gainsay the grace which is commonly poured upon all bishops; he therefore, who calls himself the only bishop, takes the episcopal power from the rest: wherefore this title he would have rejected, &c. it is nevertheless evident by other places, that Gregory thought that the charge and principality of the whole church was committed to Peter, &c., and yet for this cause Gregory thought not that Peter was the forerunner of antichrist." (a) Thus evidently and clearly this Protestant writer explains this difficulty.

To this may be added the testimonies of other Protestants, who, from the writings of St. Gregory, clearly prove the bishop of Rome to have had and exercised a power and jurisdiction, not only over the Greek, but over the universal church. The Magdeburgian Centurists show us, that the Roman see appoints her watch over the whole world; that the apostolic see is head of all churches; that eyen Constantinople is ubject to the apostolic see. (b) These Cenurists charge moreover the bishop of Rome, in the very example and person of Pope Gregory, and by collection out of his writings, by them particularly alleged, "that he challenged

I to himself power to command all archbishops, to ordain and depose bishops at his pleasure." And, "that he claimed a right to eite archbishops to declare their cause before him, when they were accused." And also, "to excommunicate and depose them, giving commission to their neighbour bishops to proceed against them." That, " in their provinces he placed his legate to know and end the causes of such as appeale to the see of Rome." (c) With much more, touching the exercise of his supremacy. To which Doctor Saunders adds yet more out of St. Gregory's own works, and in his own words, as, "that the see apostolic, by the authority of God, is preferred before all churches. That all bishops, if any fault be found in them, are subject to the see apostolic. That she is the head of faith, and of all the faithful members. That the see apostolic is the head of all churches. That the Roman Church, by the words which Christ spake to Peter, was made the head of all churches. That no scruple or doubt ought to be made of the faith of the see apostolic. That all those things are false, which are taught contrary to the doctrine of the Roman Church. That to return from schism to the Catholic Church, is to return to the communion of the bishops of Rome. That he who will not have St. Peter, to whom the keys of heaven were committed, to shut him out from the entrance of life, must not in this world be separated from his see. That they are perverse men, who refuse to obey the see apostolic." (d)

Considering all these words of Pope Gregory does not this vindicator of the Church of England's doctrine show himself a grand imposter, to offer to the abused judgment of his unlearned readers, an objection so frivolous and misapplied, by the advantage only of a naked, sounding resemblance of mistaken words? To conclude, therefore, in the words of Doctor Saunders: "he who reads all these particulars, and more of the same kind that are to be found in the works of St. Gregory, and with a brazen forehead, fears not to interpret that which he wrote against the name of universal bishop, as if he could not abide that any one bishop should have the chief seat, and supreme government of the whole militant church; that man, says he, seems to me either to have cast off all undersianding and sense of man, or else to have put on the obstinate perverseness of the devil." (e)

It is not my business in this place, to digress into particular replies against his other false instances (f) of the difference between the doctrine of Pope Gregory the Great, and that of the Council of Trent: I will therefore, in general, oppose the words of a Protestant bishop against this Protestant ministerial guide, and so submit them to the consideration of the judicious reader.

(a) Andræus Friccius, de Ecclesia. 1. 2, c. 10, p. 579. (b) Centur 6, Col. 425, 426, 427, 428, 429, 438.

⁽c) Vid. præced. Notas.

⁽d) Dr. Saund. Visit. Monar., lib. 7, a N. 433, 541.

(e) Dr. Saunders supra.

(f) You will find some of them hinted at in other places as occasion offers.

John Bale, a Protestant bishop, affirms, (a) that "the religion preached by St. Augustine to the Saxons was, altars, vestments, images, chalices, crosses, censors, holy vessels, holy waters, the sprinkling thereof, relics, translation of relics, dedicating of churches to the bones and ashes of saints, consecration of altars, chalices and corporals, consecration of the font of baptism, chrism and oil, celebration of mass, the archiepiscopal pall at solemn mass time, Romish mass books; also free will, merit, justi-· fication of works, penance, satisfaction, purgatory, the unmarried life of priests, the public invocation of saints and their worship, the worship of images." (b) In another place, he says, that " Pope Leo the first decreed, that men should worship the images of the dead, and allowed the sacrifice of the mass, exorcism, pardons, vows, monachism, transubstantiation, prayer for the dead, offering the healthful host of Christ's body and blood for the dead, the Roman bishop's claim and exercise of jurisdiction and supremacy over all churches, reliquum pontificiæ superstitionis chaos, even the whole chaos of Popish superstitions." He tells us, that "Pope Innocent, who lived long before St. Gregory's time, made the anointing of the sick to be a sacrament." (c)

These are Bishop Bale's words; which this vindicator would do well to reconcile with his own. The like may be found in other Protestants; namely, in Doctor Humphrey, in Jesui-

tismi, part ii., the Centurists, &c.

But now to return to the place where we occasionally entered into this digression: you see by what authority and testimonies both of councils and fathers we have proved these books, which Protestants reject, to be canonical: yet, if a thousand times more were said, it would be all the same with the perverse innovators of our age, who are resolved to be obstinate, and, after their bold and licentious manner, to receive or reject what they please; still following the steps of their first masters, who tore out of the Bible, some one book, some another, as they found them contrary to their erroneous and heretical opinions. For example:

Whereas Moses was the first that ever wrote any part of the scripture, and he who wrote the law of God, the ten commandments; yet Luther thus rejects both him and his ten commandments: (d) "We will neither hear nor see Moses, for he was given only to the Jews; nei-ther does he belong in any thing to us." "I," says he, "will not receive (e) Moses with his law; for he is the enemy of Christ." (f) "Moses is the master of all hangmen." (g) "The ten commandments belong not to Christians." "Let he ten commandments be altogether rejected,

(a) Bale in Act. Rom. Pontif,. Edit. Basil., 1658, p. 44, 45, 46, 47, et Cent. I, Col. 3.

(b) Pageant of Popes, fol. 27.

(c) Pageant of the Popes, fol. 66.

(d) Tom. 3, Germ., fol. 40, 41, and in Colloq. Mensal.,

Ger., fol. 152, 153.

(e) In Coloc. Mensal., c. de Lege et Eyan. (f) Ibid., fol. 118.

(g) Serm. de Mose.

and all heresy will presently cease; for the ten commandments are, as it were, the fountain from whence all heresies spring." (h)

Islebius, Luther's scholar, taught, (i) that "the decalogue was not to be taught in the church:" and from this came (k) the sect of Antinomians, who publicly taught, that "the law of God is not worthy to be called the word of God: if thou art an whore, if an whore monger, if an adulterer, or otherwise a sinner, believe, and thou walkest in the way of salva-When thou art drowned in sin even to the bottom, if thou believest, thou art in the midst of happiness. All that busy themselves about Moses, that is, the ten commandments, belong to the devil; to the gallows with Moses." (1)

Martin Luther believes not all things to be so done, as they are related in the book of Job: with him it is, "as it were, the argument of a

fable." (m)

Castalio commanded the canticles of Solomon to be thrust out of the canon, as an impure and obscene song; reviling with bitter reproaches, such ministers, as resisted him therein. (n)

Pomeran, a great evangelist among the Lutherans, writes thus touching St. James's Epistle: "He concludes ridiculously, he cites scripture against scripture, which thing the Holy Ghost cannot abide: wherefore that epistle may not be numbered among other books, which set forth the

justice of faith." (0)

Vitus Theodorus, a Protestant preacher, o Nuremberg, writes thus: "The Epistle of James and Apocalypse of John, we have of set purpose left out, because the Epistle of James is not only in certain places reprovable, where he too much advances works against faith; but also his doctrine throughout is patched together with divers pieces, whereof no one agrees with another."(p)

The Magdeburgian Centurists say, that "the Epistle of James much swerves from the analogy of the apostolical doctrine, whereas it ascribes justification not only to faith, but to works, and calls the law, a law of liberty." (q)

John Calvin doubted whether the apostles' creed was made by the apostles. He argued St. Matthew of error. He rejected these words: "many are called, but few are chosen." (r)

Clemitius, an eminent Protestant, opposes the evangelists one against another: "Matthew and Mark," says he, "deliver the contrary; therefore to Matthew and Mark, being two witnesses, more credit is to be given than to one Luke," &c. (s)

the In Convival. Colloq. cited by Auri faber, cap. de Lege.

(i) See Osiander, Cent. 16, p. 311, 312, 320. (k) Sleidan, Hist., 1, 12, fol. 162. (l) Vid. Confessio. Mansfieldensium Ministrorum

Tit. de Antinomis, fol. 89, 90.

(m) In Serm. Convival. Tit. de Patriarch. et Prophet, et Tit. de libris Vet. et. Nov. Test.

(n) Vid. Beza in Vita Calvini.
(o) Pomeran. ad Rom, c. 8.
(p) In Annot. in Nov. Test, pag. ult.
(q) Cent. I., 1, 2, c. 4, Col. 54.
(r) Instr. 1, 2, c. 46. In Matt 27, Harm. in Matt. 20,16.
(s) Victoria Veritatis et Ruina Papatus, Arg. 5.

Zuinglius and other Protestants affirm, that "all things in St. Paul's Epistles are not sacred; and that in sundry things he erred." (a)

Mr. Rogers, the great labourer to our English convocation men, names several of his Protestant brethren, who rejected for apocryphal the Epistle of Paul to the Hebrews, of St. James, the first and second of John, of Jude, and the Apoc-

alypse." (b)

Thus, you see, these pretended reformers have torn out, some one piece or book of sacred scripture, some another; with such a licentions freedom, rejecting, deriding, discarding, and censuring them, that their impiety can never be paralleled but by professed Atheists. these sacred books were, as is said, received for canonical in the third Council of Carthage, above

thirteen hundred years ago.

But, with the Church of England, it matters not by what authority books are judged canonical, if the Holy Spirit, in the hearts of her children, testify them to be from God. They telling us, by Mr. Rogers, that they judge such and such books canonical, "not so much because learned and godly men in the church so have, and do receive and allow them, as for that the Holy Spirit in our hearts doth testify, that they are from God." By instinct of which private Spirit in their hearts, they decreed as many as they thought good for canonical, and rejected the rest; as you may see in the sixth of the Thirtynine Articles. (c)

OF SUCH BOOKS AS PROTESTANTS CALL APOCRYPHA.

THE Church of England has decreed, (d) that " such are to be understood canonical books of the Old and New Testament, of whose authority there was never any doubt in the church:" and therefore, by this rule she rejects these for apocryphal, viz.,

Tobit. Judith. The rest of Esther. Wisdom. Ecclesiasticus. Baruch, with the Epistle of Jeremiah. The Song of the Three Children. The Idol, Bell, and the Dragon. The Story of Susannah. Maccabees I. Maccabees II. Manesseth, Prayer of. Esdras III. Esdras IV. (c)

(a) Tom. 2, Elench., f. 10. Magdeburg. Cent. 1, 1. , c. 10. Col. 580.

(b) Defence of the 39 Articles, Art. 6.
(c) The private spirit, not the church, told those Protestants who made the 39 Articles, what books of scripture they were to hold for canonical.

(d) In the 6th of the 39 Articles. Digitized by (c) The three last are not numbered in the canon of the scripture.

But if none must pass for canonical, but such as were never doubted of in the church, I would know why the Church of England admits of such books of the New Testament as have formerly been doubted of? "Some ancient writers doubted of the last chapter of St. Mark's Gospel: (f) others of some part of the 22nd of St. Luke; (g) some of the beginning of the 8th of St. John; (h) others of the Epistle to the Hebrews; (i) and others of the Epistles of St. James, Jude, the second of Peter, the second and third of John, and the Apocalypse." (k)

And Doctor Bilson, a Protestant, affirms, that "the scriptures were not fully received in all places, no, not in Eusebius's time." He says, "the Epistles of James, Jude, the second of Peter, the second and third of John, are contradicted, as not written by the apostles. epistle to the Hebrews was for a while contradicted," &c. The churches of Syria did not receive the second Epistle of Peter, nor the second and third of John, nor the Epistle of Jude, nor the Apocalypse. The like might be said for the churches of Arabia: will you hence conclude, says this doctor, that these parts of scripture were not apostolic, or that we need not receive them now, because they were formerly doubted of? Thus Doctor Bilson. (1)

And Mr. Rogers confesses, that "although some of the ancient fathers and doctors accepted not all the books contained in the New Testament for canonical; yet in the end, they were wholly taken and received by the common comsent of the Church of Christ, in this world, for

the very Word of God," &c. (m)

And, by Mr. Rogers and the Church of England's leave, so were also those books which they call Apocrypha. For though they were, as we do not deny, doubted of by some of the ancient fathers, and not accepted for canonical: "yet in the end," to use Mr. Rogers' words, they were wholly taken and received by the common consent of the Church of Christ, in this world, for the very Word of God."(n) Vide third Council of Carthage, which decrees, "that nothing should be read in the church, under the name of divine scriptures, besides canonical scriptures:" and defining which are canonical, reckons those which the Church of England rejects as apocryphal." To this council St. Augustine subscribed, who, (o) with St. Innocent, (p) Gelasius, and other ancient writers, number the said books in the canon of the scripture. And Protestants themselves confess, they were received in the number of canonical scriptures. (q.)

(f) See St. Hierom, epist, ad Hed. q. 3. (g) S. Hilar. 1 10, de Trin., et Hierom, 1 2, contr. Pelagian.

(h) Euseb. H., 1.3, c. 39. (i) Id, 1.3, c. 3. (k) Et, c. 25, 28. Hierom Divinis Illust., in P Jac.

Jud. Pet. et Joan., et Ep. ad Dardan.
(1) Survey of Christ. Suff., p. 664. Vid. 1st and 4th

day's Confer. in the Tower, anno 1581.

(m) Def. of the 39 Articles, p. 31, Art. 6.

(n) Third Council of Carthage, Can. 47.

(p) Epist. ad Exuper., c. 7. (q) Tom. 1, Conc. Decret. cum 70 Episcop.

Brentius, a Protestant, says, "there are some of the ancient fathers, who receive these apocryphal books into the number of canonical scriptures; and also some councils command them to be acknowledged as canonical."(a)

Doctor Covel also affirms of all these books, that, "if Ruffinus be not deceived, they were approved of, as parts of the Old Testament, by

the apostles."(b)

So that what Christ's Church receives as canonical, we are not to doubt of: Doctor Fulk avouches, that "the Church of Christ has judg-

(a) Brentius Apol. Conf. Wit. Bucer's scripta. Ang., p. 713.

(b) Covel cont. Burg., pp. 76, 77, 78.

ment to discern true writing from counterfeit, and the Word of God from the writings of men; and this judgment she has of the Holy Ghost."
(c) And Jewel says, "the Church of God has the spirit of wisdom to discern true scripture from false."(d)

To conclude, therefore, in the words of the Council of Trent: " If any man shall not receive for sacred and canonical these whole books, with all their parts, as they are read in the Catholic Church, and as they are in the Vulgate Latin

edition, let him be accursed."(c)

(c) Fulk An. to a Countr. Cathol., p. 5.

(1) Jewel Def. of the Apol., p. 201. (2) Concil. Trid., Sess. 4, Decr. de Can. Scrip

The Book, Chapter, and Verse.	The Vulgate Latin Text.	The true English according to the Rhemish Translation.	Corruptions in the Protestant Bibles, printed A. D. 1562, 1577, 1579.	The last Translation of the Protestant Bible, Ed. Lon., an. 1683.
St. Matth. chap. xvi. verse 18.	Et ego dico tibi, quia tu es Petrus, et super hanc Petram ædificabo "ecclesiam meam," μῦ τὴν ἐκκλησίαν. (1)	And I say to thee, that thou art Peter, and upon this Rock will I build my "church."	Instead of church they translate "con- gregation." Upon this Rock will I build my "congregation."	It is corrected in this last translation.
	1 1 1 1	ALCOHOLD SALE	7	: 1
St. Matth. chap. xviii. verse 17.	Quod si non audierit eos, dic "Ecclesia," exxhqola si autem "ecclesiam, exxhqolas, non audierit, sit tibi sicut ethnicus et publicanus.	And if he will not hear them, tell the "church;" and if he will not hear the "church," let him be as an heathen, and as a publican.	If he will not hear them, tell the "con- gregation;" and if he will not hear the "congregation," &c.	Corrected.
Ephesians chap. v. verses 23, 24, 25, 27, 29, 32.	Viri, diligite uxores vestras, sicut et Christus dilexit "ec- clesiam." Ut exhiberet ipsi sibi gloriosam "ec-	Husbands, love your wives, as Christ loved the "church," verse 25. That he might present to himself a	Husbands, love your wives, as Christ loved the "congre- gation." That he might present to himself	Corrected.
	clesiam." "Sacramentum" hoc est magnum; ego autem dico in Christo et "ecclesia" ἐχκλησίων.	glorious "church," verse 27. For this is a great "sacrament;" but I speak in Christ, and in the "church," ver. 32, &c.	a glorious "congregation." For this is a great "secret," for I speak in Christ, and in the "congregation."	Corrected
Hebrews chap. ii. verse 23.	Et ecclesiam pri- mitivorum, ἐ×κλησία.	And the "church" of the first-born.	And the "congregation" of the first-born.	Corrected.
Canticles chap. vi. verse 8.	Una est columba mca. Πημ μία. (2)	My dove is "one."	My dove is "alone." (2)	My dove is "but one."
Ephosians chap. i. verses 22, 23.	Et ipsum dedit caput supra omnem "ceclesiam," quæ est corpus ipsius, et plentudo ejus, qui omnia in omnibus "adimpletur," τῦ πληφυμένε. (3)	And hath made him head over all the "church," which is his body, the fulness of him "which is filled," all in all.	And gave him to be the head over all things to the "congregation," which is his body, the fulness of him "that filleth" all in all. (3)	And gave him to be the head over all things to the "church," which is his body, the fulness of him "that filleth" all in all.

THE two English Bibles, (a) usually read in the Protestant congregations at their first rising up, left out the word Catholic in the title of those epistles which have been known by the name of Catholice Epistole, ever since the apostles' time: (b) and their latter translations, dealing somewhat more honestly, have turned the word Catholic into "General," "the General Epistle of James, of Peter," &c. as if we should say in our creed, "we believe the general church." So that by this rule, when St. Augustine says, that the manner was in cities, where there was liberty of religion, to ask, qua itur ad Catholicum? we must translate it, which is the way to the general? And when St. Hierom says, if we agree in faith with the bishop of Rome, ergo Catholici sumus; we must translate, "then we are generals." Is not this good stuff?

(1) And as they suppress the name Catholic, even so did they, in their first English Bible, the name of church itself:(c) because at their first revolt and apostacy from that church, which was universally known to be the only true Catholic Church, it was a great objection against their schismatical proceedings, and stuck so much in the people's consciences, that they left and forsook the church, and the church condemned them: to obviate which, in the English translation of 1562, they so totally suppressed the word church, that it is not once to be found in all that Bible, so long read in their congregations: because, knowing themselves not to be the church, they were resolved not to leave God Almighty any church at all, where they could possibly root it out, viz., in the Bible. And it is probable, if it had been as easy for them to have eradicated the church from the earth, as it was to blot the word out of their Bible, they would have prevented its "continuing to the end of the world."

Another cause for their suppressing the name church was, "that it should never sound in the common people's ears out of the scriptures," and that it might seem to the ignorant a good argument against the authority of the church, to say, "we find not this word church in all the Bible:" as in other articles, where they find not the express words in the scripture.

Our blessed Saviour says: "Upon this rock I will build my church;" but they make him say, "Upon this rock I will build my congregation." They make the Apostle St. Paul say to Timothy, 1 Ep. c. iii. "The house of God, which is the congregation," not "the church of the living God, the pillar and ground of truth." Thus they thrust out God's glorious, unspotted, and

most beautiful spouse, the church; and in place of it, intrude their own little, wrinkled, and spotted congregation. So they boldly make the apostle say: "He hath made him head of the congregation, which is the body:" and in another place, "The congregation of the first-born:" where the apostle mentions heavenly Jerusalem, the city of the living God, &c.; so that by this translation there is no longer any church militant and triumphant, but only congregation; in which they contradict St. Augustine, who affirms, that "though the Jewish congregation was sometimes called a church, yet the apostles never called the church a congregation." But their last translation having restored the word church, I shall say no more of it in this place.

- (2) Again, the true church is known by unity, which mark is given her by Christ himself; in whose person Solomon speaking, says: "Una est columba mea;" that is, "one is my dove," or "my dove is one." Instead of this, they, being themselves full of sects and divisions, will have it, "my dove is alone;" though neither the Hebrew nor Greek word hath that signification; but, on the contrary, as properly signifies one, as unus doth in Latin. But this is also amended in their last translation.
- (3) Nor was it enough for them to corrupt the scripture against the church's unity; for there was a time when their congregation was invisible; that is to say, when "they were not at all:" and therefore, because they will have it, that Christ may be without his church, to wit, a head without a body, (d) they falsify this place in the Epistle to the Eph., xi. 21, 23, translating, "he gave him to be the head over all things to the church," congregation with them, "which (church) is his body, the fulness of him that filleth all in all." Here they translate actively the Greek word is aligners, when, according to St. Chrysostom, and all the Greek and Latin doctors' interpretation, it ought to be translated passively; so that instead of saying, " and filleth all in all," they should say, "the fulness of him which is filled all in all;" all faithful men as members, and the whole church as the body concurring to the fulness of Christ the head. But thus they will not translate, "because," says Beza, "Christ needs no such compliment." And if he need it not, then he may be without a church; and consequently, it is no absurdity, if the church has been for many years not only invisible, but also, "not at all." Would a man easily imagine that such secret poison could lurk in their translations? Thus they deal with the church; let us now see how they use particular points of doctrine.

⁽a) Bib. 1562, 1677.

⁽b) Euseb., Hist. Eccles., lib. 2, c. 23, in fine. Zed (c) Bible, printed anno 1562.

⁽d) Protestants will have Christ to be a head without a body, during all that time that their congregation was invisible, viz., about 1500 years

	II. PROIESTANT TRANSLATIONS AGAINST				
The Book, Chapter, and Verse.	The Vulgate Latin Text.	The true English accord- ing to the Rhemish Translation.	Corruptions in the Protestant Bibles, printed A. D. 1562, 1577, 1579.	The last Translation of the Protestant Bibie, Ed. Lon., an. 1683.	
St. Matth. chap. xxvi. verse 26.	Accepit Jesus pa- nem ct "benedixit," και ἐυλογήσας, ac fre- git, deditque, &c. (1)	Jesus took bread and "blessed," and brake, and gave to his disciples.	Instead of "blessed," they translate, "and when he had given thanks." (1)	Corrected.	
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St. Mark. chap. xiv. verse 22.	Accepit Jesus pa- nem et "benedicens," και ἐυλογήσας, &c.(2)	Jesus took bread, and "blessing," &c.	Instead of "blessing," they say, "and when he had given thanks." (2)	Corrected.	
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Acts of the Apos. chap. iii. verse 21.	Quem oportet qui- dem cœlum "susci- pere" usque in tem- pora restitutionis omnium, όν δεὶ ἐρά- νον δέξασθαι. (3)	Whom heaven truly must "receive," until the times of the restitution of all things.	Instead of "receive," they say, whom heaven must "contain." And Beza, "who must be contained in heaven." (3)	Corrected.	
Jeremiah chap. xi. verse 19.	Mittamus lignum in panem ejus. (4)	Let us cast wood upon his bread.	"We will destroy his meat with wood." In another Bible, "Let us destroy the tree with the fruit." (4)	Let us destroy the tree with the fruit thereof.	
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Genesis chap. xiv. verse 18.	At vero Melchize- dek, sex Salem, pro- ferens panem et vi- num, "erat enim sacerdos Dei Altis- sımi." (5)	And Melchizedek, king of Salem, brought forth bread and wine; "for he was the priest of God most high."	Instead of "for he was the priest," they translate, "and he was the priest," &c. (5)	Instead of "for," they translate "and."	
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(1) THE turning of blessings into bare thanksgiving, was one of the first steps of our pretended reformers, towards denying the real presence. By endeavouring to take away the operation and efficacy of Christ's blessing, pronounced upon the bread and wine, they would make it no more than a thanksgiving to God: and that, not only in translating thanksgiving for blessing, but also in urging the word eucharist, to prove it a mere thanksgiving; though we find the verb ευχαφιζειν used also transitively by the Greek fathers, saying, τον αφτον ευχαφιζηθεντα, panem, et chalicem eucharistisatos; or, panem, in quo gratiæ actæ sunt; that is, "the bread and cup made the eucharist;" " the bread, over which thanks are given;" that is, "which, by the word of prayer and thanksgiving is made a consecrated meat, the flesh and blood of Christ." (a) St. Paul also, speaking of this sacrament, calls it, (1 Cor. x.) "the chalice of benediction, which we do bless;" which St. Cyprian thus explicates, "the chalice consecrated by solemn blessing." St. Basil and St. Chrysostom, in their liturgies, say thus, "Bless, O Lord, the sacred bread;" and "bless, O Lord, the sacred cup, changing it by thy Holy Spirit:" where are signified the consecration and transmutation thereof into the body and blood of Christ.

(2) And, by this corrupt translation, they would have Christ so included in heaven, that he cannot be with us upon the altar. But Beza confesses, "that he translates it thus, on purpose to keep Christ's presence from the altar;" which is so far from the Greek, that not only Illyricus, but even Calvin himself, dislikes it. you may easily judge, how contrary to St. Chrysostom it is, who tells us, "that Christ ascending into heaven, both left us his flesh, and yet ascending hath the same." And again, "O miracle!" says he, "he that sits above with the Father in the same moment of time is handled with the hands of all." (b) This, you see, is the faith and doctrine of the ancient fathers; and it is the faith of the Catholic Church at this day. sees not, that this faith, thus to believe the presence of Christ is in both places at once, because he is omnipotent, is far greater than the Protestant faith, which believes no farther than that he is ascended; and that therefore he cannot be present upon the altar, nor dispose of his body as he pleases? If we should ask them, whether he was also in heaven, when he appeared to Saul going to Damascus; or whether he can be both in heaven, and with his church on earth, to the end of the world, as he promised; perhaps, by this doctrine of theirs, they would be put to a stand. (3)

Consider further, how plain our Saviour's words, "this is my body," are for the real pre-

(a) St. Justin in fine, 2 Apolog., St. Irenæus, lib. 4, 34.

sence of his body: and for the real presence of his blood in the chalice, what can be more plainly spoken, than "this is the chalice, the New Testament in my blood, which chalice is shed for you." (c) According to the Greek, to ποτηφιον το εκχυνομενον, the word "which" must needs be referred to the chalice: in which speech chalice cannot otherwise be taken, than for that in the chalice; which sure, must needs be the blood of Christ, and not wine, because his blood only was shed for us; according to St. Chrysostom, who says: "That which is in the chalice is the same which gushed out of his side." (d) And this deduction so troubled Beza, that he exclaims against all the Greek copies in the world, as corrupted in this place.

(4) "LET us cast wood upon his bread;" "that is," saith St. Hierom, (e) "the cross upon the body of our Saviour; for it is he that said, I am the bread that descended from heaven." Where the prophet so long before, saying bread, and meaning his body, alludes prophetically to his body in the blessed sacrament, made of bread, and under the form of bread; and therefore also called bread by the apostle, (1 Cor. x.) so that both in the prophet and the apostle, his bread and his body is all one. And lest we should think the bread only signifies his body, he says, "Let us put the cross upon his bread;" that is, upon his very natural body that hung on the cross. It is evident, that the Hebrew verb is not now the same with that which the seventy interpreters translated into Greek, and St Hierom into Latin; but altered, as may be supposed, by the Jews, to obscure this prophecy of their crucifying Christ upon the cross. And though Protestants will needs take the advantage of this corruption, yet so little does the Hebrew word, that now is, agree with the words following, that they cannot so translate it, as to make any commodious sense or understanding of it; as appears by their different translations, and their transposing their words in English, otherwise than they are in the Hebrew. (f)

(5) If Protestants should grant Melchizedek's typical sacrifice of bread and wine, then would follow also, a sacrifice of the New Testament; which, to avoid, they purposely translate "and" in this place; when, in other places, the same Hebrew particle vau, they translate enim, for; not being ignorant, that it is in those, as in this place, better expressed by "for" or "because," than by "and." See the exposition of the fathers upon it. (g)

(a) St. Justin in fine, 2 Apolog., St. Irenæus, lib. 4, 34.
(b) Hom. 2, ad popul. Antioch., lib. 3, de Sacerdotio.
(f) Genes. xx. 3; Gen. xxx. 27; Isaiah lxiv. 5.
(g) St. Cypr., Epist. 62, Epiphan. Hær. 55 et 79. St.
Hierom. in-Matth. xxvi., et in Epist. ad Evagrium.

 ⁽c) Luke xxii. v. 20.
 (d) St. Chrysost. in 1 Cor., cap. x., Hom. 24. (e) St. Hierom. in com. in cap. xi. vers. 19, Hierom. Prophetæ.

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The Book, Chapter, and Verse.	The Vulgate Latin Text.	The true English accord- ing to the Rhemish Translation.	Corruptions in the Protestant Bibles, printed A. D. 1562, 1577, 1579.	The last Translation of the Protestant Bible, Ed. Lon., an. 1683.
Proverbs chap. ix. verse 5.	Venite comedite pa- nem meum, et bibite vinum quod "miscui" vobis, אבּאבּנְמאמ, ממר (1)	Come, eat my bread, and drink the wine which I have "mingled" for you.	The corruption is, drink the winewhich I have "drawn;" instead of "mingled." (1)	Come, eat of my bread, and drink of the wine which I have "mingled."
Proverbs chap. ix. verse 1.	Immolavit victimas suas, miscuit vinum, εκεφασεν. (2)	She hath immolated her hosts, she hath "mingled" her wine.	She hath "drawn" her wine. (2)	She hath killed her beasts, she hath mingled her wine.
1 Corinth. chap. xi. verse 27.	Itaque quicunque manducaverit panem hunc, vel, η, biberit calicem domini indigne, &c. (3)	Therefore, whoso- ever shall eat this bread, "or" drink the chalice of our Lord unworthily, &c.		Wherefore, who- soever shall eat this bread, "and" drink this cup of the Lord unworthily, &c.
1 Corinth. chap. ix. verse 13.	Et qui altari de- serviunt cum altari participant, θυσιαςη- οιον, πουσ. (4)	And they that serve the "altar," partici- pate with the "altar."	Instead of "altar," they translate "temple." (4)	Corrected.
1 Corinth. chap. x. verse 18.	Nonne qui edunt hostias participes, sunt altaris? θυσι- αςηριθ. (5)	Those that eat the hosts, are 'they not partakers of the "altar?"	Partakers of the "temple. (5)	Corrected.
Daniel chap. xiv. verse 12.	Quia fecerant sub- mensa absconditum introitum, τραπεζα. (6)	For they had made a privy entrance un- der the "table."	For, "under the table," they say, under the "altar." (6)	The two last chapters they call Apocrypha.
Et verse 17	Intuitus rex men- sam.	The king beholding the "table."	The king beholding the "altar."	
Et etiam verse 20.	Et consumebant quæ erant super men- sam.	And they did consume the things which were upon the "table."	Which was upon the "altar."	
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(1, 2) THESE prophetical words of Solomon are of great importance, as being a manifest prophecy of Christ's mingling water and wine in the chalice at his last supper; which at this day, the Catholic Church observes: but Protestants, counting it an idle ceremony, frame their translation accordingly; suppressing altogether this mixture or mingling, contrary to the true interpretation both of the Greek and Hebrew; as also, contrary to the ancient fathers' exposition of this place. "The Holy Ghost (says St. Cyprian) by Solomon, foreshoweth a type of our Lord's sacrifice, of the immolated host of bread and wine; saying, Wisdom hath killed her hosts, she hath mingled her wine into the cup; come ye, eat my bread, and drink the wine that I have mingled for you." (a) Speaking of wine mingled (saith this holy doctor) he foreshoweth prophetically, the cup of our Lord mingled with water and wine. (b) St. Justin, from the same Greek word, calls it, *paua; that is, (according to Plutarch) wine mingled with water: so likewise does St. Irenæus. (c) See also the sixth general council, (d) treating largely hereof, and deducing it from the apostles and ancient fathers; and interpreting this Greek word by another equivalent, and more plainly signifying this mixture, viz., μιγνυναι.

(3) In this place, they very falsely translate "and," instead of "or," contrary both to the Greek and Latin. And this they do on purpose, to infer a necessity of communicating under both kinds, as the conjunctive "and" may seem to do: whereas, by the disjunctive "or" it is evident, that we may communicate in one kind only; as was, in divers cases, the practice of the primitive church; as also of the apostles themselves. (Act. ii. 42, and xx. 7.)

But the practice of our Saviour is the best witness of his doctrine: who, sitting at the table at Emaus (e) with two of his disciples, "took bread, and blessed, and brake it, and did reach to them." By which St. Augustine and (f) the other fathers, understand the eucharist: where no mention is made of wine, or the chalice : but the reaching of the bread, their knowing him, and his vanishing away, so joined, that not any time is left for the benediction and consecration of the chalice.

In the primitive times, "it was the custom to administer the blood only to children," as St. Cyprian tells us: and, both he and Tertullian say, "that it was their practice, most commonly, to reserve the body of Christ;" which, as Eusebius witnesses, "they were wont to give alone

to sick people, for their viaticum." Also, "the holy hermits in the wilderness, commonly received and reserved the blessed body alone, and not the blood," as St. Basil tells us.

For whole Christ is really present, under either kind, as Protestants themselves have confessed: read their words in Hospinian, (g) a Protestant, who affirms, "that they believed and confessed whole Christ to be really present, exhibited and received under either kind; and therefore under the only form of bread: neither did they judge those to do evil, who communicated under one kind." And Luther, as alleged by Hospinian, (h) says, "that it is not needful to give both kinds; but as one alone sufficeth, the church has power of ordaining only one, and the people ought to be content therewith, if it be ordained by the church." Whence it is granted, that, "it is lawful for the Church of God, upon just occasions, absolutely to determine or limit the use thereof."

- (4, 5) To translate temple instead of altar, is so gross a corruption, that had it not been done thrice immediately within two chapters, one would have thought it had been done through oversight, and not on purpose. The name of altar both in Hebrew and Greek, and by the custom of all people, both Jews and Pagans, implies and imports a sacrifice. We therefore, with respect to the sacrifice of Christ's body and blood, say altar, rather than table, as all the ancient fathers were accustomed to speak and write; though, with respect to eating and drinking Christ's body and blood, it is also called a table. But because Protestants will have only a communion of bread and wine, or a supper, and no sacrifice; therefore, they call it table only, and abhor the word altar, as papistical; especially in the first translation of 1562, which was made when they were throwing down altars throughout England.
- (6) Where the name altar should be, they suppress it; and here, where it should not be, they put it in their translations; and that thrice in one chapter; and that either on purpose to dishonour Catholic altars, or else to save the credit of their communion table; as fearing, lest the name of Bell's table might redound to the dishonour of their communion table. Wherein it is to be wondered, how they could imagine it any disgrace either for table or altar, if the idols also had their tables and altars; whereas St. Paul so plainly names both together: "The table of our Lord, and the table of devils. (i) If the table of devils, why not the table of Bell? By this we see, how light a thing it was with them to corrupt the scriptures in those days.

(a) Ep. 63, 2. (b) Apol. 2, in fine.

(c) St. Irenæus, lib. 5, prop. Init.

(i) 1. Cor. x. 21.

⁽c) St. Frenews, 110. 9, prop. 1011.
(d) Concil. Constantinop., 6, Can. 32,
(e) Luke xxiv. 30; Lib. 3, de Consensu.
(f) Hier. Epitaph. Paulæ. Beda. Theophylact. St. Cyprian. 1. de lapsis, n. 10; Tertul., 1. 2, ad Ux., n. 4; Euseb. Eccl. Hist., 1. 6 c. 36; St. Basil, Ep. ac Cæsariam Patritiam riam Patritiam.

⁽g) Hospin. Hist. Sacram., p. 2, fol. 112.

40				
The Book, Chapter, and Verse.	The Vulgate Latin Text.	The true English according to the Rhemish Translation.	Corruptions in the Protestant Bibles, printed A. D. 1562, 1577, 1579.	The last Translation of the Protestant Bible, Ed. Lon., an. 1683.
Acts of the Apos. chap. xv. verse 2.	Statuerunt ut ascenderent Paulus et Barnabas, et quidam alii ex aliis ad Apostolos ct "presbyteros" πρεσβυτερυς, in Jerusalem, &c.	They appointed that Paul and Barnabas should go up, and certain others of the rest, to the apostles and "priests" unto Jerusalem.	Instead of "priests," they translate "elders."	For "priests" they say here also "elders."
Titus, chap. i. verse 5.	Hujus rei gratia reliqui te Cretæ, ut ea quæ desunt corrigas, et constituas per civitates "presbyteros," sicut et ego disposui tibi.	For this cause left I thee in Crete, that thou shouldest reform the things that are wanting, and shouldest ordain "priests," by cities, as I also appointed thee.	Instead of "priests," they translate "elders."	For "priests" they say " elders."
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1 Timoth. chap. v. verse 17.	Qui bene præsunt "presbyteri," duplici honore digni habean- tur.	The "priests" that rule well, let them be esteemed worthy of double honour.	The "elders" that rule well, &c.	" Elders" also in this Bible
1 Timoth. chap. v. verse 19.	Adversus " pres- byterum" accusatio- nem noli recipere, &c.	Against a "priest" receive not accusation, &c.	Against an "elder" receive not accusation, &c.	1
St. James, chap. v. verse 14.	Infirmatur quis in vobis? inducat "presbyteros ecclesia," et orent super eum.	Is any man sick among you? let him bring in the "priests" of the church, and let them pray over him.	Let him bring in the "elders" of the "congregation, &c.	Elders for "priests" here also.
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St. AUGUSTINE affirms, "That in the divine | when mention is made either of the priests of the scripture several sacrifices are mentioned, some before the manifestation of the New Testament, &c., and another now, which is agreeable to this manifestation, &c., and which is demonstrated not only from the evangelical, but also from the prophetical writings." (a) A truth most certain; our sacrifice of the New Testament being most clearly proved from the sacrifice of Melchizedek in the Old Testament; of whom, and whose sacrifice, it is said, "But Melchizedek, king of Salem, brought forth bread and wine; for he was the priest of God most high, and he blessed him," &c. And to make the figure agree to the thing figured, and the truth to answer the figure of Christ, it is said, "Our Lord hath sworn, and it shall not repent him; thou art a priest for ever, according to the order of Melchizedek." In the New Testament, Jesus is made an "high priest, according to the order of Melchizedek." For according to the similitude of Melchizedek, there arises another priest, who continues for ever, and has an everlasting priesthood. Whence it is clearly proved, that Melchizedek was a priest, and offered bread and wine as a sacrifice; therein prefiguring Christ our Saviour, and his sacrifice daily offered in the church, under the forms of bread and wine, by an everlasting priesthood.

But the English Protestants, on purpose to abolish the holy sacrifice of the mass, did not only take away the word altar out of the scripture; but they also suppressed the name priest, in all their translations, turning it into elder; (b) well knowing that these three, priest, sacrifice, and altar, are dependents and consequents one of another; so that they cannot be separated. If there be an external sacrifice, there must be an extenal priesthood to offer it, and an altar to offer the same upon. So Christ himself being a priest, according to the order of Melchizedek, had a sacrifice, "his body;" and an altar, "his cross," on which he offered it. And because he instituted this sacrifice, to continue in his church for ever, in commemoration and representation of his death, therefore, did he ordain his apostles priests, at his last supper; where and when he instituted the holy order of priesthood or priests, (saying, hoc facite, "do this,") to offer the self-same sacrifice in a mystical and unbloody manner, until the world's end.

But our new pretended reformers have made the scriptures quite dumb, as to the name of any such priest or priesthood as we now speak of; never so much as once naming priest, unless

Jews, or the priests of the Gentiles, especially when such are reprehended or blamed in the holy scripture; and in such places they are sure to name priests in their translations, on purpose to make the very name of priests odious among the common ignorant people. Again, they have also the name priests, when they are taken fo all manner of men, women, or children, tha offer internal and spiritual sacrifices; whereby they would falsely signify, that there are no other priests in the law of grace. As Whitaker, (c) one of their great champions, freely avouches, directly contrary to St. Augustine, who, in one brief sentence, distinguishes priests, properly so called in the church; and priests, as it is a common name to all Christians. This name then of priest and priesthood, properly so called, as St. Augustine says, they wholly suppress; never translating the word Presbyteros "priests," but "elders;" and that with so full and general consent in all their English Bibles, that, as the Puritans plainly confess, and Mr. Whitgift denies it not, a man would wonder to see how careful they are, that the people may not once hear of the name of any such priest in all the holy scriptures: and even in their latter translations, though they are ashamed of the word "eldership," yet they have not the power to put the English word priesthood, as they ought to do, in the text, that the vulgar may understand it, but rather the Greek word presbytery: such are the poor shifts they are glad to make use

So blinded were these innovators with heresy, that they could not see how the holy scriptures, the fathers, and ecclesiastical custom, have drawn several words from their profane and common signification, to a more peculiar and ecclesiastical one; as Episcopus, which in Tully is an "overseer," is a bishop in the New Testament; so the Greek word, χειζοτονειν, signifying "ordain," they translate as profanely, as if they were translating Demosthenes, or the Laws o. Athens, rather than the holy scriptures; when, as St. Hierom tells them, (d) it signifieth Clericorum ordinationem; that is, "giving of holy orders," which is done not only by prayer of the voice, but by imposition of the hands," according to St. Paul to Timothy, "Impose hands suddenly on no man;" that is, "Be not hasty to give holy orders." In like manner they translate minister for deacon, ambassador for apostle, messenger for angel, &c., leaving I say, the ecclesiastical use of the word for the original signification.

(a) St. August., Ep. 49, q. 3. Digitized (b) Psal. cx. 4; Heb. vi. 20, and chap. vii. 15, 17, 24.

⁽c) Whitaker, p. 199; St. Aug., lib. 20, de Civit. Dei, cap. 10. See the Puritan's Reply, p. 159, and Whitgift's Defence against the Puritans, p. 722.

(d) St. Hierom. in czp. lviii. Esai.

10				
The Book, Chapter, and Verse.	The Vulgate Latin Text.	The true English accord- ing to the Rhemish Translation.	Corruptions in the Protestant Bibles, printed A. D. 1562, 1577, 1579.	The last Translation of the Protestant Bible, Ed. Lon., an. 1683,
Acts of the Apos. chap. xiv. verse 22.	Et cum constitu- issent, χειφοτονησαν- τες, illis per sin- gulas "ecclesias" "presbyteros," πφεσ- βυτεφες. (1)	And when they had ordained to them "priests" in every "church."	And when they had ordained "elders by election," in every "congregation." (1)	"Elders" set in the stead of " priests."
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1 Timoth. chap. iv. verse 14.	Noli negligere "gratiam," χαρισμα- τοσ, quæ in te est, quæ data est tibi per prophetiam cum im- positione manuum "presbyterii." (2)	Neglect not the "grace" that is in thee, which is given thee by prophesy, with imposition of the hands of "priesthood."	Instead of "grace," they translate "gift;" and "eldership" in- stead of "priest- hood." (2)	For the word "grace" they say "gift;" and "pres- bytery," the Greek word, rather than the English word, "priesthood."
2 Timoth. chap. i. verse 6.	Propter quam causam admoneo te, ut resuscites "gratiam" Dei, quæ in te est per impositionem manuum mearum.	For the which cause I admonish thee, that thou resuscitate the "grace" of God, which is in thee, by the imposition of my hands.	Instead of the word "grace" they say "gift."	They translate "gift," in the stead of "grace"
1 Timoth. chap. iii. verse 8.	"Diaconos" si- militer "pudicos," non bilingues, &c., Διακονυς. (3)	"Deacons" in like manner "chaste," not double-tongued, &c.	" Ministers" for deacons." (3)	Likewise must the "deacons" be "grave."
Et verse 12.	Διακονοι, diaconi.(4)	Deacons.	Deacons. (4)	Deacons.
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(1) WE have heard, in old time, of making priests; and, of late days, of making ministers; but who has ever heard in England of making elders by election? yet, in their first translations, it continued a phrase of scripture till King James the First's time; and then they thought good to blot out the words by "election," beginning to consider, that such elders as were made only by election, without consecration, could not pretend to much more power of administering the sacraments, than a churchwarden, or constable of the parish; for, if they denied ordination to be a sacrament, (a) and consequently, o give grace, and impress a character, doubtless hey could not attribute much to a bare election: and yet, in those days, when this translation was made, their doctrine was, "that in the New Testament, election, without consecration, was sufficient to make a priest or bishop." Witness Cranmer himself, who being asked, whether in the New Testament there is required any consecration of a bishop or priest? answered thus under his hand, viz., "In the New Testament, he that is appointed to be a priest or bishop, needeth no consecration by the scripture; for election thereunto is sufficient; (b) and Dr. Stillingfleet informs us, that Cranmer has declared, "that a governor could make priests, as well as bishops." And Mr. Whitaker tells us, "that there are no priests now in the Church of Christ;" page 200, advers. Camp. that is, as he interprets himself, page 210, "this name priest is never in the New Testament peculiarly applied to the ministers of the Gospel." And we are not ignorant, how both King Edward the Sixth, and Queen Elizabeth, made bishops by their letters patent only, let our Lambeth records pretend what they will: to authorize which, it is no wonder, if they made the scripture say, "when they had ordained elders by election, instead of "priests by imposition of hands;" though contrary to the fourth Council of Carthage, which enjoins, "that when a priest takes his orders, the bishop blessing him, and holding his hand upon his head, all the priests also that are present, hold their hands by the bishop's hand, upon his head. (c) So are our priests made at this day; and so would now the clergy of the Church of England pretend to be made, if they had but bishops and priests able to make them. For which purpose, they have not only corrected this error in their last translations, but have also gotten the words, bishop and priest, thrust into their forms of ordination: but the man that wants hands to work with, is not much better for having tools.

(2) Moreover, some of our pretenders to priestlood, would gladly have holy order to take

(a) Twenty-fifth of the Thirty-nine Articles.
(b) See Dr. Burnet's Hist. of the Refor.; see Stilling-

fleet Irenicon, p. 392.
(c) Council 3, anno 436, where St. Augustine was present, and subscribed.

its place again among the sacraments: and therefore both Dr. Bramhall and Mr. Mason reckon it for a sacrament, though quite contrary to their scripture translators, (d) who, lest it should be so accounted, do translate "gift" instead of "grace;" lest it should appear, that grace is given in holy orders. I wonder they have not corrected this in their latter translations: but, perhaps, they durst not do it, for fear of making it clash with the 25th of their 39 Articles. It is no less to be admired, that since they began to be enamoured of priesthood, they have not displaced that profane intruder, "elder," and placed the true ecclesiastical word priest," in the text. But to this I hear them object, that our Latin translation hath Seniores et majores natu; and therefore, why may not they also translate "elders?" To which I answer, "that this is nothing to them, who profess to translate the Greek, and not our Latin; and the Greek word they know is πρεσβυτέρυσ presby-Again, I say, that if they meant no worse than the old Latin translator did, they would be as indifferent as he, to have said sometimes priest and priesthood, when he has the words, "presbyteros" and "presbyterium," as we are indifferent in our translation, saying, seniors and ancient, when we find it so in Latin: being well assured, that by sundry words he meant but one thing, as in Greek it is but one. St. Hierom reads, Presbyteros ego compresbyter, (e) in 1 ad Gal., proving the dignity of priests: and yet in the 4th of the Galatians, he reads according to the Vulgate Latin text: Seniores in vobis rogo consenior et ipse: whereby it is evident, that senior here, and in the Acts, is a priest; and not, on the contrary, presbyter, an elder

(3) In this place they thrust the word minis ter into the text, for an ecclesiastical order: so that, though they will not have bishops, priests, and deacons, yet they would gladly have bishops, ministers, and deacons; yet the word they translate for minister, is διακόνοσ, diaconus; the very same that, a little after, they translate deacon. (e) And so because bishops went before in the same chapter, they have found out three orders, bishops, ministers, and deacons. How poor a shift is this, that they are forced to make the apostles speak three things for two, on purpose to get a place in the scripture for their ministers! As likewise, in another place, (f)on purpose to make room for their ministers' wives, for there is no living without them, they translate wife instead of woman, making St. Paul say: "Have not we power to lead about a wife?" &c., for which cause they had rather sav grave than chaste.

⁽d) Dr Bramh, p. 96; Mason, lib. 1 (c) St; Hier., Ep. 85, ad Evagr. (f) 1 Cor. ix. 5.

The Book, Chapter, and Verse.	The Vulgate Latin Text.	The true English accord- ing to the Rhemish Translation.	Corruptions in the Protestant Bibles, printed A. D. 1562, 1577, 1579.	The last Translation of the Protestant Bible, Ed. Lon., an. 1683.
Malachi chap. ii. verse 7.	Labia enim sacerdotis custodient scientiam, et legem requirent ex ore ejus: quia "angelus" Domini exercituum est.	The priest's lips "shall" keep know-ledge, and they "shall" seek the law at his mouth; because he is the "angel" of the Lord of hosts.	The priest's lips "should keep knowledge,and they "should" seek the law at his mouth; because he is the "messenger" of the Lord of hosts. (1)	For "shall" they translate "should." And for "angel" "messenger," in this also.
Apocalyp. chap. ii. iii. verses 1, 8, 12.	" Angelo" Ephesi ecclesiæ scribe.	To the "angel" of the church of Ephesus, write thou.		Corrected.
Malachi chap. iii. verse 1.	Ecce, ego mitto "angelum" meum,τον αγγελον μθ, et præ- parabit viam ante faciem meam. Et statim veniet ad tem- plum suum Domina- tor, quem vos quæri- tis, et "Angelus" testamenti, quem vos vultis. (2)	Behold, I send mine "angel," and he shall prepare the way before my face. And the Ruler whom ye seek, shall suddenly come to his temple, even the "Angel" of the testament, whom ye wish for.	"Instead of "angel," they say "messenger." And for "Angel" of the testament, they translate, "Messenger" of the covenant. (2)	The same also they translate here, without any correction.
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St. Matth. chap. xi. verse 10.	Hic est enim de quo scriptum est, ecce, ego mitto " angelum" meum ante faciem tuam.	For this is he of whom it is written, Behold, I send mine "angel" before thy face.	For "angel' they say "messenger."	Instead of "angel," they say "messenger."
Luke chap. vii. verse 27.	Hic est de quo scriptum est, ecce, mitto "angelum" meum, &c.	This is he of whom it is written, Behold, I send mine "angel," &c.	,	
2 Corinth, chap, ii, verse 10.	Si quid donavi propter vos in " per- sona" Christi, εν προ- σωπω Χριζε. (3)	If I pardoned any thing for you in the "person" of Christ.	— In the "sight" of Christ. (3)	Corrected.
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(1) BECAUSE our pretended reformers teach, "That order is not a sacrament;" "that it has neither visible sign," (what is imposition of hands?) "nor ceremony ordained by God; nor form; nor institution from Christ;" (a) consequently, that it cannot imprint a character on the soul of the person ordained; they not only avoid the word "priests," in their translations, but, the more to derogate from the privilege and dignity of priests, they make the scripture, in this place, speak contrary to the words of the prophet; as they are read both in the Hebrew and Greek, φυλάξεται ἐκζητήσεσιν, ישמרו יבקעו: where it is as plain as can be spoken, that "the priest's lips shall keep knowledge, and they shall seek the law at his mouth;" which is a wonderful privilege given to the priests of the old law, for true determination in matters of controversy, and rightly expounding the law, as we may read more fully in Dcuteronomy the 17th chapter, where they are commanded, under pain of death, to stand to the priest's judgment: which, in this place, verse 4, God, by his prophet Malachi, calls, "His covenant with Levi," and that he will have it stand, to wit, in the New Testament, where St. Peter has such privilege for him and his successors, that his faith shall not fail; and where the Holy Ghost is president in the councils of bishops and priests. All which, the reformers of our days would deface and defeat, by translating the words otherwise than the Holy Ghost has spoken them. And when the prophet adds immediately the cause of this singular prerogative of the priest: "because he is the angel of the Lord of hosts," which is also a wonderful dignity to be so called; they translate; "because he is the messenger of the Lord of hosts." So do they also, in the Revelations, call the bishops of the seven churches of Asia, messengers.

(2) AND here, in like manner, they call St. John the Baptist, messenger; where the scripture, no doubt, speaks more honourably of him, as being Christ's precursor, than of a messenger, which is a term for postboys and lacqueys. The scripture, I say, speaks more honourably of him; and our Saviour, in the Gospel, telling the people the wonderful dignities of St. John, and that he was more than a prophet, cites this place, and gives this reason, "For this is he of whom it is written, Behold, I send my angel before thee:" which St. Hierom calls, meritorum, αὐξησιν, the "increase and augmenting of John's merits and privileges." (b) And St. Gregory, "He who came to bring tidings of Christ himself, was worthily called an angel, that in his very name there might be dignity." And all

the fathers conceive a great excellency of this word angel; but our Protestants, who measure all divine things and persons by the line of their human understanding, translate accordingly; making our Saviour say, that "John was more than a prophet," because he was a "messenger." Yea, where our blessed Saviour himself is called Angelus testamenti, the Angel of the testament; there they translate, the "messenger of the covenant."

St. Hierom translated not nuntius, but angelus; the church, and all antiquity, both reading and expounding it as a term of more dignity and excellency. Why do the innovators of our age thus boldly disgrace the very eloquence of scripture, which, by such terms of amplification, would speak more significantly and emphatically? Why, I say, do they for angel translate messenger? for apostle, legate or ambassador, and the like? Doubtless, this is all done to take away, as much as possible, the dignity and excellency of the priesthood. Yet, methinks, they should have corrected this in their latter translations, when they began themselves to aspire to the title of priests; whose name, however, they may usurp, yet could not hitherto attain to the authority and power of the priesthood. They are but priests in name only; the power they want, and therefore are pleased to be content with the ordinary style of messengers; not yet daring to term themselves angels, as St. John did the bishops of the seven churches of Asia.

(3) Bur, great is the authority, dignity, excellency, and power of God's priests and bishops: they do bind and loose, and execute all ecclesiastical functions, as in the person and power of Christ, whose ministers they are. So St. Paul says: "that when he pardoned or released the penance of the incestuous Corinthian, he did it in the person of Christ;" (c) they falsely translate, "in the sight of Christ;" "that is, as St. Ambrose expounds it, "in the name of Christ;" "in his stead," and as "his vicar and deputy;" and when he excommunicated the same incestuous person, he said, "he did it in the name, and by virtue of our Lord Jesus Christ." (d) And the fathers of the Council of Ephesus avouch, "that no man doubts, yea, it is known to all ages, that holy and most blessed Peter, prince and head of the apostles, the pillar of faith, and foundation of the Catholic Church, received from our Lord Jesus Christ the keys of the kingdom; and that power or loosing and binding sins was given him; who, in his successors, lives and exercises judgment to this very time, and always." (e)

⁽a) Twenty-fifth of the Thirty-nine Articles. Roger's

Defence of the same, p. 155.
(b) St. Hierom, in Comment, in hunc locum, St. Greg., Hom. 6. in Evang.

⁽c) 2 Cor. ii. 10. (d) 1 Cor. v. 4.. (e) Part 2, Acts iii.

52	VII,	PROTESTANT TRANSLA	TIONS AGAINST	
The Book, Chapter, and Verse.	The Vulgate Latin Text.	The true English according to the Rhemish Translation.	Corruptions in the Protestant Bibles, printed A. D. 1562, 1577, 1579.	The last Translation of the Protestant Bible, Ed. Lon., an. 1683.
St. Matth. chap. ii. verse 6; Micah. chap. v. verse 2.	Ex te enim exiet dux, qui "regat" populum meum Israel. Στιο Είναι εῖς ἀρχόντα τῦ 'Ισραηλ. (1)	For out of thee shall come forth the Captain, that shall "rule" my people Israel.	Instead of "rule," the NewTestament, printed anno 1580, translates "feed." (1)	Corrected
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1 Peter chap. ii. verse 13.	Subjecti igitur estote "omni humanæ creaturæ," πάση ἀνθοωπίνη κιίσει, propter Deum, sive "regi quasi præcellenti," sive ducibus, &c., βαςιλεῖ ὡσ ὑπεφέχοντι. (2)	Be subject therefore "to every human creature" for God, whether it be to the "king, as excelling," &c.	In the latter end of king Henry VIII. and in Edward VI. times, they translated, "submit yourselves unto all manner of ordinance of man," whether it be unto the "king, as to the chief head." In the Bible of 1577, to the "king, as having pre-eminence." In the Bible of 1579, to the "king, as the superior." (2)	Submit yourselves "to every ordinance of man," for the Lord'ssake, whether it be to the "king, as supreme.
Acts of the Apos.	Attendite vobis et universo gregi, in	Take heed to yourselves, and to	— Wherein the	
chap. xx. verse 28.	quo vos Spiritus Sanctus posuit"epis- copos regere eccle- sium" Dei. 'Επισ- κόπυς ποιμάινειν τὴν ἐκκλησίαν τῦ Θεε.(3)	the whole flock, wherein the Holy Ghost hath placed you "bishops to rule the church" of	made you "over- seers, to feed the congregation" of God. (3)	made you "over- seers, to feed the
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(1) IT is certain, that this is a false translation; because the prophet's words (Mich. v., cited by St. Matthew) both in Hebrew and Greek, signify only a Ruler or Governor, and not a Pastor or Feeder. Therefore, it is either a great oversight, which is a small matter, compared to the least corruption; or else it is done on purpose; which I rather think, because they do the like in another place, (Acts. xx.) as you may see below. And that to suppress the signification of ecclesiastical power and government, that concurs with feeding, first in Christ, and from him in his apostles and pastors of the church; both which are here signified in this one Greek word, noimalrw; to wit, that Christ our Saviour shall rule and feed, (a) yea, he shall rule with a rod of iron; and from him, St. Peter, and the rest, by his commission given in the same word, noiuairs, feed and rule my sheep; yea, and that with a rod of iron: as when he struck Ananias and Sapphira with corporal death; as his successors do the like offenders with spiritual destruction, (unless they repent) by the terrible rod of excommunication. This is imported in the double signification of the Greek word, which they, to diminish ecclesiastical authority, rather translate "feed," than "rule or govern."

(2) For the diminution of this ecclesiastical authority, they translated this text of scripture, in King Henry VIII. and King Edward VI. times, "Unto the king, as the chief head," (1 Pet. ii.) because then the king had first taken upon him this title of "Supreme head of the Church." And therefore, they flattered both him and his young son, till their heresy was planted; making the holy scripture say, that the king was the "chief head," which is all the same with supreme head. But, in Queen Elizabeth's time, being, it seems, better advised in that point, (by Calvin, I suppose, and the Magdeburgenses, who jointly inveighed against that title; (b) and Calvin, against that by name, which was given to Henry VIII.,) and because, perhaps, they thought they could be bolder with a queen than a king; as also, because then they thought their Reformation pretty well established; they began to suppress this title in their translations, and to say, "To the king, as having pre-eminence," and, "To the king, as the superior;" endeavouring, as may be supposed by this translation, to encroach upon that ecclesiastical and spiritual jurisdiction they had formerly granted to the Crown.

But however that be, let them either justify their translation, or confess their fault: and for he rest, I will refer them to the words of St. Ignatius, who lived in the apostles' time, and tells us, "That we must first honour God, then the bishop, then the king; because in all things, nothing is comparable to God; and in the church, nothing greater than the bishop, who is consecrated to God, for the salvation of the world; and among magistrates and temporal rulers, none is like the king." (c)

(a) Psalm ii.; Apocalyp. ii. 27; Job. xxi. (b) Calvin in cap. vii. Amos; Magdebur. in Præf. Cent. 7, fol. 9, 10, 11. Digitized i

(c) Ep. 7, ad. Smyrnenses

(3) Again, observe how they here suppress the word "bishop," and translate it "overseers;" which is a word, that has as much relation to a temporal magistrate, as to a bishop. And this they do, because in King Edward VI. and Queen Elizabeth's time, they had no episcopal consecration, but were made only by their letters patent; (d) which, I suppose, they will not deny However, when they read of King Edward VI. making John à Lasco (a Polonian) overseer or superintendent, by his letters patent; and of their making each other superintendents or pastors at Frankfort, by election; and such only to continue for a time, or so long as themselves or the congregation pleased, and then to return again to the state of private persons or laymen; (vid. Hist. of the Troubles at Frankfort;) (e) and also of King Edward's giving power and authority to Cranmer: and how Cranmer, when he made priests by election only, I suppose, because they were to continue no longer than the king pleased, whereas priests truly consecreated are marked with an indelible character,-pretended to no other authority for such act, but only what he received from the king, by virtue of his letters patent. Fox, tom. 2, an. 1546,

And we have reason to judge, that Matthew Parker, and the rest of Queen Elizabeth's new bishops, were no otherwise made, than by the queen's letters patent; seeing that the form devised by King Edward VI. being repealed by Queen Mary, was not again revived till the 8th of Queen Elizabeth. To say nothing of the invalidity of the said form, as having neither the name of bishop nor priest in it, the like doubt of their consecration arises from the many and great objections made by Catholic writers (f) against their pretended Lambeth Records and Register; as also from the consecrators of M. Parker, viz., Barlow, Scorey, &c., whom we cannot believe to have been consecrated themselves, unless they can first show us records of Barlow's consecration; and secondly, tell us, by what form of consecration Coverdale and Scorey were made bishops; the Rom. Cath. ordinal having been abrogated, and the new one not yet devised, at the time that Mason says they were consecrated, which was Aug. 30, 1551. And as for the suffragan, there is such a difference about his name, (g) some calling him John, some Richard; and about the place where he lived, some calling him suffragan of Bedford, (h) some of Dover, (i) that it is doubtful whether there was such a person present at that Lambeth ceremony. But these things being fitter for another treatise, which, I hope, you will be presented with ere long, I shall say no more of them in this place.

(d) K. Edw. VI. Let. Pat Jo. Utenti. p. 71; Regist. Eccles. peregr. Londin. Calvin. p. 327, Resp. ad Persecut Angl.

(e) Hist. Fra. p. 51, 60, 62, 63, 72, 73, 74, 87, 97, 99, 125, 126, &c.

⁽f) Fitzherb. Dr. Champ. Nullity of the English Clergy Prot. demonst. &c.
(g) See Dr. Bramhall, p. 98.
(h) Mason, Bramhall, &c.
(i) Dr. Butler Epist. de Consecrat. Minist.

VIII.—PROTESTANT TRANSLATIONS AGAINST					
	The Book, Chapter, and Verse.	The Vulgate Latin Text.	The true English according to the Rhemish Translation.	Corruptions in the Protestant Bibles, printed A. D. 1562, 1577, 1579.	The last Translation of the Protestant Bible, Ed. Lon., an. 1683.
	1 Corinth. chap. ix. verse 5.	Numquid non ha- bemus potestatem "mulierem," soro- rem,άδελφὴν γυναῖκα, circumducendi? &c. (1)	Have not we power to lead about a "woman," a sister? &c.	Have not we power to lead about a "wife," a sister? &c. (1)	Instead of "wo-man," they translate "wife," here also.
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	Philipp. chap. iv. verse 3.	Etiam rogo et te germane "compar," σύζυγε γνήσιε. (2)	Yea, and I beseech thee, my sincere "companion."	For companion, they say, "yoke-fellow." (2)	—" Yoke-fellow."
	Hebrews chap. xiii. verse 4.	" Honorabile con- nubium in omnibus," τίμιος δγάμος εν πάσι, et thorus immacula- tus. (3)	"Marriage hon- ourable in all," and the bed undefiled.	"Wedlock is hon- ourable among all men," &c. (3)	"Marriage is hon- ourable in all."
	St. Matth. chap. xix. verse 11.	Qui dixit illis, "Non omnes capi- unt" verbum istud, ἐ πάντες χωρῦσι, sed quibus datum est.(4)	Who said to them, "Not all take this word," but they to whom it is given.	— "All men cannot receive this saying," &c. (4)	—" All men can- not receive this say- ing," &c.
	St. Matth. chap. xix. verse 12.	Et sunt "enunchi," qui seipsos castrave- runt, ἐυνῦχοι οίτινες, ἐυνύχισαν εαυ 1οὐς, propter regnum cœ- lorum. (5)	And there are "eunuchs," who have made themselves "eunuchs" for the kingdom of heaven.	There are some "chaste," which have made themselves "chaste" for the kingdom of heaven. (5)	Corrected.
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(1) "IF," says St. Hierom, "none of the laity, or of the faithful, can pray, unless he forbear conjugal duty, priests, to whom it belongs to offer sacrifices for the people, are always to pray; if to pray always, therefore perpetually to live single or unmarried." (a) But our late pretended reformers, the more to profane the sacred order of priesthood, to which continency and single life have always been annexed in the New Testament, and to make it merely laical and popular, will have all to be married men: yea, those that have vowed to the contrary: and it is a great credit among them, for apostate priests to take wives. And therefore, by their falsely corrupting this text of St. Paul, they will needs have him to say, that he, and the rest of the apostles, "led their wives about with them," (as King Edward the Sixth's German apostles did theirs, when they came first into England, at the call of the Lord-protector Seymour;) whereas the apostle says nothing else, but a woman, a sister; meaning such a Christian woman as followed Christ and the apostles, to find and maintain them with their substance. So does St. Hierom interpret it, (b) and St. Augustine also, both directly proving, that it cannot be translated "wife." (2) Neither ought this text to be translated "yoke-fellow," as our innovators do, on purpose to make it sound in English, "man and wife;" indeed, Calvin and Beza translate it in the masculine gender, for a "companion." And St. Theophylact, a Greek father, saith, that "if St. Paul had spoken of a woman, it should have been γνηςια, in Greek." St. Paul says himself, he had no wife, (1 Cor. vii.) and I think we have a little more reason to believe him, than those who would gladly have him married on purpose to cloak the sensuality of a few fallen priests. In the first chapter of the Acts, ver. 14, Beza translates, cum exoribus, "with their wives," because he would have all the apostles there esteemed as married men; whereas the words our cum mulieribus, " with the women," as our English translations also have it; because, in this place, they were ashamed to follow their master Beza.

(3) Again, for the marriage of priests, and all sorts of men indifferently, they corrupt this text, making two falsifications in one verse: the one is, "among all men:" the other, that they make it an affirmative speech, by adding "is;" whereas the apostle's words are these: " Marriage honourable in all, and the bed undefiled;" which is rather an exhortation; as if he should say, "let marriage be honourable in all, and the bed undefiled;" as appears, both by that which goes before, and that which follows immediately; all which are exhortations. Let, therefore,

Protestants give us a reason out of the Greek text, why they translate the words following, by way of exhortation, "Let your conversation be without covetousness;" and not these words also in like manner, " Let marriage be honourable in all." The phraseology and construction of both are similar in the Greek.

- (4) Moreover, it is against the profession of continency in priests and others, that they translate our Saviour's words respecting a "single life," and the unmarried state, thus, "all men cannot," &c., as though it were impossible to live continent, where Christ said not, " that all men cannot," but " all men do not receive this saying." St. Augustine says, "Whosoever have not this gift of chastity given them, it is either because they will not have it, or because they fulfil not that which they will: and they that have this word, have it of God, and their own free will." (c) "This gift," says Origen, "is given to all that ask for it." (d)
- (5) Nor do they translate this text exactly, nor, perhaps, with a sincere meaning; for, if there be chastity in marriage, as well as in the single life, as Paphnutius the confessor most truly said, and as themselves are wont often to allege, then their translation doth by no means express our Saviour's meaning, when they say, "there are some chaste, who have made themselves chaste," &c., for a man might say all do so, who live chastely in matrimony. But our Saviour speaks of such as have made themselves eunuchs for the kingdom of heaven; not by cutting off those parts which belong to generation, for that would be an horrible and mortal sin; but by making themselves unable and impotent for generation, by promise, and vow of perpetual chastity, which is a spiritual castration of themselves.

St. Basil calls the marriage of the clergy "fornication," and not "matrimony." "Of canonical persons," says he, "the fornication must not be reputed matrimony, because the conjunction of these is altogether prohibited; for this is altogether profitable for the security of the church." And in his epistle to a certain prelate, he cites these words from the Council of Nice; "It is by the great council forbidden, in all cases whatsoever, that it should be lawful for a bishop, priest, or deacon, or for any whomsoever, that are in orders, to have a woman live with them; except only their mother, sister, or aunt, or such persons as are void of all suspicion."(e)

⁽a) St. Hierom., lib. contr. Jovin., cap. 19; 1 Cor. vii. 5, 35.
(b) Lib. 1, adversus Jovin., de Op. Mon., cap. 4; Lib.

^{2,} eap. 24.

⁽c) Lib. de Gratia et Liber. Arbitr., cap 4.
(d) Tract 7, in Matth.
(e) St. Basil, Ep. 1, ad Amphiloch.; Ep 17, ad Paregor. Presbyt. Con. Nice. in Cod. Græ. Can. 3.

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The Rook, Chapter, and Verse.	The Vulgate Latin Text.	The true English according to the Rhemish Translation.	Corruptions in the Protestant Bibles, printed A. D. 1562, 1577, 1579.	The last Translation of the Protestant Bible, Ed. Lon., an. 1683.
Acts of the Apos. chap. xix. verse 3.	"In quo, ɛls tl, ergo baptizati estis? qui dixerunt, "In" Johannis baptismate.	"In" what then were you baptized? who said, "In" John's baptism.	"Unto" what then were you bap- tized? "And they" said, "Unto" John's baptism. (1)	"Unto" what then were ye baptized? And they said, "Un- to" John's baptism.
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Titus chap. iii. verses 5, 6.	Non ex operibus justitix, quæ fecimus nos, sed secundum suam misericordiam salvos nos fecit; per lavacrum regenerationis et renovationis Spiritus Sancti, "quem effudit" in nos abunde per Jesum Christum Salvatorem nostrum. (2)	Not by the works of justice, which we did; but according to his mercy, he hath saved us; by the laver of regeneration, and renovation of the Holy Ghost, "whom he hath poured" upon us abundantly, by Jesus Christ our Saviour.	— By the "fountain" of the regeneration of the Holy Ghost, "which he shed on" us, &c.(2)	Not by works of righteousness, which we have done; but according to his mercy, he saved us; by the "washing" of regeneration, and renewing of the Holy Ghost, "which he shed" on us, &c.
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In the beginning of the reformation, they not only took away five of the seven sacraments, but also deprived the rest of all grace, virtue, and efficacy; making them no more than poor and beggarly elements; at the most, no better than those of the Jewish law. And this, because they would not have them by any means helpful, or necessary towards our salvation; for the obtaining of which, they held and asserted, that "faith alone was sufficient." (a)

For which reason Beza was not content to say, with the apostle, (Rom. iv. 11,) "That circumcision was a seal of the justice of faith;" but because he thought that term too low for the dignity of circumcision, he (to use his own words) "gladly avoids it;" putting the verb instead of the noun, quod obsignaret, for sigillum. And in his annotations upon the same place, he declares the reason of his so doing to be, the dignity of circumcision equal with any sacrament in the New Testament. His words are, "What could be more magnificently spoken of any sacrament? Therefore, they that make a real difference between the sacraments of the Old Testament and ours, never seem to have known how far Christ's office extendeth:" which he says, not to magnify the old, but to disgrace the new.

(1) This is also the cause, why the first English Protestant translators corrupted this place in the Acts, to make no difference between John's baptism and Christ's, saying: " Unto what then were you baptized? And they said, Unto John's baptism." Which Beza would have to be spoken of John's doctrine, and not of his baptism in water; as if it had been said, "What doctrine do ye profess?" and they said, "Johns;" whereas, indeed, the question is, "In what then?" or "wherein were you baptized?" and they said, "In John's baptism;" as if they would say, we have received John's baptism, but not the Holy Ghost, as yet: whence immediately follows, 'then they were baptized in the name of Jesus:" and after imposition of hands, "the Holy Ghost came upon them:" whence appears, the insufficiency of John's baptism, and the great difference between it and Christ's. And this so much troubles the Bezaites, that Beza himself expresses his grief in these words: "It is not necessary, that wheresoever there is mention of John's baptism, we should think it the very ceremony of baptism; therefore they, who gather that John's baptism differs from Christ's, because these, a little after, are said to be baptized in the name of Jesus Christ, have no sure foundation." See his annotations on Acts xix. Thus he endeavours to take away the foundation of this Catholic conclusion, that John's baptism differs from, and is far inferior to Christ's.

Beza confesses, that the Greek είς τὶ is often used for "wherein" or "wherewith:" as it is in the Vulgate Latin, and Erasmus; but he, and his followers, think it signifies not so here; though but the second verse after, (verse 5,) the very same Greek phrase εἰς τὸ ὄνομα is by them translated "In;" where they say, "that they were baptized in," not unto, the name of Jesus Christ.

(2) Bur no wonder, if they disgraced the baptism of Christ, when some (b) of them durst presume to take it away, by interpreting these words of the Gospel: "Unless a man be born again of water, and the Spirit," &c., in this manner, "Unless a man be born again of water, that is, the Spirit;" as if by water, in this place, were only meant the Spirit allegorically, and not material water: as though our Saviour had said to Nicodemus: "Unless a man be born again of water, I mean of the Spirit, he cannot enter into the kingdom of heaven." To which purpose, Calvin as falsely translates the apostle's words to Titus (c) thus: Per lavacrum regenerationis Spiritus Sancti, quod effudit in nos abunde; making the apostle say: "That God poured the water of regeneration upon us abundantly;" that is, "the Holy Ghost:" and lest we should not understand him, he tells us, in his commentary on this place, "that the apostle, speaking of water poured out abundantly, speaks not of material water, but of the Holy Ghost:" whereas the apostle makes not "water" and the "Holy Ghost" all one; but most plainly distinguishes them; not saying, that "water" was poured out upon us, as they would infer, by translating it "which he shed;" but the "Holy Ghost, whom he hath poured out upon us abundantly." So that here is meant both the material water, or washing of baptism, and the effect thereof, which is, the Holy Ghost poured out upon us.

But, if I blame our English translators, in this place, for making it indifferent, either "which fountain," or "which Holy Ghost he shed," &c., they will tell me, that the Greek is also indifferent: but, if we demand of them, whether the Holy Ghost, or rather a fountain of water, may be said to be shed, they must doubtless confess, not the Holy Ghost, but water: and consequently, their translating "which he shed," instead of "whom he poured out," would have it denote the "fountain of water;" thereby agreeing with Calvin's translation, and Beza's commentary; for Beza, in his translation, refers it to the Holy Ghost, as Catholics do.

30	Δ,1	RUIESIANI IRANSLA	TIONS NORTHS!	
The Book, Chapter, and Verse.	The Vulgate Latin Text.	The true English accord- ing to the Rhemish Translation.	Corruptions in the Protestant Bibles, printed A. D. 1562, 1577, 1579.	The last Translation of the Protestant Bible, Ed. Lon., an. 1683.
St. James chap. v. verse 16.	" Confitemini," ξξομολογείσθε, ergo, alter utrum "pec- cata" vestra. (1)	"Confess," there- fore,your "sins" one to another.	"Acknowledge" your "faults" one to another. (1)	"Confess" your "faults," &c.
St. Matth. chap. xi. verse 21; St. Luke chap. x. verse 13.	— Si in Tyro et Sidone factæ essent virtutes, quæ factæ sunt in vobis, olim in cilicio et cinere "pænitentiam egissent," μετενόησαν. (2)	— If in Tyre and Sidon had been wrought the miracles that have been done in you, "they had done penance" in sackcloth and ashes, long ere now.	Beza in all his translations has, "they had amended their lives." And our other translations say, "they would have repented." (2)	Instead of "they had done penance," they say, "they would have repented."
St. Matth. chap. iii, verse 2.	"Pænitentiam agite," appropinquabit enim regnum cælorum.	"Do penance," for the kingdom of hea- ven is at hand.	"Repent," for the kingdom of heaven is at hand.	"Repent," &c
St. Luke chap. iii. verse 3.	Predicans baptis- mum " pænitentiæ."	— Preaching the baptism of "pe- nance."	Preaching the baptism of "repentance."	- Preaching the baptism of "repentance."
St. Luke chap. iii. verse 8.	Facite ergo fructus dignos "ponitentiæ."	Yield, therefore, fruits worthy of "penance."		— Fruit worthy of "repentance."
Acts of the Apost chap. ii. verse 38.	Petrus vero ad illos "pænitentiam (inquit) agite," et baptizetur unusquisque vestrum in nomine Jesu Christi.	But Peter said to them, "do penance," and be every one of you baptized in the name of Jesus Christ.	—" Repent," and be every one of you baptized, &c.	—" Repent," and be baptized, &c.
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(1) To avoid this term "confession," especially in this place, whence the reader might easily gather "sacramental confession," they thus falsify the text. It is said a little before, "if any be sick, let him bring in the priests," &c. And then it follows, "confess your sins," &c. But they, to make sure work, say, acknowledge, instead of confess; and for priests, "elders," and for sins, they had rather say faults; "acknowledge your faults," to make it sound among the ignorant common people, as different as they can from the usual Catholic phrase, "Confess your sins." What mean they by this?" If this acknowledging of faults one to another, before death, be indifferently made to all men, why do they appoint in their common prayer-book, (a) (as it seems, out of this place,) that the sick person shall make a special confession to the minister; and he shall absolve him in the very same form of absolution that Catholic priests use in the sacrament of penance? And again, seeing themselves acknowledge forgiveness of sins by the minister, why do they not reckon penance, of which confession is a part, amongst the sacraments? But, I suppose, when they translated their Bibles, they were of the same judgment with the ministers of the diocess of Lincoln, (b) who petitioned to have the words of absolution blotted out of the common prayerbook; but when they visit the sick, they are of the judgment of Roman Catholics, who, at this day, hold confession and absolution necessary to salvation, as did also the primitive Christians. Witness St. Basil: "Sins must necessarily be opened unto those, to whom the dispensations of God's mysteries is committed." St. Ambrose: "If thou desirest to be justified, confess thy sin: for a sincere confession of sins dissolves the knot of iniquity." (c)

(2) As for penance, and satisfaction for sins, they utterly deny it, upon the heresy of, "only faith justifying and saving a man." Beza protests, that he avoids these terms, μετανοια, pænitentia, and μετανοειτε, pænitentiam agite, of purpose: and says, that in translating these Greek words, he will always use, resipiscentia and resipiscite, "amendment of life," and "amend your lives." And our English Bibles, to this day, dare not venture on the word penance, but only repentance; which is not only far different from the Greek word, but even from the very circumstance of the text; as is evident from those words of St. Matth. xi., and Luke x., were these words, "sackcloth and ashes," cannot but signify more than the word. repentance, or amendment of life can denote; as is plain from these words of St Basil, (d)

"Sackcloth makes for penance, for the fathers, in old time, sitting in sackcloth and ashes, did penance." Do not St. John Baptist, and St. Paul, plainly signify penitential works, when they exhort us to "do fruits worthy of penance?" which penance St. Augustine thus declares: "There is a more grievous and more mournful penance, whereby properly they are called in the church, that are penitents: removed also from partaking the sacrament of the altar." And Sozomen, in his ecclesiastical history, says, "In the Church of Rome, there is a manifest and known place for the penitents, and in it they stand sorrowful, and as it were mourning, and when the sacrifice is ended, being not made partakers thereof, with weeping and lamentations they cast themselves far on the ground: then the bishop, weeping also with compassion, lifts them up; and, after a certain time enjoined, absolves them from their penance. This the priests or bishops of Rome keep, from the very beginning, even until our time."

Not only Sozomen, but (e) Socrates also, and all the ancient fathers, when they speak of penitents, that confessed and lamented their sins, and were enjoined penance, and performed it, did always express it in the said Greek words; which, therefore, are proved most evidently to signify penance, and doing penance. Again, when the ancient Council of Laodicea (f) says, that the time of penance should be given to offenders, according to the proportion of the fault: and that such shall not communicate till a certain time; but after they have done penance, and confessed their fault, (g) are then to be received: and when the first Council of Nice speaks of shortening or prolonging the days of penance: when (h) St. Basil speaks after the same manner; when St. Chrysostom calls the sackcloth and fasting of the Ninevites, for certain days, "Tot dierum pænitentiam, so many days of penance:" in all these places, I would demand of our translators of the English Bible, if all these speeches of penance, and doing penance, are not expressed by the said Greek words? and I would ask them, whether in these places, where there is mentioned a proscribed time of satisfaction for sin, by such and such penal means, they will translate repentance and amendment of life only? Moreover, the Latin Church, and all the ancient fathers thereof, have always read, as the Vulgate Latin interpreter translates, and do all expound the same penance, and doing penance: for example, see St. Augustine, among others; (i) where you will find it plain, that he speaks of "penitential works, for satisfaction of sins."

(b) Survey of the Common Prayer-Book.

⁽a) Visitation of the Sick.

⁽c) St. Basil. in Regulis Brevior., Interrogatione 288.

⁽c) St. Amb., lib, de Pœnit., cap. 6.
(d) St. Basil in Psalm xxix; St. Aug. Hom. 27. Inter50 H. et Ep. 108; Sozom., Lib. 7, cap. 16. See St.
Hierom. in Epitaph. Fabiol.

⁽e) Socrat., lib. 5, cap. 19.
(f) Council of Laodicea, Can. 2, 9, et 19.
(g) 1 Council of Nice, Can. 12.
(h) St. Basil, cap. 1, ad Amphiloch.
(i) St. August., Ep. 108.

The Book, Chapter, and Verse.	The Vulgate Latin Text.	The true English according to the Rhemish Translation.	Corruptions in the Protestant Bibles, printed A. D. 1562, 1577, 1579.	The last Translation of the Protestant Bible, Ed. Lon., an. 1683.
St. Luke chap. i. verse 28.	Ave, "gratia plena," Dominus te cum, κεχαφιιωμένη. (1)	Hail, "full of grace," our Lord is with thee.	Hail, "thou that art freely beloved." In Bib. 1577, "thou that art in high favour." (1)	In Bib. 1637 Hail, "thou that art highly favoured." In Bib. 1683, Hail, "thou that art high- ly favoured," our Lord is with thee.
St. Matth. chap. i. verse 25.	Et " vocavit" no- nomen ejus Jesum, και εκαλεσε το ονομα αυτε Ιησεν. (2)	And "called" his name Jesus.	And "he" called his name Jesus. (2)	And "he" called his name Jesus.
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Genesis chap. iii. verse 15.	"Ipsa" conteret caput tuum, et tu "insidiaberis" cal- caneo ejus. (3)	"She" shall bruise thy head in pieces, and "thou shalt lie in wait for her heel."	"It" shall bruise thy head, and thou shalt "bruise his heel." (3)	"It" shall bruise thy head, and thou shalt "bruise his heel."
2 St. Peter chap. i. verse 15.	Dabo autem operam et frequenter habere vos post obitum me- um, ut "horum me- moriam" faciatis.(4)	And I will do my endeavour; you to have often after my decease also, that you may keep a "memory of these things."	I will endeavour that you may be able, after my de- cease, to have these things "always in remembrance." (4)	I will endeavour, that you may be able after my de- cease, to have "these things always in re- membrance."
Psalm cxxxviii. Eng. Bib., cxxxix. verse 17.	Nimis honorificati sunt amici tui, רְצִיר סו קיאס Deus; ni- mis confortatus est principatus eorum, מצבן ואסיחמ מטושר. (5)	Thy friends, O God, are become exceedingly honourable; their princedom is exceedingly strengthened.	How dear are thy counsels (or thoughts) to me? O! how great is the sum of them? (5)	How precious also are thy thoughts un- to me, O God! How great is the sum of them!
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(1) THE most blessed Virgin, and glorious mother of Christ, has by God's holy Church always been honoured with most magnificent titles and addresses. One of the first four general councils gives her the transcendent title of the mother of God. (a) And by St. Cyril of Alexandria, she is saluted in these words, "Hail! holy mother of God, rich treasure of the world, evershining lamp, crown of purity, and sceptre of true doctrine; by thee the holy Trinity is every where blessed and adored, the heavens exult, angels rejoice, and devils are chased from us: who so surpasses in elegance, as to be able to say enough to the glory of Mary?" Yea, the agel Gabriel is commissioned from God to all cess himself to her with this salutation, "Hail full of grace."(b) Since which time, what has ever been more common, and, at this day, more general and useful in all Christian countries, than in the Ave Maria to say, gratia plena, "full of grace?" But, in our miserable land, the holy prayer, which every child used to say, is not only banished, but the very text of scripture wherein our blessed Lady was saluted by the angel, " Hail! full of grace," they have changed into another manner of salutation, viz., "Hail! thou that art freely beloved," or, "in high favour." I would gladly know from them, why this, or that, or any other thing, rather than "Hail! full of grace?" St. John Baptist was full of the Ho'v ', host, even from his birth; St. Stephen was. " Ill of grace, (d) why may not then our Lady be called "full of grace," who, as St. Ambrose says, "only obtained the grace which no other womer, deserved, to be replenished with the author of grace?"

If they say, the Greek word does not signify so: I must ask them, why they translate λλκωμένος, (e) ulcerosus, "full of sores," and will not translate κεχαριτωμένη, gratiosa, "full of grace?" Let them tell us what difference there is in the nature and significancy of these two words. If ulcerosus, as Beza translates it, be "full of sores," why is not gratiosa, as Erasmus translates it, "full of grace?" seeing that all such adjectives in osus signify fulness, as periculosus, erumnosus, &c., as every school-boy knows. What syllable is there in this word, that seems to make it signify "freely beloved?" St. Chrysostom, and the Greek doctors, who should best know the nature of this Greek word, say, that it signifies to make gracious and acceptable. St. Athanasius, a Greek doctor, says, that our blessed Lady had this title, κεχαφιτωμένη, because the Holy Ghost descended into her, filling her with all graces and virtues. And St. Hierom reads gratia plena, and says plainly, she was so saluted, "full of grace," because she conceived him in whom all fulness of the Deity dwelt corporally. (f)

(2) Again, to take from the holy mother of God, what honour they can, they translate,

(a) Conc. Eph., cap. 13. (b) St. Luke i. 18. (c) St. Luke i. 15. (d) Acts vii. 8. (e) Luke xvi. 20. (f) St. Chys. Comment. in Ep. 1; St. Athan. de S. Deipar; St. Hierom. in Ep. 140 in Expos. Psal. xliv.

that "he (viz. Joseph) called his name Jesus." And why not she, as well as he? For in St. Luke, the angel saith to our Lady also, "Thou shalt call his name Jesus." we not much more reason to think that the blessed Virgin, the natural mother of Saviour, gave him the name Jesus, than Joseph, his reputed father; seeing also St. Matthew, in this place, limits it neither to him nor her? And the angel revealed the name first unto her, saying, that she should so call him. And the Hebrew word, Isa. vii., whereunto the angel alludes, is the feminine gender; and by the great Rabbins referred unto her, saying expressly, in their commentaries, et vocabit ipsa puella, &c., "and the maid herself shall call his name Jesus." (g)

- (3) How ready our new controllers of antiquity and the approved ancient Latin translation, are to find fault with this text, Gen. iii., "She shall bruise thy head," &c., because it appertains to our blessed Lady's honour; saying, that all ancient fathers read ipsum: (h) when on the contrary, St. Chrysostom, St. Ambrose, St. Augustine, St. Gregory, St. Bede, St. Bernard, and many others, read ipsa, as the Latin text now does. And though some have read otherwise, yet, whether we read "she" shall bruise, or "her seed," that is, her Son, Christ Jesus, we attribute no more, or no less to Christ, or to his mother, by this reading or by that; as you may see, if you please to read the annotations upon this place in the Doway Bible. I have spoken of this in the preface.
- (4) WHERE the scripture, in the original, is ambiguous and indifferent to divers senses, it ought not to be restrained or limited by translation, unless there be a mere necessity, when it can hardly express the ambiguity of the original. As for example, in this where St. Peter speaks so ambiguously, either that he will remember them after his death, or that they shall remember him. But the Calvinists restrain the sense of this place, without any necessity; and that against the prayer and intercession of saints for us, contrary to the judgment of some of the Greek fathers; who concluded from it, "that the saints in heaven remember us on earth, and make intercession for us."
- (5) In fine, this verse of the Psalms, (i) which is by the church and all antiquity read thus, and both sung and said in honour of the holy apostles, agreeably to that in another Psalm, "Thou shalt appoint them princes over all the earth," they translate contrary both to the Hebrew and the Greek, which is altogether according to the said ancient Latin translation, "How are the heads of them strengthened, or their princedoms?" And this they do, purposely to detract from the honour of the apostles and holy saints.

(g) Rabbi Abraham et Rabbi David. (h) See the Annot. upon this place in the Doway Bible

(i) Occum, in Caten Gagneius in hunc locum, Pra

The Book, Chapter, and Verse.	The Vulgate Latin Text.	The true English accord- ing to the Rhemish Translation.	Corruptions in the Protestant Bibles, printed A. D. 1562, 1577, 1579.	The last Translation of the Protestant Bible, Ed. Lon., an. 1683
Hebrews chap. xi. verse 21.	Fide, Jacob moriens, singulos filiorum Joseph bene dixit, et "adoravit fastigium virgæejus," προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ραβδε ἀὐτῦ. (1)	By faith, Jacob dying, blessed every one of the sons of Joseph, and "adored the top of his rod."	— And "leaning on the end of his staff, worshipped God." (1)	By faith Jacob, when he was a-dy- ing, blessed both the sons of Joseph, "and worshipped, leaning upon the top of his staff."
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Genesis chap. xlvii. verse 31.	" Adoravit Israel Deum, conversus ad" lectuli caput. מישתחר על-דאשהםטה (2)	"Israel adored God, turning to" the bed's head.	"Israel worship- ped God towards" the bed's head. (2)	And "Israel bowed himself upon" the bed's head.
Ps. xcviii. verse 5. Eng. Bib., xcix.	Exaltate Dominum Deum nostrum- "et adorate scabel, lum pedum ejus," quoniam sanctum est.	Exalt the Lord our God, "and adore ye the foot- stool of his feet," "because it" is holy.	Exalt the Lord our God, and "fall down before" his footstool, "for he" is holy.	Exalt the Lord our God, and "wor- ship at his footstool," "for he" is holy.
Ps. cxxxi. verse 7. Eng. Bib., cxxxii.	Introibimus in tabernaculum ejus, "adorubimus in loco ubi steterunt pedes ejus."	We will enter into his tabernacle, we will "adore in the place where his feet stood."	— We will "fall down before his foot- stool."	We will go into his tabernacles, we will "worship at his footstool."
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(1) THE sacred Council of Trent decrees, that | "the images of Christ, of the virgin mother of God, and of other saints, are to be had and retained, especially in churches; and that due honour and worship is to be imparted unto them: not that any divinity is believed to be in them; or virtue, for which they are to be worshipped; or that any thing is to be begged of them; or that hope is to be put in them; as, in times past, the Pagans did, who put their trust in idols; but because the honour which is exhibited to them, is referred to the archetype, which they resemble: so that, by the images which we kiss, and before which we uncover our heads, and kneel, we adore Christ and his saints, whose likeness they bear." (a) And the second Council of Nice, which confirmed the ancient reverence due to sacred images, tells us, "That these images the faithful salute with a kiss, and give an honorary worship to them, but not the true latria, or divine worship, which is according to faith, and can be given to none but to God himself." (b) Between which degree of worship, latria and dulia, Protestants are so loath to make any distinction, that, in this place, they restrain the scripture to the sense of one doctor; insomuch that they make the commentary of St. Augustine, (peculiar to him alone,) the very text of scripture, in their translation; thereby excluding all other senses and expositions of other fathers; who either read and expound, that "Jacob adored the top of Joseph's sceptre;" or else, that "he adored towards the top of his sceptre:" besides which two meanings, there is no other interpretation of this place, in all antiquity, but in St. Augustine only, as Beza himself confesses. And here they add two words more than are in the Greck text, "Leaning and God:" forcing autou to signify autou, which may be, but is as rare as virgæ ejus, for virgæ sue; and turning the other words clear out of their order, place, and form of construction, which they must needs have correspondent and answerable to the Hebrew text, from whence they were translated; which Hebrew words themselves translate in this order, "He worshipped towards the bed's head;" and if so, according to the Hebrew, then did he worship "towards the top of his sceptre," according to the Greek; the difference of both being only in these words, sceptre and bed; because the Hebrew is ambiguous as to both, and not in the order and construction of the sentence.

(2) But why is it, that they thus boldly add in one place, and take away in another? Why do they add "leaned, and God" in one text,

and totally suppress "worshipped God" in another? Is it not because they are afraid, lest those expressions might warrant and confirm the Catholic and Christian manner of adoring our Saviour Christ, towards the holy cross, or before his image, the crucifix, the altar, &c.? And though they make so much of the Greek particle, επι, as to translate it, "leaning upon," rather than "towards;" yet the ancient Greek fathers (c) considered it of such little import, that they expounded and read the text, as if it were for the phrase only, and not for any signification at all; saying, "Jacob adored Joseph's sceptre; the people of Israel adored the temple, the ark, the holy mount, the place where his feet stood," and the like: whereby St. Damascene proves the adoration of creatures, named dulia; to wit, of the cross, and of sacred images. If, I say, these fathers make so little force of the prepositions, as to infer from these texts, not only adoration "towards" the thing, but adoration "of" the thing; how come these, our new translators, thus to strain and rack the little particle, επι, to make it signify "leaning upon," and utterly to exclude it from signifying any thing tending towards adoration?

I would gladly know of them, whether in these places of the Psalms there be any force in the Hebrew prepositions? Surely no more than if we should say in English, without prepositions, "adore ye his holy will: we will adore the place where his feet stood: adore ye his footstool;" for they know the same preposition is used also, when it is said, "adore ye our Lord;" or, as themselves translate it, "worship the Lord;" where there can be no force nor signification of the preposition: and therefore, in these places, their translation is corrupt and wilful; when they say, "we will fall down before," or, "at his footstool," &c. Where they shun and avoid, first, the term of adoration, which the Hebrew and Greek duly express, by terms correspondent in both languages throughout the Bible, and are applied, for the most part, to signify adoring of creatures. Secondly they avoid the Greek phrase, which is, at least, to adore "towards" these holy things and places: and much more the Hebrew phrase, which is, to adore the very things rehearsed. "To adore God's footstool," (as the Psalmist saith,) "because it is holy," or, "because he is holy," whose footstool it is, as the Greek readeth. And St. Augustine so precisely and religiously reads, "adore ye his footstool," that he examines the case; and finds, thereby, that the blessed sacrament must be adored, and that no good Christian takes it, before he adores it.

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Coloss. chap. iii. verse 5.	Et avaritiam, quæ est "simulacrorum servitus," ειδωλολατ- φεια. (1)	— And avarice, which is the "service of idols."	—And covetous- ness, which is the "worshipping of images." (1)	— And covetous- ness, which is "ido- latry.'
Ephesians chap. v. verse 5.	—Aut avarus, quod est "idolorum servitus."	-Or covetous person, which is "the service of idols."	— Or covetous man, which is "a worshipper of images."	Corrected.
2 Corinth. chap. vi. verse 16.	Quis autem con- sensus templo Dei cum "idolis?"ειδωλων (2)	And what agree- ment hath the tem- ple of God with "idols?"	How agreeth the temple of God with "images?" (2)	Corrected.
1 Ep. John chap. v. verse 21.	Filioli, custodite vos a "simulacris." ειδωλων.	My little children, keep yourselves from " idols."	Babes, keep your- selves from "im- ages."	Corrected
1 Corinth. chap. x. verse 7.	" Neque idolatræ ειδωλολατραι, efficia- mini," sicut quidam ex ipsis.	"Neither become ye idolaters," as certain of them.	"Be not worshippers of images," as some of them.	Corrected also in this.
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English translators, what is the most proper, and best English of ἔιδωλον, είδωλολάτοης, είδωλολατοεία; idolum, idolatra, idolatria? Is it not idol, idolator, idolatry? Are not these plain English words, and well known in our language? Why then need they put three words for one, "worshipper of images," and "worshipping of images?" Whether is the more natural and convenient speech, either in our English tongue, or for the truth of the thing to say, as the holy scripture does, "covetousness is idolatry;" and consequently, "the covetous man is an idolator;" or to say, as their first absurd translations have it, "covetousness is worshipping of images," and the "covetous man is a worshipper of images?" I suppose they will scarcely deny, but that there are many covetous Protestants, and, perhaps, of their clergy too, that may be put in the list with those of whom the apostle speaks, when he says, there are some "whose belly is their god." And though these make an idol of their money, and their bellies, by covetousness and gluttony, yet they would doubtless take it ill of us, if in their own scripture language, we should call them "worshippers of images." Who sees not, therefore, what great difference there is between "idol" and "image," "idolatry" and "worshipping of images?" even so much is there between St. Paul's words, and the Protestant translation; but because in their latter translations they have corrected this shameful absurdity, I will say no more of it.

(2) In this other, not only their malice, but their full intent and set purpose of deluding the poor simple people appear; this translation being made when images were plucking down throughout England, to create in the people a belief, that the apostle spoke against sacred images in churches? whereas his words are against the idols and idolatry of the Gentiles; as is plain from what goes before, exhorting them not to join with infidels; for, says he, "How agreeth the temple of God with idols?" not "with images," for "images" might be had without sin, as we see the Jews had the images of the cherubim and the figures of oxen in the temple, and the image of the brazen serpent in the wilderness, by God's appointment; though, as soon as they began to make an idol of the serpent, and adore it as their god, it could no longer be kept without sin. By this corrupt custom of translating image, instead of idol, they so bewitched their deceived followers, as to make them despise, contemn, and abandon even the very sign and image of salvation, the cross of Christ, and the crucifix; whereby the manner of his bitter death and passion is represented; notwithstanding their signing and marking

(1) Before I proceed in this, let me ask our | their children with it in their baptism, when they are first made Christians.

> By such wilful corruptions, in these and other texts, as, "Be not worshippers of images, as some of them;" and, "Babes, keep yourselves from images;" which, the more to impress on the minds of the vulgar, they wrote upon their church walls; the people were animated to break down, and cast out of their churches, the images of our blessed Saviour, of his blessed mother, the twelve apostles, &c., with so full and general a resolution of defacing and extirpating all tokens or marks of our Saviour's passion, that they broke down the very crosses from the tops of church steeples, where they could easily come to them. And though, in their latter translations, they have corrected this corruption; yet do some of the people so freshly, to this day, retain the malice impressed by it upon their parents, that they have presumed to break the cross lately set on the pinnacle of the porch of Westminster abbey: and the more to show their spite towards that sacred sign of our redemption—the holy cross—they placed it, not long since, upon the foreheads of bulls and mastiff-dogs, and so drove them through the streets of London, to the eternal shame of such as receive it in their baptism, and pretend to Christianity. What could Jews or Infidels have done more? Was it not enough to break it down from the tops of churches, and to put up the image of a dragon, (the figure wherein the devil himself is usually represented,) as on Bow Church, (a) in the midst of the city, but they must place it so contemptuously on the foreheads of beasts and dogs?

In how great esteem the holy cross was had by primitive Christians, the fathers of those days have sufficiently testified in their writings: "This cross," says St. Chrysostom, "we may see solemnly used in houses, in the market, in the desert, in the ways, on mountains and hills, in valleys," &c., contrary to which, the pretended reformers of our times have not only east it out of their houses, but out of their churches also: they have broken it down from all marketplaces, from hills, mountains, valleys, and high ways; so that in all the roads in England there is not one cross left standing entire, that I have ever heard of, except one called Ralph cross, which I have often seen, upon a wild heath or mountain, near Danby forest, in the north riding of Yorkshire. (b)

(b) The inhabitants of Danby, Rosdale, Westerdale and Ferndale, may glory before all parts of England, that they have a cross standing to this day in the midst

of them."

⁽a) Why might not a cock (the animal by which our Saviour was pleased to admonish St. Peter of his sins) have been placed upon Covent Garden Church, rather than a serpent? or a cross on Bow Church, rather than a dragon?

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1 Corinth. chap. v. ver. 9, 10.	Scripsi vobis in epistola, ne commisceamini fornicariis, non utique fornicariis, non utique fornicariis hujus mundi, aut avaris, aut rapacibus, aut idolis servientibus, elioquin debueratis de hoc mundo exiisse: nunc autem scripsi vobis non commisceri; si is qui frater nominatur, est fornicator, aut avarus, aut idolis serviens, est cais. (1)	I wrote to you in an epistle, not to keep company with fornicators; I mean, not the fornicators of this world, or the covetous, or the extortioners, or "servers of idols;" otherwise you should have gone out of this world. But now I have writ to you, not to keep company; if he that is named a brother be a fornicator, or covetous person, or a "server of idols," &c.	I wrote to you "that you should" not company with fornicators: "and" I "meant" not "all of" the fornicators of this world, "either of" the covetous, or extortioners, "either the idolaters," &c. But "that ye" company not "toge- ther;" if "any" that is "called" a bro- ther be a fornica- tor, or covetous, or a "worshipper of images," &c. (1)	It is corrected in this Bible.
Romans chap. xi. verse 4.	Reliqui mihi septem millia virorum qui non curvaverunt genua "ante Baal." (2)	I have left me seven thousand men that have not bowed their knees to Baal.	I have left me seven thousand men that have not bowed their knees to "the image of" Baal. (2)	I have left me seven thousand men that have not bowed their knees to "the image of" Baal.
Acts of the Apos. chap. xix. verse 35.	Viri Ephesi, quis enim est hominum, qui nesciat Ephesio-rum civitatem cultricem esse magnæ Dianæ et "Jovis prolis?" τῦ διοπςτῆς?	there that knoweth not the city of the Ephesians to be a worshipper of great	translate "the image which came down	translate, "the image which fell down
Exodus chap. xx. verse 4.	Non facies tibi "sculptile," ">τ⊃, είδω- λον.	Thou shalt not make to thyself any graven thing."	Thou shalt not make to thyself any graven image."	Thou shalt not make to thee any "graven image."
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intention, who, in this one sentence, made St. Paul seem to speak two distinct things, calling the Pagans "idolaters," and such wicked Christians as should commit the same impiety, "worshippers of images;" whereas the apostle uses but one and the self-same Greek word, in speaking both of Pagans and Christians? It is a wilful and most notorious corruption; for, in the first place, the translators, speaking of Pagans, render the word in the text "idolater;" but, in the latter part of the verse, speaking of Christians, they translate the very same Greek word, "worshipper of images," and what reason had they for this, but to make the simple and ignorant reader think, that St. Paul speaks here not only of Pagan idolaters, but also of Catholic Christians, who reverently kneel in prayer before the holy cross, or images of our Saviour Christ and his saints; as though the apostle had commanded such to be avoided? All the other words, covetous, fornicators, extortioners, they translate alike, in both places, with reference both to Pagans and Christians: yet the word "idolaters" not so, but Pagans they call "idolaters," and Christians, "worshippers of images." Was not this done on purpose, to make both seem alike, and to intimate that Christians doing reverence before sacred images, (which Protestants call worshipping of images,) are more to be avoided than the Pagan idolaters? whereas the apostle, speaking of Pagans and Christians that committed one and the self-same heinous sin, commands the Christian in that case to be avoided for his amendment, leaving the Pagan to himself, and to God, as not caring to judge him.

(2) Besides their falsely translating "image" instead of "idol," they have also another way of falsifying and corrupting the scripture, by introducing the word "image" into the text, when, in the Hebrew or Greek, there is no such thing; as in these notorious examples: "to the image of Baal: the image that came down from Jupiter:" where they are not content to understand "image" rather than "idol," but they must intrude it into the text, though they know full well it is not in the Greek.

Not unlike this kind of falsification, is that which has crept as a leprosy through all their Bibles, and which, it seems, they are resolved never to correct, viz., their translating sculptile and conflatile, graven image, and molten image; namely, in the first commandment; where they cannot be ignorant, that in the Greck it is "idol," and in the Hebrew, such a word as signifies only a "graven thing," not including this word "image." They know that God commanded to make the images of cherubim, and of oxen in the temple, and of the brazen serpent in the desert; and therefore, their wisdoms might have considered, that he forbad not all graven images, but such as the Gentiles make, and worshipped for gods; and therefore, Non

(1) How malicious and heretical was their || facies tibi sculptile, coincide with those words that go before, "Thou shalt have no other gods but me." For so to have an image, as to make it a god, is to make it more than an image: and therefore when it is an idol, as were the idols of the Gentiles, then it is forbidden by this commandment. Otherwise, when the cross stood many years upon the table, in Queen Elizabeth's chapel, pray was it against this commandment? or was it idolatry in her majesty, and her counsellors, that appointed it there? Or do their brethren the Lutherans beyond seas, at this day, commit idolatry against this commandment, who have in their churches the crucifix, and the holy images of the mother of God, and of St. John the evangelist? Or if the whole story of the Gospel concerning our Saviour Christ, were drawn in pictures and images in their churches, as it is in many of ours, would they say, it were a breach of this commandment? Fie for shame! fie for shame! that they should with such intolerable impudence and deceit abuse and bewitch the ignorant people against their own knowledge and consciences.

> For do they not know, that God many times farbad the Jews either to marry or converse with the Gentiles, lest they might fall to worship their idols, as Solomon did, and as the psalm reports of them? This then is the meaning of the commandment, neither to make the idols of the Gentiles, nor any other, either like them, or as Jeroboam did in Dan and Bethel. (a) By this commandment we are forbidden, (not to make images, but) to make idols, or to worship images, or any thing else, as God. "I do not," says St. John Damascene, "worship an image as God; but by the images and saints I give honour and adoration to God; for whose sake I respect and reverence those that are his friends." (b) "All over the world," says Pope Adrian I., "wheresoever Christianity is professed, sacred images are honoured by the faithful, &c. By the image of the body which the Son of God took for our redemption, we adore our Redeemer who is in heaven; far be it from us, that we (as some calumniate) should make gods of images; we only express the love and zeal we have for God, and his saints: and as we keep the books of the holy scripture, so do we the images, to remind us of our duty, still preserving entire the purity of our faith." (c). Learn from St. Jerom, after what manner they made use of holy images in his time; he writes in the epitaph of Paula, "that she adored prostrate on the ground, before the cross, as if she saw our Lord hanging on it." Jonas, chap. iv., he proves, that out of the veneration and love they had for the apostles, they generally painted their images on the vessels, which are called Saucomaries. And will Protestants say, that this was idolatry?

(a) 3 Kings xii. 28; Psal. cv. 19.

⁽b) St. Jo. Damas., Orat. 3. (c) Adrian I, pontif., Ep. ad Constan. et Irenæ. Impp.

Isaiah chap. xxx. verse 22, u	The Vulgate Latin Text. Et contaminabis laminas "sculptilium" argenti tui, et vestimentum "conflutilis" auri tui, &c.	The true English according to the Rhemish Translation. And thou shalt contaminate the plates of the "sculptiles" of thy silver, and the garment of the "molten" of thy gold.	Corruptions in the Protestant Bibles, printed A. D. 1562, 1577, 1579. Ye shall defile also the covering of the "graven images" of silver, and the ornament of thy "mol-	The last Translation of the Protestant Bible, Ed. Lon., an. 1683. In this also they translate "graven" and "molten images," instead of
chap. xxx. la verse 22. uv	laminas "sculptili- um" argenti tui, et vestimentum "con- flatilis" auritui, &c.	taminate the plates of the "sculptiles" of thy silver, and the garment of the "molten" of thy	also the covering of the "graven images" of silver, and the or-	translate "graven" and "molten im- ages," instead of
			ten images" of gold. (1)	"graven" and "molten things," or "idols"
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verse 18.	Quid prodest " sculptile," quia sculpsit illud fictor suus " conflatile," et "imaginem falsam?" ΣΊΣΣ, γλυπιον οτι ξεγλυπαν αυτο χωνευμα.	What profiteth the "thing engraven," that the forger thereof hath graven it a "molten," and a "false image?"	What profiteth the "image," for the maker thereof hath made it an "image," and a "teacher of lies?"	What profiteth the "graven image," that the maker there- of hath graven it, the "molten image," and a "teacher of lies?"
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verse 4. ε	Quia non colo ' idola" manufacta, ειδωλα χειφοποιητα. (2)	Because I worship not "idols" made with hands.	I worship not "things" that be made with hands.	Though they have corrected it, yet the two last chapters are omitted in their small impressions for Apocrypha.
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(1) THE two Hebrew words, pesilim and massechoth, which in the Latin, signify sculptilia and conflatilia, they in their translation render into English by the word images, neither word being Hebrew for an image; thus, if one should ask, what is the Latin for an image? and they should tell him sculptile. Whereupon he seeing a fair painted image on a table, might perhaps say, Ecce egregium sculptile; which, doubtless, every boy in the grammar-school would laugh at. And this I tell them, because I perceive their endeavour to make sculptile and image of the same import; which is most evidently false as to their great shame appears from these words of Habbakuk; Quid prodest sculptile? &c., which, contrary to the Hebrew and Greek, they translate, "What profiteth the image?" &c., as you may see in the former page.

I wish every common reader were able to discern their falsehood in this place: first, they make sculpere sculptile no more than "to make an image;" which being absurd, as I have hinted, (because the painter or embroiderer making an image cannot be said sculpere sculptile,) might teach them that the Hebrew has in it no signification of image, no more than sculpere can signify "to make an image:" and therefore the Greek lunior, and the Latin sculptile, precisely, for the most part, express neither more nor less than a "thing graven;" but yet mean always by these words, a "graven idol," to which signification they are appropriated by use of holy scripture; as are also simulacrum, idolum, conflatile, as sometimes imago: in which sense of signifying idols, if they did repeat images so often, although the translation were not precise; yet it would be in some part tolerable, because the sense would be so; but when they do it to bring all holy images into contempt, even the image of our Saviour Jesus Christ crucified, they may justly be controlled for false and heretical translators. Conflatile here also they falsely translate image, as they did before in Isaiah, and as they have done sculptile, though two different words; and, as is said, each signifying a thing different from image. But where they should translate image, as, *Imaginem falsam*, "a false image," they translate another thing, without any necessary pretence either of Hebrew or Greek, clearly avoiding here the name of image, because this place tells them, that the holy scripture speaketh against false images; or, as themselves translate, such images as teach lies, representing false gods, which are not. Idolum nihil est, as the apostle says, et non sunt dii, qui manibus fiunt. Which distinction of false and true images, our Protestant translators will not have, because they condemn all images, even holy and sacred also; and therefore make he holy scriptures to speak herein according to their own fancies. What monstrous and intolerable deceit is this!

(2) Wherein they proceed so far, that when Daniel said to the king, "I worship not idols made with hands," they make him say, "I worship not things that be made with hands," leaving out the word idols altogether, as though he had said, nothing made with hands was to be adored, not the ark, nor the propitiatory, no, nor the holy cross itself, on which our Saviour shed his precious blood. As before they added to the text, so here they diminish and take from it as boldly as if there had never been a curse denounced against such manglers of holy scrip ture.

See you not, that it is not enough for them to corrupt and falsify the text, and to add and take away words and sentences at their pleasure, but their unparalleled presumption emboldens them to deprive the people of whole chapters and books, as the two last chapters of Daniel, and the rest which they call Apocrypha, which are quite left out in their new Bibles. When all this is done, the poor simple people must be glad of this castrated Bible, for their "only rule of faith." $Vx \cdot vx \cdot vx$

The reason they give for rejecting them is, as I told you above, "that they have formerly been doubted of;" but if you demand, why they do not, for the same reason, reject a great many more in the New Testament? the whole Church of England answers you in Mr. Rogers' words, and by him, " Howbeit we judge them (viz., books formerly doubted of in the New Testament) canonical, not so much because learned and godly men in the church so have, and do receive and allow of them, as for that the Holy Spirit in our hearts doth testify that they are from God." See Rogers' Defence of the Thirtynine Articles, pages 31, 32. So that Protestants are purely beholden to the private spirit in the hearts of their convocation-men, for almost half the New Testament; which had never been admitted by them in the canon of scripture, if the said "private spirit in their hearts had not testified their being from God;" no more than the rest called Apocrypha, which they not only thrust out of the canon, but omit to publish in their smaller impressions of the Bible; because forsooth, the holy private spirit in their hearts testifies them to speak too expressly against their heretical doctrines.

The Book, Chapter, and Verse.	The Vulgate Latin Text.	The true English accord- ing to the Rhemish Translation.	Corruptions in the Protestant Bibles, printed A. D. 1562, 1577, 1579.	The last Translation of the Protestant Bible, Ed. Lon. an. 1683.
Acts of the Apos. chap. ii. verse 27.	Quoniam non de- relinques "animam meam in inferno." ΣΞΙ, ἐψυχὴν εἰς. ἐἰζος, ἐάδου.(1)	Because thou "wilt" not leave my "soul in hell."	Thou "shalt" not leave my "carcase in the grave."— Beza. Thou wilt not leave my "soul in the grave."—(Bible 1579.) (1)	It is corrected in this translation
Genesis ch. xxxvii. verse 35	Descendam ad fi- lium meum lugens in " infernum," פֿארל מֿסֿקָּ, infernus; for so are the Hebrew, Greek, and Latin words for hell.(2)	I will go down to my son into " hell" mourning.	I will go down into "the grave unto" my son mourning.(2)	I will go down into the "grave."
Genesis chap. xlii. verse 38.	Deducetis canos meos cum dolore ad "inferos."	You will bring down my grey hairs with sorrow unto "hell."	Instead of "hell," they say "grave."	For "hell," they also say, "grave."
Genesis chap. xliv. verses 29, 31.	Dcducetis canos meos cum mærore ad " inferos."	— With sorrow unto "hell."	- With sorrow unto "the grave."	- With sorrow unto the "grave."
3 Kings chap. ii. verscs 6, 9.	— Ad "inferos."	— Unto "hell." vitized by Micro	—" To the grave."	— "To the grave."

THE doctrine of our pretended reformers is, that "there was never, from the beginning of the world, any other place for souls, after this life, but only two, to wit, heaven for the blessed, and hell for the damned." This heretical doctrine includes many erroneous branches: First, that all the holy patriarchs, prophets, and other noly men, of the Old Testament, went not into the third place, called Abraham's bosom, or limbus patrum; but immediately to heaven: that they were in heaven before our blessed Saviour had suffered death for their redemption; whence it will follow, that our Saviour was not the first man that ascended, and entered into heaven. Moreover, by this doctrine it will follow, that our Saviour Christ descended not into any third place, in our creed called hell, to deliver the fathers of the Old Testament, and to bring them triumphantly with him into heaven: and so, that article of the Apostle's Creed, concerning our Saviour's descent into hell, must either be put out, as indeed it was by Beza in the confession of his faith, printed anno 1564, or it must have some other meaning; to wit, either the lying of the body in the grave, or, as Calvin and his followers will have it, the suffering of hell torments, and pains upon the cross. (a)

(1) In defence of these erroneous doctrines, they most wilfully corrupt the holy scriptures; and especially Beza. who in his New Testament, printed by Robert Stephens, anno 1556, makes our Saviour Christ say thus to his Father, Non derelingues cadaver meum in sepulchro; for that which the Hebrew, Greek, and Latin, and St. Hierom, according to the Hebrew, say, Non derelinques animam meam in inferno. the prophet David speaks it in Hebrew: (b) thus the Septuagint uttered it in Greek: thus the apostle St. Peter alleges it: thus St. Luke in the Acts of the Apostles: and for this, St. Augustine calls him an infidel that denies it. Yet all this would not suffice to make Beza translate it so; because, as he says, he would avoid (certain errors, as he calls them) the Catholic doctrine of limbus patrum and purgatory. And therefore, because else it would make for the Papists' doctrine, he translates animam, carcase; infernum, grave. (c)

And though our English translators are ashamed of this foul and absurd corruption, yet their intention appears to come not much, if any thing at all, short of Beza's; for, in their Bible of 1579, they have it in the text, "Thou wilt not leave my soul in the grave," and in the margin they put, " or life, or person;" thereby

advertising the reader, that if it please him, he may read thus, "Thou shalt not leave my life in the grave," or, "Thou shalt not leave my person in the grave:" as though either man's soul or life were in the grave, or anima might be translated person. I said, they were ashamed of Beza's translation; but one would rather think, they purposely designed to make it worse, if possible. But you see the last translators have indeed been ashamed of it, and have corrected it. See you not now, what monstrous and absurd work our first pretended reformers . made of the holy scriptures, on purpose to make it speak for their own terms? By their putting grave in the text, they design to make it a certain and absolute conclusion, howsoever you interpret soul, that the holy scripture, in this place, speaks not of Christ's being in hell, but only in the grave; and that according to his soul, life, or person; or, as Beza says, his carcase. And so his "soul in hell," as the scripture speaks, must be his carcase, soul, or life in the grave, with them. But St. Chrysostom says, (d) "He descended to hell, that the souls which were there bound, might be loosed." And the words of St. Irenæus are equally plain: "During the three days he conversed where the dead were: as the prophecy says of him, he remembered his holy ones who were dead, those who before slept in the land of promise; he descended to them, to fetch them out, and save them." (e)

(2) How absurd also is this corruption of theirs, "I will go down into the grave unto my son?" as though Jacob thought that his son Joseph had been buried in a grave; whereas, a little before, he said, that some "wild beast had devoured him." But if they mean the state of all dead men, by grave, why do they call it grave, and not hell, as the word is in Hebrew, Greek, and Latin? But I must demand of our latter translators, why they did not correct this, as they have done the former, seeing the Hebrew, Greek, and Latin words are the same in both? It cannot be through ignorance, I find: no, it must have been purely out of a design to make their ignorant readers believe, that the patriarch Jacob spoke of his body only to descend into the grave to Joseph's body: for as concerning Jacob's soul, that, by their opinion, was to ascend immediately after his death into heaven, and not descend into the grave. But if Jacob were forthwith to ascend in soul, how could he say, as they translate, "I will go down into the grave, unto my son, mourning?" as if, according to their opinion, he should say: "My son's body is devoured by a beast, and his soul is gone up to heaven:" well, "I will go down to him into the grave."

⁽a) Calvin's Instit., lib. 2, c. 16, sect. 10, and in his Catechism.

⁽b) Psal. xv. 10.
(c) See Beza's Annotat. in Act. ii. Digitized by (c) St. Ireneus, lib. 5, fine.

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The Book, Chapter, and Verse.	The Vulgate Latin Text.	The true English according to the Rhemish Translation.	Corruptions in the Protestant Bibles, printed A. D. 1562, 1577, 1579.	The last Translation of the Protestant Bible, Ed. Lon., an. 1683.
Ps. lxxxv. verse 13.	Et eruisti animam meam ex "inferno inferiori." (1)	Thou hast delivered my soul from the "lower hell."	Thou hast delivered my soul from the "lowest grave." (1)	Instead of "lower" hell, they say, "low- est" hell.
Ps. lxxxix. verse 49.	Eruit animam suam manu "in- feri ?" (2)	Shall he deliver his soul from the hand of "hell?"	Shall he deliver his soul from the hand of the "grave?" (2)	Shall he deliver his soul from the hand of the "grave?"
Hosea chap. xiii. verse 14.	Ero mors tua, O mors, morsus tuus ero "inferne," באול	O death, I will be thy death; I will be thy sting, O " hell."	— O "grave," I will be thy destruction.	O death, I will be thy "plagues;" O "grave," I will be thy destruction.
1 Corinth. chap. xv. verse 55.	Ubi est, mors, sti- mulus tuus? ubi est "inferne," victoria tua? αδη.	Where is, O death, thy sting? where is, O "hell," thy victory.	O death, where is thy sting? O "grave," where is thy victory?	For "hell," they say, "grave."
Psalm vi. verse 5.	In "inferno" autem quis confitebitur tibi?	But in "hell," who shall confess to thee?		In the "grave," who shall "give thee thanks?"
Proverbs ch. xxvii. verse 20.	"Infernus" et per- ditio nunquam im- plentur.	"Hell and destruction are never full.	"The grave" and destruction are ne- ver full.	Corrected
Hebrews chap. v. verse 7.	"Qui" in diebus carnis suæ preces supplicationesque ad eum, qui possit illum salvum facere a morte, cum clamore valido et lachrymis offerens, exauditus est "pro sua reverentia," ἀπὸ τῆς ἐνλαβείας. (3)	days of his flesh, with a strong cry and tears, offering prayers and supplications to him that could save him from death, was heard "for his reverence."	of his flesh, "offered up" prayers, with strong "crying, un- to" him that "was able to" save him from death, "and" was heard, "in that	days, &c., "and was heard in that he feared."
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(1) UNDERSTAND, good reader, that in the Old Testament none ascended into heaven. "This way of the holies," as the apostle says, "being not yet made open;" (a) because our Saviour Christ himself was to "dedicate that new and living way," and begin the entrance in his own person, and by his passion to open heaven; for none but he was found worthy to open the seals, and to read the book. Therefore, as I said before, the common phrase of the holy scriptures, in the Old Testament, is, even of the best of men, as well as others, that dying, they went down, ad inferos, or ad infernum; that is, descended not to the grave, which received their bodies only; but ad inferos, "into hell," a common receptacle for their souls.

So we say in our creed, that our Saviour Christ himself descended into hell, according to his soul. So St. Hierom, speaking of the state of the Old Testament, (b) says, "If Abraham, Isaac, and Jacob were in hell, who was in the kingdom of heaven?" and again, "Before the coming of Christ, Abraham was in hell; after his coming, the thief was in paradise." And lest it might be objected, that Lazarus being in Abraham's bosom, saw the rich glutton afar off in hell: and that therefore both Abraham and Lazarus seem to have been in heaven, he same holy doctor resolves it, that Abraham and Lazarus also were in hell, but in a place of great rest and refreshing; and therefore very far off from the miserable wretched glutton, that lay in torments, which is also agreeable to St. Augustine's interpretation of this place, (c) in the Psalm, "Thou hast delivered my soul from the lower hell," who makes this sense of it, that the lower hell is the place wherein the damned are tormented; the higher hell is that wherein the souls of the just rested, calling both places by the name of hell. To avoid this distinction of the inferior and higher hell, our first translators, instead of lower hell, rendered it lowest grave; which they would not for shame have done, had they not been afraid to say in any place of scripture (how plain soever) that any soul was delivered or returned from hell, lest it might then follow, that the patriarchs and our Saviour Christ were in such a hell; and though the last translation has restored the word hell in this place; yet so loath were our translators to hear the scripture speak of limbus patrum or purgatory, that they still retained the superlative lowest, lest the comparative lower (which is the true translation) might seem more clearly to evince this distinction between the superior and inferior hell; though they could not at the same time be ignorant of this

sentence of Tertullian: I know that the bosom of Abraham was no heavenly place, but only the higher hell, or the higher part of hell." (d) Nor can I believe, but they must have read these words in St. Chrysostom, upon that place of Esai: "I will break the brazen gates, and bruise the iron bars in pieces, and will open the treasure darkened," &c. So he (the prophet) calls hell, says he; "for although it were hell, yet it held the holy souls, and precious vessels, Abraham, Isaac, and Jacob." (e)

- (2) And thus all along, wherever they find the word hell, that is, where it signifies the place in which the holy fathers of the Old Testament rested, called by the church limbus patrum, they are sure to translate it grave; a word as much contrary to the signification of the Greek, Hebrew, or Latin words, as bread is to the Latin word lac. If I ask them, what is Hebrew, Greek, or Latin for hell, must they not tell me, δης, infernus? If I ask them, what words they will bring from those languages to signify grave, must they not say, τόφος, sepulchrum? With what face then can they look upon these wilful corruptions of theirs?
- (3) Note here another most damnable corruption of theirs; instead of translating as all antiquity, with a general and full consent, has ever done in this place, "that Christ was heard of his Father, for his reverence;" they read, "that he was heard in that which he feared;" or, as this last Bible has it, " and was heard in that he feared." And who taught them this sense of the text? Doubtless Beza; whom, for the most part, they follow; and he had it from Calvin, who, he says, was the first that ever found out this interpretation. And why did Calvin invent this, but to defend his blasphemous doctrine, "that our Saviour Jesus Christ, upon the cross, was horribly afraid of damnation: and that he was in the very sorrows and torments of the damned: and that this was his descending into hell: and that otherwise he descended not." Note this, good reader, and then judge to what wicked end this translation tends. Who has ever heard of greater blasphemy; and yet they dare presume to force the scripture, by their false translation, to back them in it; "he was heard in that which he feared;" as if they should say, he was delivered from damnation, and the eternal pains of hell, of which he was sore What dare they not do, who tremble not at this?

⁽a) Heb. ix. 8; x. 20.
(b) Epitaph. Nepot. cap. 3,
(c) St. Aug. in Ps. lxxxv, 13.

⁽d) Tertul. 1, 4, adversus Marcion.
(e) St. Chrysost. Hom. quod Christus sit Deus, to. 5.

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Romans chap. ii. verse 26.	Si igitur præputium "justitias," δικαιω- ματα,legis custodiat, &c. (1)	If then the pre- puce keep the "jus- tices" of the law,&c.	If the uncircumcision keep the "ordinances" of the law.	If therefore the uncircumcision keep the "righteousness" of the law.
St. Luke chap. i. verse 6.	Erant autem "justi," δικαιοί, ambo ante Deum, incedentes in omnibus mandatis et "justificationibus," και δικαιωμασι, Domini sine querela.	And they were both "just" before God, walking in all the commandments and "justifications" of our Lord, without blame.	And they were both "righteous" before God, walking in all the commandments and "ordinances" of the Lord blameless.	And they were both "righteous" before God, walking in all the commandments and "ordinances" of the Lord blameless.
Apocalyp. chap. xix. verse 8.	Byssinum enim "justificationes" sunt sanctorum,τα δικαιω- ματα.	For the silk are the "justifications" of saints.	For the "fine linen" are the "righteous-ness" of saints.	For the "fine linen" is the "righteousness" of saints
2 Timoth. chap. iv. verse 8.	In reliquo, reposita est mihi, corona "jus- titia," της δικαιοσυ- νης, quam reddet mihi Dominus in illa die "justus" judex, ό δικαιος κοιτης απδω- οσει, &c. (2)	Concerning the rest, there is laid up for me a crown of "justice," which our Lord will render to me in that day, a just Judge.	Henceforth there is laid up for me a crown of righteousness," which the Lord the "righteous" Judge shall give me, &c. (2)	For "justice, they translate "righ- teousness:" and for a "just" judge, they say a "righteous" judge.
2 Thessal. chap. i. verses 5, 6.	— In exemplum "justi," δικαιας, judicii Dei, ut digni habeamini in regno Dei, pro quo et patiamini, si tamen justum est, δικαινον εςι, apud Deum, retribuere tribulationem iis qui vos tribulant.	For an example of the "just" judgment of God, that you may be counted worthy of the kingdom of God, for which you suffer, that yet it be "just" with God to repay tribulations to them that vex you, and to you that are vexed, rest with us, &c.	Rejoice, &c which is a token of the "righteous" judgment of God, that you may be counted worthy of the kingdom of God, for which ye suffer. For it is a "righte- ous"thing with God, to recompence tri- bulation to them that trouble you, and to you that are troubled, rest.	Here also they say "righteous" judgment, and "righteous thing," instead of "just," &c.
Hebrews chap. vi. verse 10,	Non enim "injustus," αδικος, Deus, ut obliviscatur operis vestri, &c.	For God is not "unjust," that he should forget your works, &c.	God is not "unrighteous" to forget your good works and labour.	For God is not "unrighteous," &c.

(1) As the article of justification has many anches, and as their errors therein are maniold, so are their English translations accordingly in many respects false and heretical: first, against justification by good works, and by keeping the commandments, they suppress the very name of justification in all such places where the word signifies the commandments, or the law of God; and where the Greek signifies most exactly justices and justifications, according as our Vulgate Latin translates, justitias and justificationes, there the English translators say, statutes or ordinances; as you see in these examples, where their last translation, because they would seem to be doing, though to small purpose, changes the first corruption, "ordinances of the law," into righteousness; another word, as far from what it should have been, in comparison, as the first: and to what end is all this, but to avoid the term justifications? they cannot be ignorant how different this is from the Greek, which they pretend to translate. In the Old Testament, perhaps they will pretend that they follow the Hebrew word, which is הקים; and therefore, they translate statutes and ordinances; (righteousness too, if they please;) but even there also, are not the seventy Greek interpreters sufficient to teach them the signification of the Hebrew word, who always interpret it, δικαιωματα; in English, justifications?

But admit that they may control the Septuagint in the Hebrew; yet in the New Testament they do not pretend to translate the Hebrew, but rather the Greek. What reason have they then for rejecting the word just and justifications? Surely, no other reason, but that which their master Beza gives for the same thing; saying, that "he rejected the word justificationes, on purpose to avoid the cavils that might be made from this word, against justification by faith."(a) As if he should say, this word, truly translated according to the Greek, might minister great occasion to prove, by so many places of scripture, that man's justification is not by faith only, but also by keeping the law, and observing the commandments of God; which, therefore, are called according to the Greek and Latin, justificationes, because they concur to justification, and making a man just: as by St. Luke's words, also, is well signified; which have this allusion, that they were both just, because they walked in all the justifications of our Lord; which they designedly suppress by other words.

(2) And hereof it also rises, that when Beza

could not possibly avoid the word in his translation, Apoc. xix. 8, "the silk is the justification of saints;" he helps the matter with this commentary, "That justifications are those good works, which are the testimony of a lively faith."(b) But our English translators have found another way to avoid the word, even in their translations: for they, because they could not say ordinances, translate, "the righteousness of saints;" abhorring the word "justifications of saints;" because they know full well, that this word includes the good works of saints: which works, if they should in translating, call their justifications, it would rise up against their " justifications by faith only:" therefore, where they cannot translate ordinances and statutes, which are terms farthest off from justification, they say, righteousness, making it also the plural number; whereas the more proper Greek word for righteousness is ευθυτης, (Dan. vi. 22,) which there some of them translate, unguiltiness, because they will not translate exactly if you would hire them.

And by their translating righteous, instead of just, they bring it; that Joseph was a righteous man, rather than a just man; and Zachary and Elizabeth were both righteous before God, rather than just; because when a man is called just, it sounds that he is so indeed, and not by imputation only. Note also, that where faith is joined with the word just, they omit not to translate it just, "the just shall live by faith," to signify, that "justification is by faith alone."(c)

(3) THESE places, (2 Tim., 2 Thess., and Heb.) do very fairly discover their false and corrupt intentions, in concealing the word justice in all their Bibles; for, if they should translate truly, as they ought to do, it would infer, (d) that men are justly crowned in heaven for their good works upon earth, and it is God's justice so to do; and that he will do so, because he is a just Judge, and because he will show his just judgment; and he will not forget so to do, because he is not unjust; as the ancient fathers do interpret and expound. St. Augustine most excellently declares, that it is God's grace, favour, and mercy in making us, by his grace, to live and believe well, and so to be worthy of heaven; and his justice and just judgment, to render and repay eternal life for those works which himself wrought in us: which he thus expresses, "How should he render or repay as a just judge, unless he had given it as a merciful Father?" (e)

⁽b) Beza Annot. in Apoc. xix.

c) Rom. i.

⁽d) St. Chrys. Theodoret, Oecumen upon these places (e) St. Aug. de Gra. et lib Arbitr., cap. 6.

⁽a) Beza Annot. in Luke ignitized by

The Vulgate Latin Text and Verse. Romans "Existimo," loy/tomethan verse 18. Romans "Existimo," loy/tomethan verse 18. "Everse 18. Quanto magis pusting, for, is wasta in the "passions" of this time are not software in the suffering of this present time are not software in the suffering of this time are not software in the suffering of this time are not software in the suffering of this present time are not software in the suffering of this time are not software in the suffering of this time are not software in the suffering of this time are not software in the suffering of this time are not software in the suffering of this time are not software in the suffering of this time are not software in the suffering of this present time are not software in the suffering of this time are not software in the suffering of this present time are not software in the suffering of this present time are not software in the suffering of this time are not software in the suffering of this time are not software in the suffering of this present time are not software in the suffering of this present time are not software in the suffering of this time are not software in the suffering of this present time are not software in the suffering of this time are not software in the suffering of this present time are not software in the suffering of this present time are not software in the suffering of this time are not software in the suffering of this present time are not software in the suffering of this present time are not software in the suffering of this present time suffe					
coloss. chap. i. Ps. cxviii.	Chapter,	The Vulgate Latin Text.	ing to the Rhemish	testant Bibles, printed	The last Translation o the Protestant Bible, Ed. Lon. an. 1683.
tatis "deteriora mereri, supplicia," noow genoros a conditation de la conculcaverit, esc. (2) Coloss. Coloss.	chap. viii.	μαι, enim quod non sunt "condignæ passiones" hujus temporis ad futuram gloriam, &c., εκ αξια προς την μελλεσαν	that the "passions" of this time are not "condign to" the glory to come, that shall be revealed in	tainly persuaded," that the "afflictions" of this time are not "worthy of" the glory which shall be	For "I reckon" that the sufferings of this present time, are not "worthy to be compared with" the glorywhich shall be revealed in us.
tatis "deteriora mereri, supplicia," noow genero, agiodica processa de unidopas, qui Filium Dei conculcaverit, e.c. (2) Coloss. chap. i. Deo Patri, qui "dignos," ixavowavit, nos fecit in partem "sortis" sanctorum in lumine. (3) Ps. cxviii. Ps. cxviii. "Inclinavi" cormeum ad faciendas "justificationes tuas in eternum, propter retributionem." (4) Hebrews chap. ii. worse 9. "Inclinavi" cormeum ad faciendas "justificationes tuas in eternum, propter retributionem." (4) Hebrews chap. ii. worse 9. "Inclinavi" cormeum ad faciendas "justificationes tuas in eternum, propter retributionem." (4) Hebrews chap. ii. worse 9. "Inclinavi" cormeum ad faciendas "justificationes tuas in eternum, propter retributionem." (4) Hebrews chap. ii. worse 9. "Indication for of death, crowned with glory and honour, "which' was a "little infering" of death. coronatum. (5) "Inclinavi" cormeum ad faciendas "inclined" my heart to do thy "justifications for ever for reward." "Indication for of death, crowned with glory and honour, "which' was a "little infering" of death. coronatum. (5)					
Coloss. chap. i. verse 12. Begin agentes fecit in partem "sortis" sanctorum in lumine. (3) Ps. cxviii. Ps. cxviii. "Inclinavi" cor meum ad faciendas "justificationes tuas in elernum, propter retributionem." (4) "I have "inclined" my heart to fulfil thy "statutes always even unto the end." (4) "I have "applied" my heart to fulfil thy "statutes always even unto the end." (4) "We see Jesus crowned with glory and honour, "which" was a "little inferior to" the angels, "through" the "suffering" of death, crowned with glory and for the suffering" of death. "through" the "suffering" of death. crowned with glory and fonour.	chap. x.	tatis " deteriora me- reri, supplicia," ποσω χειφονος αξιωθησεται τιμοφιας, qui Filium Dei conculcaverit,	think you, doth he "deserve worse punishments," who hath trodden the Son of God under-	shall he be punished," which treadeth under-foot the Son	Of how much "sorer punishment," suppose ye, shall he be thought "worthy" who hath trodden under-foot the Son of God.
Deo Patri, qui "dig- nos," ικανωσωτι, nos fecit in partem "sor- tis" sanctorum in lu- mine. (3) The partem "sor- tis" sanctorum in lu- mine. (3) The partem "sor- tis" sanctorum in lu- mine. (3) The partem "sor- tis" sanctorum in lu- mine. (4) The partem "sor- tis" sanctorum in lu- mine. (5) The partem "sor- tis" sanctorum in lu- mine. (6) The Father, who hath made us "worthy" unto the part of the "lot" of the saints in the light. The partem "sor- tis giunt autem qui modico quam angeli "minoratus est," vi- demus Jesum, prop- ter "passionem" mor- tis gloria et honore coronatum. (5) The partem "to the Father, who hath made us "worthy" unto the "the "lot" of the saints in light. (3) I have "inclined" my heart to fulfil thy "statutes always even unto the end." (4) The partem "to file "inclined" my heart to fulfil thy "statutes always even unto the end." (4) The partem "to file "inclined" my heart to fulfil thy "statutes always even unto the end." (4) The partem "to file "inclined" my heart to fulfil thy "statutes always even unto the end." (4) The partem "to file "inclined" my heart to fulfil thy "statutes always even unto the end." (4) The partem "to file "inclined" my heart to fulfil thy "statutes always even unto the end." (4) The partem "to file "inclined" my heart to fulfil thy "statutes always even unto the end." (4) The partem "to file "inclined" my heart to fulfil thy "statutes always even unto the end." (4) The partem "to file "inclined" my heart to fulfil thy "statutes always even unto the end." (4) The partem "to file "inclined" my heart to fulfil thy "statutes always even unto the end." (4) The partem "to file "inclined" my heart to fulfil thy "statutes always even unto the end." (4) The partem "to file "to partem "to file "t					
Hebrews chap. ii. werse 9. **Eum autem qui modico quam angeli "minoratus est," videmus Jesum, propter ter" passionem" mortis gloria et honore coronatum. (5) **Member and faciendas "justifications for ever for reward."* **Member to do thy "justifications for ever for reward." **Member to fulfil thy "statutes always even unto the end." **A **A **Common and politic the second of the second	chap. i.	Deo Patri, qui "dig- nos," ικανωσαντι,nos fecit in partem "sor- tis" sanctorum in lu-	God the Father, who hath made us "worthy" unto the part of the "lot" of the saints in the	God the Father, "that" hath made us "meet to be par- takers" of the "in- heritance" of the	Giving thanks unto the Father that hath made us "meet, &c.
Hebrews chap. ii. werse 9. Eum autem qui modico quam angeli "minoratus est," videmus Jesum, propter ter "passionem" mortis gloria et honore coronatum. (5) my heart to do thy "justifications for ever for reward." my heart to fulfil thy "statutes always even unto the end." (4) We see Jesus crowned with glory and honour, "which" was a "little inferior to" the angels, "through" the "suffering" of death. "suffering" of death.					
chap. ii. modico quam angeli verse 9. "minoratus est," videmus Jesum, proptor tor "passionem" mortits gloria et honore coronatum. (5) a little "lessened under" the angels, and honour, "which" was a "little inferior to" the angels, it is gloria et honore ed with glory and sion" of death, crowned with glory and sion" of death, crowned with glory and sion" of death.		meum ad faciendas "justificationes tuas in eternum, propter	my heart to do thy "justifications for	my heart to fulfil thy "statutes always even unto the end."	—" Even unto the
	chap. ii.	modico quam angeli "minoratus est," vi- demus Jesum, prop- ter "passionem" mor- tis gloria et honore	a little "lessened under" the angels, we see Jesus, be- cause of the "pas- sion" of death, crown- ed with glory and	crowned with glory and honour, "which" was a "little infe- rior to" the angels, "through" the "suf- fering" of death.	But we see Jesus, who was made a "little lower than" the angels, for the "suffering" of death crowned with glory and honour.
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(1) I SHALL not say much of this gross corruption, because they have been pleased to correct it in their last translation: nor will I dwell on heir first words, "I am certainly persuaded," which is a far greater asseveration than the apostle uses; I wonder how they could thus translate that Greek word high sour; but that they were resolved nor only to translate the apostle's words falsely, against meritorious works, but also to avouch and affirm the same forcibly. And for the words following, they are not in Greek, as they translate in their first English Bibles, "the afflictions are not worthy of the glory," &c., because they will not have our suffering here, though for Christ's sake, to merit eternal glory; but thus, "The afflictions of this time, are not equal, correspondent, or comparable to the glory to come," because they are short, but the glory is eternal; the afflictions are small and few, in comparison; the glory great and abundant, above measure. By this the apostle would encourage us to suffer; as he does also in another place very plainly, when he says, "Our tribulation which presently is for a moment and light, worketh ('prepareth,' says their Bible, 1577, with a very false meaning) above measure exceedingly, an eternal weight of glory in us." See you not here, that short tribulation in this life "works," that is causes, purchases, and deserves an eternal weight of glory in the next? And what is that, out to be meritorious, and worthy of the same? As St. Cyprian says, (a) "O what manner of day shall come, my brethren, when our Lord shall recount the merits of every one, and pay us the reward, or stipend of faith and devotion!" Here you see are merits, and the reward for the same. Likewise St. Augustine: (b) "The exceeding goodness of God has provided this, that the labours should soon be ended, but the rewards of the merit shall endure without end; the apostle testifying, the passions of this time are not comparable," &c. "For we shall receive greater bliss, than are the afflictions of all passions whatsoever."

(2) How deceitfully they deal with the scripture in this place! One of their Bibles (c) very falsely and corruptly leaving out the words "worthy of," or "deserve," saying, "How much sorer shall he be punished?" &c. And the last of their translations adding as falsely to the text the word "thought:" "How much sorer punishment shall he be thought worthy of," &c.; and this is done to avoid this consequence, which must have followed by translating the Greek word sincerely; to wit, if the Greek here, by there own translation, signifies "to be worthy of," or "to deserve," being spoken of pains or punishments deserved; then must they grant us the same word to signify the same thing elsewhere in the New Testament, when it is spoken of deserving Heaven, and the kingdom of God, as in Luke, xx., xxi., where, if they translate according to the Greek, which they pretend to, they should say, "may be worthy," and "they that are worthy;" and not according to the Vulgate Latin, which I see, they are willing to follow, when they think it may make the more for their turn.

- (3) The Greek word [xav@oat, they translate to make "meet" in this place, but in other places (viz. Mat. iii. 8, 11, and viii. 8,) they translate izavos, "worthy." And why could they not follow the old Latin interpreter one step further? seeing this was the place where they should have showed their sincerity, and have said, that God made us "worthy" of heavenly bliss; because they cannot but know, that if ixards, be "worthy," then ixavwau must needs be "to make worthy." But they follow their old master, Beza, (d) who tells them, that here, and there, and soforth, I have followed the old Latin interpreter, translating it "worthy," but in such and such a place (meaning this for one) I choose rather to say "meet." What presumption is here! Greek fathers interpret it "worthy." St. Chrysostom, upon this place, says, (e) "God doth not only give us society with the saints, but makes us also worthy to receive so great a dignity." And Œcumenius says: that "it is God's glory to make his servants worthy of such good things: and that it is their glory to be made worthy of such things." (f)
- (4) Here is yet another most notorious corruption against "merits:" "I have applied my heart to fulfil thy statues, always, even unto the end;" and for their evasion here, they fly to the ambiguity of the Hebrew word >77, as if the seventy interpreters were not sufficient to determine the same; but because they find it ambiguous, they are resolved to take their liberty, though contrary to St. Hierom, and the ancient fathers, both Greek and Latin.
- (5) In fine, so obstinately are they set against merits, and meritorious works, that some of them think, (g) that even Christ himself did not merit his own glory and exaltation: for making out of which error, I suppose, they have transposed the words of this text, thereby making the apostle say, that Christ was inferior to angels by his suffering death; that is, says Beza, "for to suffer death;" by which they quite exclude the true sense, that, "for suffering death, he was crowned with glory;" which are the true words and meaning of the apostle. But in their last translations they so place the words that they will have it left so ambiguous, as you may follow which sense you will. Intolerable is their deceit!

⁽a) St. Cyprian, Ep. 56, v. 3. (b) St. August. Serm. 57, de Sanct. (c) Bible of 1562.

⁽d) Beza Annot. in Matth. iii. Nov. Test. 1556. (e) Oecum. in Caten. (f) St. Baz l. in Orat. Litur. (g) See Calvin in Epist. ad Philip.

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The Book, Chapter, and Verse.	The Vulgate Latin Text.	The true English accord- ing to the Rhemish Translation.	Corruptions in the Protestant Bibles, printed A. D. 1562, 1577, 1579.	The last Translation of the Protestant Bible, Ed. Lon., an. 1683.
St. John chap. i. verse 12.	Quotquot autem receperunt eum, de- dit eis "potestatem" ¿ξυσίαν, filios Dei fieri. (1)	But as many as received him, he gave them "power" to be made the sons of God.	But as many as received him, he gave them "prerogative" ("Dignity," says Beza) to be the sons of God. (1)	Corrected.
1 Corinth. chap. xv. verse 10.	— Scd abundan- tius illis omnibus la- boravi: non ego au- tem, sed gratia Dei "mecum," ή χάρις τῦ Θεῦ ή σὺν ἐμοὶ. (2)	But I have laboured more abundantly than all they; yet not I, but the grace of God "with me."	— Yet not I, but the grace of God "which is" with me. (2)	— Yet not I, but the grace of God "which was" with me.
Ephesians chap. iii. verse 12.	In quo habemus "fiduciam" et "accessum" in confidentia per fidem ejus.	In whom we have "affiance" and "access" in confidence, by the faith of him.	"By" whom we have "boldness" and "entrance, with the" confidence "which is" by the faith of him; or "in him," as Beza has it. (3)	Corrected.
2 Corinth. chap. vi. verse 1.	" Adjuvantes," συ- νεργοῦντες, autem ex- hortamur, ne in va- cuum gratiam Dei recipiatis. (4)	And "we helping," do exhort, that you receive not the grace of God in vain.	And we "God's labourers," &c. In another Bible, We "together are God's labourers." (4)	Corrected
Romans chap. v. verse 6.	Ut quid cnim Christus, cum adhuc "infirmi essemus," ὄντὼν ἡμῶν ἀσθενῶν, secundum tempus pro "impiis" mortuus est. (5)	For, why did Christ, when we as yet "were weak," according to the time, die for the "impious."	Christ, when we were yet of "no strength," died for the "ungodly." (5)	For when we were yet "without strength," in due time Christ died for the "ungodly"
1 Ep. John chap. v. verse 3.	Hæc est enim charitas Dei, ut mandata ejus custodiamus: et mandata ejus "gravia" non sunt, ai èvrohal βαροται εκ είσιν. (6)	For this is the charity of God, that we keep his commandments: and his commandments are not "heavy."	— And his commandments are not "grievous." (6)	— Instead of, his commandments are not "heavy," they say, are not "grievous."
St. Matth. chap. xix. verse 11.	Qui dixit illis, "non omnes capiunt, δ πάντες χωρθοί, ver- bum istud, sed qui- bus datum est. (7)) [— All men "do not" receive this saying.	— All men "cannot" receive this saying. (7)	— All men "cannot" receive this saying.

(1) Against free will, instead of power, they, in their translation, use the word prerogative; and Beza, the word dignity; protesting (a) that whereas, in other places, he often translated this Greek word, power and authority, here he rejected both indeed against free will; which, he says, the sophists would prove out of this place, reprehending Erasmus for following them in his translation. But whereas the Greek word is indifferently used to signify dignity or liberty, he that will translate either of these, and exclude the other, restrains the sense of the Holy Ghost, and determines it to his own fancy. Now we may as well translate liberty, as Beza does dignity; but we must not abridge the sense of the Holy Ghost to one particular meaning, and therefore we translate potestas and power, words indifferently signifying both dignity and liberty. But in their last Bible it is corrected. It would have been well, if they had corrected this next, though I think of the two, they have made it worse; translating, "not I, but the grace of God which was with me," ("which is with me,) say their old Bibles."

(2) By which falsity, they here also restrain the sense of the Holy Ghost; whereas, if they had translated according to sincerity, "Yet not I, but the grace of God with me," the text might have had not only the sense they confine it to, but also this, "not I, but the grace of God which laboured with me." So that, by this latter, it may be evidently signified, that the grace of God, and the apostle, both laboured together; and not only grace, as if the apostle had done nothing, like unto a block, or forced only; but that the grace of God did so concur, as the principal agent, with all his labours, that his free will wrought with it: and this is the most approved interpretation of this place, which their translation, by putting, "which is," or, "which was," into the text, excludes.

But they reprehend the Vulgate Latin interpreter for neglecting the Greek article, not considering that the same many times cannot be expressed in Latin; the Greek phrase having this prerogative above the Latin, to represent a thing more briefly, commodiously, and significantly by the article, as Jacobus Zebedæi, Jacobus Alphæi, Judas Jacobi, Maria Clcophæ: in all which, though the Greek article is not expressed, yet they are all sincerely translated into Latin. Nor can the article be expressed without adding more than the article, and so not without adding to the text, as they do very boldly in such speeches, throughout the New Testament. Yea, they do it when there is no article in the Greek, and that purposely: as in this of the Ephesians, (3) where they say, "Confidence is by faith," as though there were no "confidence by works." The Greek, ενπεποιθησει δια της πιζεως, bears not that translation, unless there were an article after confidence, which is not; but they add it to the text: as also Beza does the like, in Rom. viii. 2, and their English Geneva Testa-

ments after him, to maintain the heresy of imputative justice: as in his annotations he plainly deduces, saying confidently, " I doubt not, but a Greek article must be understood;" and therefore, for sooth, put into the text also. He does the same in St. James ii. 20, still debating the case in his annotations, why he does so; and when he has concluded in his fancy, that this or that is the sense, he puts it so in the text, and translates accordingly. But if they say, that in this place of the Corinthians there is a Greek article, and therefore they do well to express it: I answer, first, the article may then be expressed in translation, when there can be but one sense of the same. Secondly, it must be expressed, when we cannot otherwise give the sense of the place, as Mat. i. 6. Ex THS TB 'Ovgle, Ex ca que fuit Uria, where the Vulgate interpreter omits it not; but in this of St. Paul, which we now speak of, where the sense is doubtful, and the Latin expresses the Greek sufficiently otherwise, he leaves it also doubtful and indifferent, not abridging it, as they do, saying, "the grace of God which is with me."

(4) Again, in this other place of the Corinthians, where the apostle calls himself and his fellow preachers, "God's co-adjutors, co-labourers," or such as labour and work with God, how falsely have their first translators made it, let themselves, who have corrected it in their last Bible, judge.

(5) AND in this next, the apostle's words do not signify, that "we had no strength," or "were without strength;" but that we wer "weak, feeble, infirm:" and this they corrupt to defend their false doctrine, "that free will was altogether lost by Adam's sin." (b) (c)

(6) When they have bereaved and spoiled a man of his free-will, and left him without all strength, they go so far in this point, that they say, the regenerate themselves have no free will and ability; no, not by and with the grace of God, to keep the commandment. To this purpose, they translate, his commandments are not "grievous," rather than "are not heavy;" for in saying, "they are not heavy," it would follow, they might be kept and observed; but in saying "they are not grievous," that may be true, were they never so heavy or impossible, through patience; as when a man cannot do as he would; yet it grieves him not, being patient and wise, because he is content to do as he can, and is able.

(7) Our Saviour says not in this place of St. Matthew, as they falsely translate, "All men cannot," but, "All men do not;" and therefore, St. Augustine says, "Because all will not." (d) But when our Saviour says afterwards, "He that can receive, let him receive:" he adds another Greek word to express that sense, δ δυναμενος χωφειν χωφειτω whereas by the Protestant translation, he might have said, δ χωφων χωφειτω. Vide above.

⁽b) Whitaker, p. 18.
(c) See Beza's Annot, in Rom. ii. 27.
(d) St. August. de Gra. et lib. Arbitr. cap. 4.

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Romans chap. v. verse 18.	"Igitur" sicut per unius delictum in omnes homines in condemnationsm: sic et per unius justitiam in omnes homines in justificationem vitæ. (1)	Therefore, as by the offence of one, unto all men to condemnation: so also by the "justice" of one, unto all men to justification of life.	"Likewise then," as by the offence of one, "the fault came on" all men to condemnation: so by the "justifying" of one "the benefit aboundeth towards" all men, to "the" justification of life.	Therefore, as by the offences of one, "judgment came up- on" all men to con- demnation: even so by the "righteous- ness of" of one,"the free gift came upon" all men unto justifi- cation of life.
Romans chap. iv. verse 3.	Credidit Abraham Deo, et reputatum est illi "ad justitiam" εις δικαιοσυνην. (2)	Abraham believed God, and it was re- puted him "to jus- tice."	Abraham believed God, and it was re- puted to him "for justice." (2)	And it was accounted unto him "for righteousness."
2 Corinth. chap. v. ver. ult.	— Ut nos effice- remur "justitia" Dei ipso, δικαιοσυνη Θευ εν αυτφ. (3)	— That we might be made the "jus- tice" of God in him.	That we "by his means" should be "that righteousness which before" God "is allowed." (3)	That we might be made the "righte-ousness" of God in him.
Ephesians chap. i. verse 6.	In qua "gratifi- cavit,εχαφιτωσεν, nos in dilecto filio suo. (4)	Wherein he hath "gratified us" in his beloved Son.	Wherein he hath "made us accepted," (or "freely accepted") in his beloved Son. (4)	Wherein he hath made us "accepted" in the Beloved.
Daniel chap. vi. verse 22.	—Quia coram co "justitia inventa est in me." (5)	— Because before him "justice was found in me."	Because before him, "my justice was found out." (5)	Forasmuch as be- fore him"innocency was found in me."
Romans chap. iv. verse 6.	Sicut et David dicit, \(\lambda_{\infty} \varepsilon_{\infty} \varepsilo	teth justice" with out works.	As David "describeth" the blessedness of "the" man, "unto whom" God "imputeth righteousness." (6)	Instead of "termeth" they say, "describeth;" and for justice," they have "righteousness."
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- (1) Beza, in his annotations on Rom. v. 18, | protests, that his adding to this text is especially against inherent justice, which, he says, is to be avoided as nothing more. His false translation you see our English Bibles follow; and have added no fewer than six words in this one verse; yea, their last translations have added seven, and some of these words much different from those of their former brethren; so that it is impossible to make them agree betwixt themselves. cannot but admire to see how loath they are to suffer the holy scripture to speak in behalf of inherent justice.
- (2) So also in this next place, where they add the word "for" to the text, " and it was reputed to him for justice," for "righteousness," says their last righteous work; for the longer they live, the further they are divided from justice; because they would have it to be nothing else, but instead and place of justice: thereby taking away true inherent justice, even in Abraham himself. But admit this translation of theirs, which, notwithstanding in their sense, is false, must it needs signify not true inherent justice, because the scripture says, it was reputed for justice? Do such speeches import, that it is not so indeed, but is only reputed so? Then if we should say, this shall be reputed to thee "for" sin, "for" a great benefit, &c., it should signify it is no sin indeed, nor great benefit. But let them remember, that the scripture uses to speak of sin and of justice alike, reputabitur tibi in peccatum, "It shall be reputed to thee for sin," as St. Hierom translates it. (a) If then justice only be reputed, sin also is only reputed: if sin be in us indeed, justice is in us indeed. And the Greek fathers make it plain, that "to be reputed unto justice," is to have true justice indeed; interpreting St. Paul's words, that "Abraham obtained justice," " Abraham was justified;" for that is, say they, "It was reputed him to justice." And St. James testifies, that "In that Abraham was justified by faith and works, the scripture was fulfilled," which says, "It was reputed him to justice," Gen. xv. 6, in which words of Genesis there is not "for justice," or "instead of justice," as the English Bibles have it, for the Hebrew יחשבה לו ערקה should not be so translated, especially when they meant it was so counted or reputed for justice, that it was not justice indeed.
- (3) Again, how intolerably have their first translations corrupted St. Paul's words, 2 Cor. v., which though their latter Bibles have undertaken to correct, yet their heresy would not suffer them to amend also the word

- "righteousness!" It is death to them to hear of justice.
- (4) Here again they make St. Paul say, that God made us "accepted," or "freely accepted in his beloved Son," (their last translation leaves out Son very boldly, changing the word his into the, "accepted in the Beloved,") as if they had a mind to say, that "in, or among all the beloved in the world, God has only accepted us:" as they make the angel in St. Luke say to our blessed Lady, "Hail! freely beloved," to take away all grace inherit and resident in the blessed Virgin, or in us: whereas the apostle's word signifies that we are truly made grateful, or gracious and acceptable; that is to say, that our soul is inwardly endued and beautified with grace, and the virtues proceeding from it; and consequently, is holy indeed before the sight of God, and not only so accepted or reputed, as they imagine. Which St. Chrysostom sufficiently testifies in these words: "He said not, which he freely gave us, but, wherein he made us grateful; that is, not only delivered us from sins, but also made us beloved and amiable, made our soul beautiful and grateful, such as the angels and archangels desire to see, and such as himself is in love withal, according to that in the Psalm, the king shall desire or be in love with thy beauty." (b) St. Hierom speaking of baptism, says: "Now thou art made clean in the laver: and of thee it is said, who is she that ascends white? and let her be washed, yet she cannot keep her purity, unless she be strengthened from our Lord;" (c) whence it is plain, that by baptism original sin being expelled, inherent justice takes place in the soul, rendering it clean, white, and pure; which purity the soul, strengthened by God's grace, may keep and conserve.
- (5) Another falsification they make here in Daniel, translating: "My justice was found out;" and in another Bible, "My unguiltiness was found out," to draw it from inherent justice, which was in Daniel. In their last edition you see they are resolved to correct their brethren's fault; notwithstanding though they mend one, yet they make another; putting innocency instead of justice. It is very strange that our English Protestant divines should have such a pique against justice, that they cannot endure to see it stand in the text, where the Chaldee, Greek, and Latin place it.
- (6) It must needs be a spot of the same infection, that they translate "describeth" here; as though imputed righteousness (for so they had rather say, than justice) were the description of blessedness.

⁽a) Deut., xxiii. and xxiv.; Œcum. in Caten. Photius; (b) St. Chrys. in this place of the Ephesians. (c) St. Hierom., lib. 3, contra Pelagianos. chap, ii. ver. 23.

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Hebrews chap. x. verse 22.	" Accedamus" cum vero corde in " plenitudine" fidei, ἐχ πλη- οφοφία πίζεως. (1)	Let us "approach" with a true heart, in "fulness" of faith.	Let us "draw nigh" with a true heart, in "assu- rance" of faith. (1)	Let us "draw near" with a true heart, in "full as- surance" of faith.
1 Corinth. chap. xiii. verse 2.	Et si habuero "omnem," πᾶσαν, fidem, ita ut montes transferam charitatem autem non habuero, nihil sum. (2)	And if I should have "all" faith, so that I could remove mountains, and have not charity, I am nothing.	If I should have "whole" faith. "Totam fidem" saith Beza, for "omnem fidem." (2)	— "All" faith.
1 Corinth. chap. xii. verse 31.	Et adhuc " excel- lentiorem viam" vo- bis demonstro.	And yet I show you a "more excel- lent way."	Beza, in Testament, 1556, translates it: "Behold, moreover also," I show you a way "most diligently." And in another, viz., of 1565: And "besides," I show you way "to excellency."	Corrected.
St. James chap. ii. verse 22.	Vides quoniam fides "co-operaba- tur," ουνήογει, operi- bus illius. (3)	Seest thou that faith "did work with" his works.	Thou seest that faith "was a helper of" his works.— Beza. (3)	• Corrected.
St. Luke chap. xviii. verse 42.	Et Jesus dixit illi, respice, fides tua te " salvum fecit," ή πίζις σῦ σεσω-κέ σε. (4)	— Thy faith hath "made thee whole."		— Thy faith hath "saved thee."
St. Mark chap. x. verse 52, and chap. viii. verse 48.	Vade, fides tua "te salvum fecit."	— Thy faith hath "made thee safe."	- Thy faith hath "saved thee."	Corrected.
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away, as you have already seen, their only and last refuge is faith alone: and that not the Christian faith contained in the articles of the creed, and such like; but a special faith and confidence, whereby every man must assuredly believe, that himself is the son of God, and one of the elect predestined to salvation. If he be not, by faith, as sure of this, as of Christ's incarnation and death, he shall never be saved.

- (1) For maintaining this heresy, they force the Greek text to express the very word of assurance and certainty thus: "Let us draw nigh with a true heart, in assurance of faith:" their last translation makes it, "in full assurance of faith;" adding the word full to what it was before; and that, either because they would be thought to draw that word from the original, or else because they would thereby signify such an assurance or certainty, as should be beyond all manner of doubt or fear; thereby excluding not only charity, but even hope also, as unnecessary.
- (2) THE word in the Greek is far different from their expression; for it signifies, properly, the fulness and completion of any thing; and therefore, the apostle joins it sometimes with faith, sometimes with hope, (as in Heb. vi. 11,) sometimes with knowledge or understanding, (Col. ii. 2,) to signify the fulness of all three, as the Vulgate Latin interpreter most sincerely (Rom. iv. 21,) translates it. Thus when the Greek signifies "fulness of faith," rather than "full assurance," (or, as Beza has it, "certain persuasion,") " of faith;" they err in the precise translation of it; and much more do they err in the sense when they apply it to the "certain" and "assured faith," that every man ought to have, as they say, of his own salvation. Whereas the Greek fathers expound it of the "fulness of faith," that every faithful man must have all such things in heaven, as he sees not; namely, that Christ is ascended thither, that he shall come with glory to judge the world, &c., (a) adding further, and proving out of the apostle's words next following, that (the Protestants) "only faith is not sufficient, be it ever so special or assured."(b) For the said reason do they also translate, "The special gift of faith," (Sap. iii. 14,) instead of "The chosen gift of faith." Another gross corruption they have in Ecclesiasticus, v. 5. But because, in their Bibles of the later stamp, they have rejected these books, as not canonical, though they can show us no more reason or authority for their so doing, than for altering and corrupting the text, I shall be content to pass it by.
- (3) Beza, by corrupting this place of the Corinthians, translating totam fidem for omnem

All other means of salvation being thus taken | fidem, thinks to exempt from the apostle's words, their special justifying faith; whereas it may be easily seen, that St. Paul names and means "all faith," as he doth "all knowledge," and "all mysteries," in the foregoing words. And Luther confesses, that he thrust the word "only," (only faith) into the text.(c)

- (4) Also by his falsifying this text of St. James, he would have his reader think, as he also expounds it, "That faith was an efficient cause, and fruitful of good works;" whereas the apostle's words are plain, that faith wrought together with his works; yea, and that his faith was by works made perfect. This is an impudent handling of scripture, to make works the fruit only, and effect of faith; which is their heresy.
- (5) Again, in all those places of the Gospel, where our blessed Saviour requires the people's faith, when he healed them of corporal diseases only, they gladly translate, "Thy faith hath saved thee," rather than, "Thy faith hath healed thee," or, "Thy faith hath made thee whole." And this they do, that by joining these words together, they may make it sound in the ears of the people, that faith saves and justifies a man: for so Beza notes in the margin, fides salvat, "faith saveth;" whereas the faith that was here required, was of Christ's power and omnipotence only; which, as Beza confesses, may be possessed by the devils themselves; and is far from the faith that justifies.(d)

But they will say, the Greek signifies as they translate it: I grant it does so; but it signifies very commonly to be healed corporally, as, by their own translation, in these places, Mark v. 26; Luke viii. 36, 48, 50; and in other places, where they translate, "I shall be whole," "they were healed;" " he was healed;" " she shall be made whole." And why do they here translate Because they know, "to be saved," imports rather the salvation of the soul: and therefore, when faith is joined with it, they translate it rather "saved" than "healed," to insinuate their justification by "faith only."

But how contrary to the doctrine of the ancient fathers this Protestant error of "faith alone justifying" is, may be seen by those who please to read St. Augustine, De Fide et Opere, c. 14.

To conclude, I will refer my Protestant Solifidian to the words of St. James the apostle; where he will find, that faith alone, without works, cannot save him.

⁽a) St. Chrysost., Theodoret, Theophyl. upon Rom. x. (b) St. Chrysost., Hom. 19, c. 10, ad Heby 11/200

⁽c) Luth., tom. 2, fol 405, edit. Witte., anno 1551. (d) Beza Annot. (in 1 Cor. xiii. 2.

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2 Thessal. chap. ii. verse 15.	Itaque fratres, state et tenete "traditiones,"παραδοσεις, quas didicistis, sive per sermonem, sive per epistolam nostram. (1)	Therefore, bre- thren, stand and hold the "tradi- tions" which you have learned, whe- ther it be by word, or by our epistle.	For "traditions," they say "ordinances." (1)	Corrected.
2 Thessal. chap. iii. verse 6.	— Ut subtrahatis vos ab omni fratre ambulante inordi- nate, et non secun- dum "traditionem," quam acceperunt a nobis.	—That you with- draw yourselves from every brother walking inordinate- ly, and not accord- ing to the "tradi- tions" which they have received of us.	Instead of "traditions," they translate, "instructions."	Corrected
1 Corinth. chap. xi. verse 2.	Laudo autem vos fratres, quod per omnia mei memores estis, et sicut "tradidi" vobis, præcepta mea tenetis, καθως παρεδοκα, τας παραδοσεις κατεχετε.	And I praise you brethren, that in all things you be mindful of me, and as I have "delivered" unto you, you keep my "precepts."	—And "keep the ordinances," as I have "preached" unto you.	— And keep the "ordinances," as I have delivered them to you.
Coloss. chap. ii. verse 20.	Si ergo mortui estis cum Christo ab " ele- mentis" hujus mundi: quid adhuc tanquam viventes in mundo de- cernitis? τι δογματι- ζεσθε. (2)	If then you be dead with Christ from the "elements" of this world, why do you yet "decree" as living in the world?	If "ye" be dead with Christ from the "rudiments" of "the" world, why, "as though" living in the world, "are ye led with traditions?" And, "are ye burthened with traditions?" (2)	-Why, as though living in the world, are you "subject to ordinances?"
1 Peter chap. i. verse 18.	Scientes quod non corruptibilibus auro vel argento redempti estis de vana vestra conversatione " paternæ traditionis," έκ της ματαιας ύμων αναςροφης πατροπαραδοτυ. (3)	with corruptible things, gold or sil- ver, you are re- deemed from your vain conversation of "your fathers' tradi-		- From your vain conversation "received by tradition from your fathers."

A GENERAL mark, wherewith all heretics that have ever disturbed God's church have been branded, is, "to reject apostolical traditions," and to fly to the scripture, as by themselves expounded, for their "only rule of faith." read not of any heresy since the apostles' time, on which this character has been more deeply stamped, than in those of this last age, especially the first heads of them, and those who were the interpreters and translators of the scriptures; whom we find to have been possessed with such prejudice against apostolical tradition, that wheresoever the holy scripture speaks against certain traditions of the Jews, there all the English translations follow the Greek exactly, never omitting to translate the Greek word παραδόσις, "tradition." On the contrary, wheresoever the sacred text speaks in commendation of traditions, to wit, such traditions as the apostles delivered to the church, there (1) all their first translations agree not to follow the Greek, which is still the self-same word; but for traditions, use the words ordinances or instructions, preachings, institutions, and any word else, rather than traditions: insomuch, that Beza, the master of our English scripturists, translates the word παρωδόσεις, traditam doctrinam, " the doctrine delivered," putting the singular number for the plural, and adding "doctrine" of his own accord. (a)

Who could imagine their malice and partiality against traditions to be so great, that they should all agree, in their first translations I mean; for they could not but blush at it in their last, with one consent so duly and exactly, in all these places set down in the former page, to conceal and suppress the word tradition, which, in other places, they so gladly make use of? I appeal to their consciences, whether these things were not done on purpose, and with a very wicked intention, to signify to the reader, that all traditions are to be reproved and rejected, and none allowed.

(2) In some places they do so gladly use this word tradition, that rather than want it, they make bold to thrust it into the text, when it is not in the Greek at all; as you see in this place of the Epistle to the Colossians, (b) "Why, as though living in the world, are you led with traditions?" And as another English Bible reads mere heretically, "Why are ye burthened with traditions?" Doubtless, they knew as well then, as they do now at this day, that this Greek word $\delta \delta \gamma \mu u$, doth not signify tradition; yea, they were not ignorant, when a little before, in the same

chapter, and in other places, themselves translate $\delta \delta \gamma \mu \alpha \tau u$, "ordinances," "decrees." (c) Was not this done then to make the very name of tradition odious among the people?

And though some of these gross corruptions are corrected by their last translators, yet we have no reason to think they were amended out of any good or pure intention, but rather to defend some of their own traditions, viz., wearing of the rocket, surplice, four-cornered cap, keeping the first day in the week holy, baptizing infants, &c., all which things being denied by their more refined brethren, as not being clearly to be proved out of scripture, and they having no other refuge to fly to but tradition, were forced to translate tradition in some places, where it is well spoken of. But, I say, this could not be from any pure intention of correcting their corrupted scripture; but rather for the said selfend; which appears evidently enough from their not also correcting other notorious falsifieations, (as 1 Pet. i. 18,) (3) "You were not redeemed with corruptible things, from your vain conversation received by tradition from your fathers;" where the Greek ἐκ τῆς ματαίας ὑμῶν άναςροφης πατροπαροδότε, is rather to be thus translated, and it is the Greek they pretend to follow, and not our Vulgate Latin which they condemn: "From your vain conversation delivered by the fathers;" but because it sounds with the simple people, to be spoken against the traditions of the Roman Church, they were as glad to suffer it to pass, as the former translators were, for the same reason, to foist in the word tradition; and for delivered, to say received. I say, because it is the phrase of the Catholic Church, that it has received many things by tradition, which they would here control by likeness of words, in their false translations. concerning the word tradition, they will tell us perhaps, the sense thereof is included in the Greek word, delivered. We grant it: but would they be content, if we should always expressly add tradition, where it is so included? Then should we say in the Corinthians, "I praise you, that as I have delivered to you, by tradition, you keep my precepts or traditions." And again, "For I received of our Lord, which also I delivered unto you, by tradition." (d) And in another place, "As they, by tradition, delivered unto us, which from the beginning saw," &c., and such like, by their example, we should translate in this sort. But we use not this licentious manner in translating the holy scriptures; neither is it a translator's part, but an interpreter's, and his that makes a commentary: nor does a good cause need any other translation than the express text of the scripture.

But if you say, (a) that our Vulgate Latin || has, in this place, the word tradition; we grant it has so, and therefore, we also translate accordingly: but you, as I hinted above, profess to translate the Greek, and not our Vulgate Latin, which you condemn as papistical, and say it is the worst of all, though Beza, your master, pronounces it to be the best. (b) And will you, notwithstanding, follow the said Vulgate Latin, rather than the Greek, when you find it seems to make for your purpose? This is your partiality and inconstancy. One while you will follow it, though it differ from the Greek; and another time you reject it, though it agree with the Greek most exactly; as we have shown you above, (Col. ii. 20,) where the Vulgate Latin hath nothing of traditions, but, quid decernitis, as it is in the Greek; yet there your sincere brethren translate: "Why are ye burthened with traditions?"

Is not all this to bolster up their errors and heresies, without sincerely following either the Greek or Latin? The Greek, at least, why do they not follow? Doth the Greek παραδόσεις, induce them to say, ordinances for traditions? Or δόγματα lead them to say, traditions for decrees? Οτ δικαιώματα, ποεσβυτερος, άδης, εἴδωλον, &c., force them to translate ordinances for justifications, elder for priest, grave for hell, image for idol, &c.? No! Where they are afraid of being disadvantageous to their heresies, they scruple not to reject and forsake both the Greek and Latin.

Though Protestants, in their last translation of the Bible, have indeed corrected this error in several places, not in all, on purpose, thereby to defend themselves against their Puritanical brethren, when they charge them with several Popish observances, ceremonies, and traditions, which they cannot maintain by scripture alone, without being forced, as is said, to fly to unwritten traditions: yet, when they either dispute with, or write against Catholics, they utterly deny traditions, and stick fast to the scripture alone, for their "only rule of faith:" falsely asserting, that the scripture was received by the primitive church as a "perfect rule of faith."

These are the words of a late ministerial (c) guide of the Church of England, "The scripture was yet (viz., when St. Augustine was sent

into England) received as a perfect rule of faith:" for which he cites another authority like his own. But how true this is, let the holy fathers of the first five hundred years satisfy us.

St. Chrysostom, expounding the words of St. Paul, (2 Thess. xv.) affirms, that "Hereby it appears, that the apostles did not deliver all things by epistle, but many things without writing; and these are worthy of faith: wherefore also, let us esteem the tradition of the church to be believed. It is a tradition, seek no further." (d)

And the same exposition is given by St. Basil, Theophylact, and St. John Damascene: as also by St. Epiphanius; who says, "We must use tradition, for all things cannot be received from divine scripture; wherefore the holy apostles have delivered some things by tradition: even as the holy apostle says, as I have delivered to you, and elsewhere; so I teach, and have delivered in the churches." (e)

St. Augustine, proving that those who were baptized by heretics should not be re-baptized, says, "the apostles commanded nothing hereof; but that doctrine which was opposed herein against Cyprian, is to be believed to proceed from their tradition, as many things be, which the church holds; and are therefore, well believed to be commanded of the apostles, although they are not written." (f) These words of this great doctor are so clear, that Mr. Cartwright, (g) a Protestant, speaking thereof, says, "To allow St. Augustine's words, is to bring in Popery again." And in another place, (h) "If St. Augustine's judgment be a good judgment, then there be some things commanded of God, which are not in the scriptures, and thereupon no sufficient doctrine contained in the scriptures." How to make all this agree with the doctrine of our present ministerial guides of the Church of England, who teach that in those primitive times, "the scripture was received as a perfect and only rule of faith," will be a task that, I am confident, no wise man, who has either honour, credit, or respect for truth, will venture to undertake.

⁽a) Discovery of the Rock, p. 147.
(b) Beza, Præf. in Nov. Test., 1556.
(c) See the Pamphlet called a Second Defence of the Exposition of the Doctrine of the Church of England, &c., p. 13, n. 24.

⁽d) St. Chrys. in 2 Thes. Hom. 4. (e) See St. Basil de Spirit. Sanct., c. 29; Theophil. in 2 Thess. ii.; St. Damasc., cap. 17, de Imag. Sanct.; St

Epiph. Hær. 61.

⁽f) St. Aug. de Bapt. contra Don., lib. 5, cap. 23.
(g) In Whitg. Def., p. 103.
(a) And his Second Reply against Whitg., part I., pp. 84, 85, 86.

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Ephesians chap. v. verse 32.	" Sacramentum" μυςήφιον, hoc mag- num est. (1)		This is a great "secret." (1)	This is a great "mystery."

(1) The church of God esteems marriage a holy sacrament, as giving grace to the married persons, to live together in love, concord, and fidelity. But Protestants, who reckon it no more than a civil contract, as it is amongst infidels, translated this text accordingly, calling it, in their first translations, instead of a "great sacrament," or "mystery," as in the Greek, a "great secret."

But we will excuse them for not translating "sacrament," because they pretended not to translate the Latin but the Greek: yet, however, we must ask them, why they call it not "mystery," as it is in the Greek? Doubtless, they can give us no other reason, but that they wished only to avoid both those words, which are used in the Latin and Greek Church, to signify sacrament; for the word mystery is the same in Greek, that sacrament is in Latin; and in the Greek church, the sacrament of the body and blood itself, is called by the name of mystery, or mysteries; so that, if they should have called matrimony by that name, it would have sounded equally well as a sacrament also: but in saying, " it is a great secret," they are sure it shall not be taken for a sacrament.

But perhaps, they will say, is not every sacrament and mystery, in English, "a secret?" Yes, as angel is a "messenger;" priest, an "elder;" apostle, "one that is sent;" baptism, "washing;" evangelist, "a bringer of good news;" Holy Ghost, "Holy Wind;" bishop, "overseer or superintendent." But when the holy scripture uses these words to signify more excellent and divine things than those of the common sort, pray does it become translators to use profane,

(1) The church of God esteems marriage a holy instead of ecclesiastical terms, and thereby to disgrace the writing and meaning of the Holy cans, to live together in love, concord, and Ghost?

The same Greek word, in all other places, (a) they translated mystery; who, therefore, can imagine any other reason for the translating of it "secret" in this place, than lest it might seem to make against their heretical opinion, "That marriage is no sacrament?" though the apostle makes it such a mystery, or sacrament, as represents no less than the conjunction of Christ and his church, and whatsoever is most excellent in that conjunction.

And St. Augustine teaches, that "a certain sacrament of marriage is commended to the faithful that are married; whereupon the apostle says: 'Husbands, love your wives; as Christ loved the church.'" (b) And Fulk grants, that "Augustine and some others of the ancient fathers take it, that matrimony is a great mystery of the conjunction of Christ and his church." (c)

But because they have kept to the Greek in their last translation, I shall say no more of it; nor should I indeed have thus much noticed it here, but to show the reader how intolerably partial and crafty they were in their first translations.

(a) Tim. iii.; Col. i. 26; Eph. iii. 9; 1 Cor. xv. 15 (b) St. Aug. de Nupt. et Concup., lib. i. c. 19.

(c) Fulk. in Rhem. Test. in Ephes. v. 32, sect. 5.

Here follow severa. heretical additions, and other notorious falsifications, see

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2 Paralip. or Chron. ch. xxxvi. verse 8.	Reliqua autem verborum Joakim, et abominationum ejus, quas operatus est, "et quæ inventa sunt in eo," continentur in libro regum Judæ et Israel. (1)	But the rest of the words of Joakim, and of his abominations which he wrought, "and the things that were found in him," are contained in the book of the kings of Judah and Israel.	The rest of the acts of Jehoakin, and his abominations which he did, "and carved images that were laid to his charge," behold they are written in the book of the kings of Judah and Israel.	Corrected.
Acts of the Apos. chap. ix. verse 22.	Et confundebat Judæos qui habita- bant Damasci, affir- mans quoniam hic est Christus. (2)	And confounded the Jews,&c.,affirm- ing that this is Christ.	Saul confounded the Jews, proving, "by conferring one scripture with ano- ther," that this is very Christ. (2)	Corrected.
1 St. Peter chap. i. verse 25. See the like addition in 1 Corinth. chap. ix. verse 17.	Verbum autem Domini manet in æternum: hoc est autem verbum quod "evangelizatum est" in vos. (3)	But the word of our Lord remaineth for ever: and this is the word that "is evangelized" among you.	The word of the Lord endureth for ever: and this is the word which "by the gospel" was preached unto you. (3)	— And this is the word, which "by the gospel" is preached unto you.
St. James chap. iv. verse 6.	Majorem autem dat gratiam. (4)	And giveth greater graces.	But "the scripture" offereth greater grace. (4)	But "he" giveth more grace.
Colossians chap. i. verse 23	Si tamen permanetis in fide fundati et stabiles, et immobiles a spe cvangelii quod audistis, quod prædicatum est in universa creatura que sub cælo est. (5)	If yet ye continue in the faith grounded and stable, and unmoveable from the hope of the gospel which you have heard, which is preached among all creatures, &c.	If ye continue established in the faith, and be not moved away from the hope of the gospel, which you have heard "how it was" preached. Or, "whereof" ye have heard "how that it is preached. Or, "whereof" ye have heard "and which hath been preached. (5)	Which ye have heard, "and which was" preached to every creature

(1) I HAVE not set down these few examples of their additions, as if they were all the only places in the Bible that were corrupted after this manner; for if you observe well in the foregoing chapters, you will find both additions and diminutions; and that so frequently done, and with such wonderful boldness, as if these translators had been privileged by especial license to add to, or diminish from, the sacred text at their pleasures: or, as if themselves had been only excepted from that general curse denounced against all such as either add to, or diminish from it, in the close of the Holy Bible (Apocalypse xxii. 18, 19,) in these words, "For I testify to every one, hearing the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues written in this book. And if any man shall diminish of the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and of these things that be written in this book."

Against holy images they maliciously add to the text these words "carved images, that were laid to his charge." And to what intent is this, but to deceive the ignorant reader, and to foment his hatred against the images of Christ, and his saints? as they have done also in another place, (Rom. xi. 4,) where they maliciously add the word "image" to the text, where it is not in the Greek, saying, instead of "I have left me seven thousand men, who have not bowed their knees to Baal," thus, "I have left me seven thousand men, who have not bowed their knee to the image of Baal." (a)

- (2) "By conferring one scripture with another:" this is added more than is in the Greek, in favour of their presumptuous opinion, that the comparing of the scriptures is enough for any man to undertsand them himself, solely by his own diligence and endeavour; and thereby to reject both the commentaries of the doctors, and the exposition of holy councils, and the Catholic Church. (b)
- (3) "By the gospel:" These words are added deceitfully, and of ill intent, to make the simple reader think, that there is no other word of God, but the written word; for the common reader, hearing this word gospel, conceives nothing else. But indeed all is gospel, whatsoever the apostles taught, either by writing, or by tradition, and word of mouth.

It is written of Luther, (c) that in his first translation of the Bible into the German tongue, he left out these words of the apostle clearly: "This is the word which is evangelized to you;" because St. Peter does here define what is the word of God, saying: "That which is preached" to you, and not that only which is written.

- (4) In this place they add to the text the words "the scripture;" where the apostle may as well, and indifferently say: "The Spirit," or, "Holy Ghost," gives more graces, as is more probable he meant, and is so expounded by many. And so also this last translation of theirs intimates, by inserting the word He: "But He giveth more grace:" though this is more than they can stand by. But they will never be prevented from inserting their commentary in the text, and restraining the "Holy Ghost" to one particular sense, where his words seem to be ambiguous, which the Latin interpreter never presumed to do, but always leaves it as open to either signification in the Latin, as he found it in the Greek.
- (5) In this last place they alter the apostle's plain speech with certain words of their own; for they will not have him say, "Be unmoveable in the faith and gospel, which you have heard, which has been preached;" but, "whereof you have heard how it was preached;" and though he spoke not of the gospel preached to them, but of a gospel which they had only heard of, that was preached in the world.

The apostle exhorts the Colossians to continue grounded in the faith and gospel, which they had heard and received from their apostles. (d) But our Protestants, who with Hymenæus and Alexander, and other old heretics, have fallen from their first faith, approve not of this exhortation.

It is certain that these words, "whereof you have heard how it was preached," are not so in the Greek; but, "which you have heard, which has been preached:" as if it were said, that they should continue constant in the faith and gospel, which themselves had received, and which was then preached and received in the whole world.

In Cor. xiv. 4, where it is said, "He that speaketh with tongues, edifieth himself;" the Bible printed 1683, translates thus: "He that speaketh in an unknown tongue, edifieth himself;" so likewise in the 13th, 14th, 19th, and 27th verses, they make the same addition; so that in this one chapter they add the word "unknown" no less than five times to the text, where it is not in the Greek. And this they do, on purpose to make it seem to the ignorant people, that mass and other ecclesiastical offices ought not to be said in Latin: whereas there is nothing here either written or meant of any other tongues, but such as men spoke in the primitive church by miracle; to wit, barbarous and strange tongues, which could not be interpreted commonly, but by the miraculous gift also of interpretation: and though also they might by a miracle speak the Latin, Greek, or Hebrew tongues; yet these could not be counted unknown

⁽a) Bible 1562.(b) Bible 1577.

⁽c) Lind. Dubitat., p. 88

tongues, as being the common languages of the | world, and of the learned in every city; and in which also the scriptures of the Old and New Testament were written; which could not be said to have been written in an unknown tongue, though they were not penned in the vulgar language, peculiar to all people; but in a learned and known speech, capable of being interpreted by thousands in every country, though not by every illiterate person.

I would gladly know from our translators, what moved them to add the word "unknown" in some places, and not in others, where the Greek word is the same in all? For instance, in the fifth verse of this chapter, where the apostle wishes that all should speak with tongues; they translate exactly according to the Greek, without adding to the text; when in all the other places, where they think there may be some shadow or colour of having it meant of the general tongue, and known language of the church, they partially, and with a very ill meaning, thrust in the word "unknown." See the annotations upon this place, in the Rhemish Testament

Again, Rom. xii. 6, 7, where the apostle's words are, "Having gifts according to the grace that is given us, different, either prophecy according to the rule of faith: or ministry, in ministering; or he that teaches, in doctrine;" they, by adding several words of their own, not found in the Greek, and altering others, make the text run thus; "Having then gifts, differing according to the grace that is given us, whether prophecy (let us prophecy) according to the proportion of faith; or ministry (let us wait on our) ministering; or he that teaches on teaching."

Besides their additions here, they pervert the text, by changing the word "rule" of faith into "proportion" of faith; whereby they would have their readers to gather no more from this place, than only that their new ministers are to prophecy or preach, and wait on their ministering according to the measure or proportion of faith or ability, less or more, that they are endued with. Whereas by this text, as also by many other places of holy writ, we may gather that the apostles, by inspiration of the Holy Ghost, before they divided themselves into divers nations, made among themselves a certain rule and form of faith and doctrine, containing not only the twelve Articles of the Creed; but all other principles, grounds, and the whole platform of the Christian Religion; which rule was before any of the books of the New Testament were written, and before the faith was preached among the Gentites; by which rule not only the doctrine of all other inferior teachers was to be tried, but also the preaching, writing, and interpreting, which is here called prophecying, of the apostles and evangelists themselves, were by God's Church approved and admitted, or reproved and form or rule every apostle delivered by word of mouth, not by scripture, to the country by them converted, which was also by the apostolical men, and those who received it entire from the apostles, delivered also entire to the next following age; which also receiving it from them, delivered it as they had received it, to the succeeding age, &c., till this our present age.

And this is the true analogy of faith, set down and commended to us everywhere for apostolical tradition; and not the fantastical rule or square, which every ministerial guide, according to his great or small proportion of faith, pretends to gather out of the scriptures, as understood by his own private spirit, and wrested to his own heretical purpose; by which he will presume to judge of, and censure the fathers, councils, church, yea, the scripture itself. In the primitive church, as also in the church of God, at this day, all teaching, preaching, and prophecying are not measured according to the proportion of every man's private and public spirit, but by this rule of faith, first set down and delivered by the apostles: and therefore, whatsoever novelties or prophecyings will not abide this text, they are justly, by the apostles, condemned, as contrary and against the rule of faith thus delivered.

I cannot omit taking notice, in this place, of two "notorious and gross corruptions" in their first translation, seeing they much concern the Church of England's "priesthood." The first is in Acts i. 26, where, instead of saying: "He, Matthias, was numbered with the eleven;" they translate it, "He was, by a common consent, counted with the eleven." The other, already mentioned, is, "Acts, xiv. 22, where, for, "When they had ordained to them priests in every church," they say: "When they had ordained elders by election in every congregation." In one of these texts, the words, "by a common consent," and in the other, "by election," are added on purpose to make the scripture speak in defence of their making superintendents and elders by election only, without consecration and ordination, by imposition of hands: by which corrupt additions it evidently appears to have been the doctrine of the Church of England, in those days, that election only, without consecration, was sufficient to make bishops and priests.

But in their last translation, made in the beginning of King James the First's reign, they have corrected these places, by expunging the words formerly added. And this was done by the bishops and clergy, for their great honour, dignity, and authority; knowing that consecration, which they thought now high time to pretend to, must needs elevate them much above the sphere of a bare election, in which they formerly moved. And perhaps, another no less prevalent reason was, that they might more securely fix themselves in their bishoprics and benefices; thinking, perhaps, that bishops conrejected according to this rule of faith. This secrated, might pretend to that jure divina,

which men only elected by the congregation or prince, held at the mercy and good liking of the electors: what other motives induced them to this, matters not. However, they thought it now convenient to pretend to something more than a bare election; to wit, to receive an episcopal and priestly character, by the imposition of hands: whereas we find not, that their predecessors, Parker, Jewel, Horn, &c., ever pretended to any other character, but what they received by the Queen's letters patent, election, and an act of parliament; as is plain from the 23rd and 25th of their 39 Articles, as well as from the statute 8 Eliz. I., and therefore were content to have the scripture read, "He was, by a common consent, counted with the eleven;" and, "When they had ordained elders by election."(a)

And whereas our present ministerial guides of the Church of England, would gladly have people believe them to have a succession of bishops from the apostolic times to this day; yet so far was Mr. Parker, Jewel, and the rest of their first bishops, from pretending to any such episcopal succession, "if they had been truly consecrated, they must of necessity have owned and maintained a succession among them," that, on the contrary they published and preached many things to discredit the same : and to that

purpose, falsified and corrupted the scripture against succession, for in the defence of the apology of the Church of England, they write thus: "By succession Christ saith, .hat desolation shall sit in the holy place, and anti-christ shall press into the room of Christ;" for proof of which, they note in the margin, Matt. xxiv And in another place of the same defence, they say of succession: St. Paul says to the faithful at Ephesus: "I know that after my departure hence, ravening wolves shall enter and succeed me; and out of yourselves there shall, by succession, spring up men speaking perversely;" whereas St. Paul has never a word about succession or succeeding; nor is succession named in the 24th of St. Matthew.(c) So that you see, the first bishops of the Church of England, not only corrupted the sacred text, in translating many places of the Bible against ordination; but also in their other writings, falsified the scripture with their corrupt additions against succession.(d) Two sufficient reasons for us to believe, that they neither had nor pretended to either consecration, or episcopal succession in those days; consequently were not consecrated at Lambeth, by such as had received their consecration and character from Roman Catholic bishops, who claim it no otherwise than by an uninterrupted succession from the apostles, and so from Christ. And this obliges me to digress a little into (d)

CONSIDERATIONS ON THE LAMBETH RECORDS.

BY WHICH PROTESTANT BISHOPS ENDEAVOUR TO PROVE THE CONSECRATION OF THEIR FIRST ARCHBISHOP OF CANTERBURY, DR. MATTHEW PARKER.

(b) In the beginning of King James the First's reign, a new translation of the Bible being undertaken, the said falsifications of scripture corrected, and a full resolution put on of assuming to themselves the character of consecrated bishops and priests; they thought it absolutely necessary to derive this character from such bishops as had been, as they thought, consecrated by Roman Catholic bishops; by whose hands they would now make the world believe, the first of their predecessors, Matthew Parker, was consecrated with great solemnity at Lambeth. To which purpose, they presume to obtrude upon the world certain, before unheard of, records or registers. But the age in which the sun first shone upon these records, viz., anno 1613, not being so easily imposed upon as was expected, the said Lambeth Register became suspected, and, for divers reasons, detected as a forged instrument. Fitzherbert, a man of great sincerity and authority, writ against these Lambeth Records, in the very year

that Mr. Mason, workman to Dr. Abbot, archbishop of Canterbury, first published them to the world. These are his words: (e) was my chance to understand, that one Mr. Mason, lately published a book, wherein he endeavours to prove the consecration of the first Protestant bishops, by a register, testifying, that four bishops consecrated Matthew Parker, the first archbishop of Canterbury. Thou shalt therefore understand, good reader, that this our exception, touching the lawful vocation and consecration of the first Protestant bishops in the late queen's day, is not a new quarrel, now lately raised, but vehemently urged divers times heretofore, by many other Catholics, many years ago; yea, in the very beginning of the late queen's reign: as namely, by two learned doctors, Harding and Stapleton, who mightily pressed them with the defect of due vocation and consecration, urging them to prove the same, and to show how, and by whom they were made priests and bisheps." Thus he.

(a) Dr. Tenison and A. B., in the Speculum Considered, p. 49, tell us," That in the Church of England they have have a succession of bishops continued down from the apostolic times to this day; but to name or number them," they say, "is neither necessary nor useful." They might have added, not possible.

(b) The Lambeth Records Considered Digitized by Microsoft ®

(c) See the Defence of the Apol., pp. 132, and 127.(d) The first Protestant bishops and clergy were so far from pretending to either consecration or succession, that they corrupted the scripture against both. (e) See Fitzherbert's Appendix to the Discovery of Dr. Andrews' Absurdities, Falsities, and Lies, printed

And to give you the words of the said doctors: thus writes Dr. Harding to Mr. Jewel. pretended bishop of Salisbury: "It remains, Mr. Jewel, you tell us, whether your vocation be ordinary or extraordinary: if it be ordinary, show us the letters of your orders; at least, show us that you have received power to do the office you presume to exercise, by the due order of laying on of hands, and consecration: but order and consecration you have none; for which of all these new ministers, howsoever else you call them, could give that to you, which he has not himself?" These are his very words to Mr. Jewel; having but a little before urged him also, in the words of Tertullian, thus: "You know what Tertullian says of such as you be, Edant origines ecclesiarum suarum; we say likewise to you, Mr. Jewel; and what we say to you, we say to each one of your companions: tell us the original, and first spring of your church; show us the register of your bishops continually succeeding one another from the beginning; so as that the first bishop may have some one of the apostles, or of the apostolical men, for his author, and predecessor, &c.(a) Therefore, says he, to go from your succession, which you cannot prove, and to come to your vocation: How say you, sir? you bear yourself, as though you were bishop of Salisbury; but how can you prove your vocation? by what authority usurp you the administration of doctrine and sacraments? what can you allege for the right and proof of your ministry? who has called you? who has laid hands on you? by what example has he done it? how, and by whom are you consecrated? who has sent you? who has committed to you the office you take upon you?" &c. this manner was Mr. Jewel urged: to all which he never replied, by sending Dr. Harding to any register of his, or his metropolitan's consecration: or by telling him, that their consecration at Lambeth, was upon record: or that they had authentic testimonies to show who imposed hands upon them. And how easily had such answers been given to these hard questions, if there had then been extant any authentic register or records of his own, or of Matthew Parker's consecration at Lambeth.

After the same manner he is set upon by Dr. Stapleton, in his answer to Mr. Jewel's book, entitled, a reply, &c.: "How chanced then, Mr. Jewel," says he, "that you and your fellows, bearing yourselves for bishops, have not so much as this congruity and consent; I will not say of the Pope, but of any Christian bishops at all, throughout all Christendom; neither are liked and allowed by any one of them all; but have taken upon you that office, without any imposition of hands, without all ecclesiastical authority, without all order of canons and right? I ask not, who gave you bishoprics, but who made you bishops?" Thus he to Jewel.(b)

(a) We also at this day still urge our Protestant bishops to prove their succession. But they, instead of doing it, waive us off with these words: "To name or number our bishops, is neither useful nor necessary." Vide Supr.

(b) See Stapleton's Return of Untrubts. His Challenge to Jewel and Horn, and his Counterblast against Horn.

And thus again, in his Counterblast against Horn, pretended bishop of Winchester: "Is it not notorious," says he to Horn, "that you and your colleagues, Parker, &c., were not ordained according to the prescript, I will not say of the church, but even of the very statutes? How then can you challenge to yourself the name of the lord bishop of Winchester?" And in another place he urges Mr. Horn with his "being without any consecration at all of his metropolitan, Parker; himself, poor man," says he, "being no bishop neither." Who, I say once again, can imagine Jewel and Horn should have been so careless of their character and honour, as not to have produced their Lambeth register and records, if any such authentic writings had then been extant, when not only their own credit, but even the credit of their metropolitan, Parker, and all the rest of Queen Elizabeth's new bishops; yea, the whole succession of that race, were so miserably shipwrecked? Yea, in how great stead would such Lambeth writings have stood Mr. Horn, when he durst not join issue with bishop Bonner upon the plea, "That he was no bishop, when he tendered Bonner the oath of supremacy."

The case was thus :(c) By the first session of that parliament, 5 Eliz. I., power was given to any bishop in the realm, to tender the oath of supremacy, enacted 1 Eliz., to any ecclesiastical person within his diocese; and the refuser was to incur a premunire. By virtue of this statute, Mr. Robert Horn, pretended bishop of Winchester, tenders the oath to Doctor Bonner, bishop of London, but deprived by Queen Elizabeth, and then a prisoner in the Marshalsea, which was within the diocese of Winchester: Bonner refuses to take it. Horn certifies his refusal into the King's Bench; whereupon Bonner was indicted upon the statute. He prays judgment, whether, he might not give in evidence upon this issue, Quod ipse non est inde culpabilis, eo quod dictus episcopus de Winchester non fuit episcopus tempore oblationis sacramenti. "That he was not culpable, because the said Horn, called bishop of Winchester, was not bishop when he tendered him the oath." And it was resolved by all the judges at Serjeants'-Inn, in judge Cattlin, the chief justice's chamber, "that if the verity and matter be so, indeed, he should well be received to give in evidence upon this issue, and the jury should try it." Now, what the trial was, appears by that he was not condemned, nor ever any further troubled for that case, though he was a man especially aimed at. And at the next sessions of that parliament, which was the 8th of Elizabeth, they were forced for want, you see, of a better character, to beg they might be declared bishops by act of parliament.

Besides, it is no more credible, that such knowing and conscientious men, as Dr. Stapleton, Dr. Harding, Constable, Kellison, &c. then living in England, and probably at London, would question so public and solemn an action,

Micro See Abridg. of Dyer's Reports, fol. 234.

than it is, than a sober man should now call in doubt king James the Second's coronation at Westminster; of ask in print, who set the crown upon his head, pretending he had never been crowned.

But in answer to these our objections: Dr. Bramhall falsely affirms, that the said records were spoken of in the eighth year of queen Elizabeth: for proof of which, he would gladly have the world so grossly to mistake the words of the statute of the 8th of Eliz. as to think that the mention there made of the records "of her majesty's father and brother's time, and also for her own time," have relation to their Lambeth Register: whereas by the records there spoken of, is understood only the records of her father's, brother's, and her own letters patent; and not their then unknown Lambeth Register.

But Dr. Bramhall, to make good his false assertion, and to impose upon the unwary reader, most egregiously falsifies the words of the said statute; saying, "The statute speaks expressly of the records of elections, and confirmations, and consecrations:" (a) but you will find in the said statute, expressly these words: " As by her majesty's said letters patent, remaining on record, more plainly will appear." Which, if attentively considered, is sufficient to convince the reader, that "the records of her majesty's said father's and brother's time, and also of her own time," relate not to any records or registers of the archbishop of Canterbury; but only to the records of the king's and queen's letters patent. This device of Bramhall is more fully answered and refuted by the author of the "Nullity of the Prelatical Clergy of England;" whither I will refer my reader.

Again, Protestants tell us further, (b) that there is a register of their bishops, found in a book called "Parker's Antiquitates Britannicæ;" which I deny not: but to this I answer, that the said register is forged and foisted into Parker's Antiq. Britan. For that edition, printed anno 1605, is the first that ever mentioned any such thing: the old manuscript of that book, having no such register at all in it; as a learned author (c) who diligently examined the same, affirms in these words: "In the old manuscript of that book, Park. Antiq. Brit., which I have seen, and diligently examined, there is not any mention or memorial at all of any such register or consecration of Mat. Parker, or any one of those pretended Protestant bishops, as the obtruded register speaks of. And any man reading the printed book, will easily see, that it is a mere foisted and inserted thing; having no connection, correspondence, or affinity, either with that which goes before or follows; and contains more things done after Mat. Parker had written that book." Yet this very register

mentions not any certain place or form of their consecration; so that it might be performed as well at the Nag's Head as at Lambeth. And indeed, we deny them not to have had a certain kind of puritanical consecration, by John Scorey, at the Nag's Head in Cheapside; but we deny the said Nag's Head consecration to be either valid or legal, both for defect in the form, and in the minister, John Scorey himself being no bishop, no more than Barlow and Coverdale, as is hinted above, in page 53. By reason of which defects, the queen, it seems, was forced afterwards to declare, or make them bishops, by act of parliament. But to pass by these things, and to come to a closer examination of their Lambert Parameter.

beth Records: (d) Mr. Mason, the very first man that ever told us of this Lambeth Register, urges it in this manner: (e) "Queen Mary died in the year 1558, the 17th of November; the same day died cardinal Pool, archbishop of Canterbury; and the very same day was queen Elizabeth proclaimed. The 15th of January next following, was the day of queen Elizabeth's coronation, when Dr. Oglethorp, bishop of Carlisle, was so happy as to set the diadem of that kingdom upon her royal head. Now the see of Canterbury continued void till December following; about which time the dean and chapter having received the conge d'elire, elected master Parker for their archbishop, juxta morem antiquum et laudabilem consuetudinem ecclesiæ prædictæ ab antiqua usitatem et incussa observatam, proceeding in this election "according to the ancient manner, and the laudable custom of the aforesaid church;" citing for these words, his new found register, ex Regist. Mat. Parker. "After which election, orderly performed, and signified according to the law, it pleased her highness to send her letters patent of commission, for his confirmation and consecration, to seven bishops;" whose names, with as much of the commission as is necessary, he sets down; after which he tells us, "That to take away all scruple, he will faithfully deliver out of authentical records," as he calls them, putting in the margin ex Regist. M. Parker, with as much confidence as if they had then been made known to the world, and published or produced upon all occasions, for fifty years together, before ever he spoke of them," both the day when he, Mr. Parker, was consecrated, and by whom, viz.,

Anno 1559. Mat. Park.
Cant. cons. 17 Decemb.
by

William Barlow,
John Scorey,
Miles Coverdale,
John Hodgkins."

These are Mr. Mason's obtruded records; with which let us compare the words of another recorder, Dr. Bramhall, who, after having told us of Mat. Parker's being, by conge d'elire, elected archbishop of Canterbury, says: (f)

⁽a) In this statute is expressly mentioned her majesty's "father's and brother's letters patent;" as also "her own remaining on record."

⁽b) Antiq. Brit., edit. Hanov., 1605.
(c) The author of a book, called, "The Judgment of the Apostles and first Age, in points of Doctrine," &c., printed in the year 1633. See p. 209, 211, and 394.

⁽d) Stat. I., 8th Eliz. (e) Mason, lib. 3, p. 126. (f) Bram. p. 83.

"The queen, accepting this election, was graciously pleased to issue out two commissions for the legal confirmation of the said election, and consecration of the said archbishop; the former dated the 9th of September, anno 1559, directed to six bishops; Cuthbert, bishop of Durham; Gilbert, bishop of Bath; David, bishop of Peterborough; Anthony, bishop of Landaff; William Barlow, bishop; and John Scorey, bishop." Which commission he sets down at large, from Ro, par. 2, 1 Eliz. Dated, Apud Redgrave, Nono die Septembris anno regni Elizabethæ Anglæ, &c., primo.

Per breve de privato sigillo,

Examinator, RI. BROUGHTON.

Then he goes on: (a) "Now if any man desire a reason why this first commission was not executed, the best account I can give him is this, that it was directed to six bishops, without an "Ant minus, or at the least four of you;" so as if any one of the six were sick, or absent, or refused, the rest could not proceed to confirm or consecrate. And that some of them did refuse, I am very apt to believe, because three of them, not long after, were deprived." Thus Dr. Bramhall.

The three bishops, he means, that were, as he would have us believe, "shortly after deprived," were Cuthbert Tunstal, bishop of Durham; Gilbert Bourn, bishop of Bath; and David Pole, bishop of Peterborough. But according to John Stow, (b) and Hollinshead, these three bishops, with other ten or eleven, all Catholics, were deprived and deposed from their sees, in July before, for refusing the oath of supremacy. "In the month of July," says Stow, "the old bishops of England, then living, were called and examined by certain of the Queen's Majesty's council, where the bishops of York, Ely, and London, with others, to the number of thirteen or fourteen, for refusing to take the oath, touching the Queen's supremacy, and other articles, were deprived of their bishoprics." Hollinshead had also the same words, and tells us further who succeeded in their rooms and places."

Holliushead, in the praises of bishop Tunstal, of Durham, has these words: "He was, by the noble Queen Elizabeth, deprived of his bishopric, &c., and was committed to Matthew Parker, bishop of Canterbury, who used him very honourably, both for the gravity, learning, and age of the said Tunstal: but he, not long remaining under the ward of the said bishop, did shortly after, the 18th of November, in the year 1559, depart this life at Lambeth, where he first received his consecration." By this it appears, that Matthew Parker was bishop of Canterbury, and lived in the bishop's palace at Lambeth, consequently installed in the bishopric, which

he could not be before he was consecrated, if consecration was then used; and all this before the 18th of November, 1559.

And well might he, by this time, be in the full enjoyment and possession of the bishopric of Canterbury; for by Stow and Hollinshead, we find him called bishop elect on the 9th of September, when he and others assisted at the king of France's obsequies. Yea, by Hollinshead, it evidently appears, that they were elected immediately, or, however, very shortly after the deprivation of the old Catholic bishops: for, on the 12th of August, we find Doctor Grindall not only called bishop elect, but exercising as much power, as if he had been more than only elect. His words are these: "On the 12th of August, being Saturday, the high altar in Paul's Church, with the rood, and the images of Mary and John, standing in the rood-loft, were taken down; and this was done by the command of Doctor Grindall, newly elected bishop of Lon-

The truth of what I have here set down, from Hollinshead and Stow, is unquestionable: but if it agree not with Mr. Mason, and Doctor Bramhall, and their Lambeth Records, shall we not have just cause to reject these as forged? But, before we compare them together, let us first see what accordance and agreement is found among the records and recorders themselves.

Firstly, in the queen's letters patent, or commission for consecrating Matthew Parker, (c) the suffragan bishop, there mentioned, is named Richard, suffragan of Bedford; whereas by Mr. Mason and others, he is called John; yea, Mason calls him John in one place, and Richard in another. I suppose those, who made these records, might be ignorant of the said suffragan's name; and therefore for making sure work, calls him sometimes Richard, sometimes John; but if these records had been made while the man himself was living, and when he imposed hands on Matthew Parker, he could have satisfied them of his true name, and the place where he was saffragan, viz., whether of Bedford or Dover? And whether there was any other suffragan there besides himself, if we suppose that the Lambeth notarius publicus could be ignorant of such circumstances.

Secondly, Mr. Sutcliff affirms, that Parker was consecrated by Barlow, Coverdale, Scorey, and two suffragans. But by our pretended register, we find but one suffragan at that solemnity. (d)

Thirdly, Mr. Mason, and his records, style him suffragan of Bedford; but by Doctor Butler he is called suffragan of Dover. (e)

Fourthly, in Mr. Mason, we hear tell but of one commission from the queen, for the confirmation and consecration of Matthew Parker. But Bramhall, by more diligent search among

⁽a) P. 85.
(b) See John Stow and Hollinshed, in an. 1 Eliz. (c) See D. Bram., pp. 87, 89, 90.
(d) Sutcliff against Dr. Kellison, p. 5.
(e) Butler, Ep. de Consecrat. Minist.

the 9th. (a)

Fifthly, by which commission it appears, Parker was elected before the 9th of September: but Mr. Mason says, he was elected about the beginning of December.

Thus they concur one with another: and to compare them with Richard Hollinshead, and John Stow's chronicles, they jump as exactly, as if the one had been written at China and the

other at Lambeth: for,

Sixthly, Mr. Mason, I say, affirms, that the dean and chapter elected Doctor Matthew Parker about the month of December. But in Stow and Hollinshead, we find him and others called bishops elect, on the 9th of September. Yea, seeing Hollinshead calls Grindall newly elect on the 12th of August, we may easily conclude, that Matthew Parker the metropolitan, was also elected before that time; which, you see, is about four months before Mason's election by conge d'elire.

Seventhly, Mr. Mason affirms, that the see of Canterbury continued void till December 1559. On the 17th of which month, according to the new register, Parker was consecrated. But in Hollinshead we find, that Matthew Parker was bishop of Canterbury, and lived in the bishop's place at Lambeth, where he had bishop Tunstal committed, prisoner, to his charge, long · before the 17th of December: for on the 18th of November, 1559, the said bishop Tunstal

died.

Eighthly, Doctor Bramhall, as is said, from our new-made records, brings us a commission, dated on the 9th of September, 1559. And directed, besides others, to three Catholic bishops, Cuthbert Tunstal, Gilbert Bourn, and David Pool, requiring them to confirm and consecrate Matthew Parker. And he has the confidence to affirm, that "the said three bishops were shortly after deprived of their bishoprics, as he is very apt to believe, for refusing to obey the said commission." But in Stow and Hollinshead we find, that the said three Catholic bishops, with ten or eleven others, were deprived of their bishopries in the month of July before, for refusing the oath of supremacy; and Mason himself confirms this, by acknowledging they were deprived not long after the feast of St. John the Baptist; for which he also eites Saunders, lib de Schismate Angl. But pray consider, sirs, what can be more absurd, than to imagine that Queen Elizabeth would be beholden to such Roman Catholic bishops, as she had formerly deprived of their bishoprics, and made prisoners, for the confirming and consecrating of her new Protestant bishops, who were to be "unlawfully intruded" into their sees; especially she having, as Bramhall says, Protestant bishops enough of her own; or if such had been wanting, might, he says, have easily had store of bishops out of Ireland, to have done the work?

Pray give me leave to demand of our English

the records, finds two; the first dated September | prelates, why this first commission was by the queen directed to those three zealous Catholic bishops, and not rather to her own Protestant bishops, to whom she directed the last commission, dated December 6? Her majesty was not ignorant that their consciences had been too tender to permit them to swear herself head of the Church of England: and that rather than gall their so tender consciences, they were content to lose their bishoprics, and suffer perpetual imprisonment: could she, upon revolving this in her princely thoughts, easily imagine that they would, without all scruple, impose hands on her newly elected bishops, whom they knew to be of a religion as far different from themselves, as king Edward the VIth was from queen Mary's? Could she suppose, that they would make bishops in that church, whereof themselves refused to be members? Could she think, that those Catholic bishops would consecrate Parker, according to king Edward the VIth's form of consecration, which they had in queen Mary's days declared to be invalid and null; and which, at this time, was also illegal? Or could the queen easily imagine, that Matthew Parker and the rest of her chosen bishops, who had stood so much upon their punctilios at Frankfort, would receive consecration by a form condemned as superstitious and antichristian; and from which, as Mason says, they had pared away so many superfluities; yea, so many, as even to pare out the very name, itself, of bishop? Let the impartial reader consider these things.

How our present pretended bishops themselves will make all these things agree, will be hard to imagine; which, if they cannot do, let them be content to leave us to our own liberties, and freedom of thought; and to excuse us, if we freely affirm, that "Matthew Parker was never consecrated at Lambeth: that the said records are forged: and, that themselves are but mere laymen, without mission, without

succession, and without consecration." Ninthly, it is none of the least objections against Parker's solemn consecration at Lambeth, that we find it not once mentioned by the historians of those times, especially by John Stow, who professed so particular a kindness and respect for Parker; and who was so exact in setting down all things, of far less moment, done about London. Doubtless, he omitted it not through negligence or forgetfulness, seeing he is not unmindful to set down the consecration of cardinal Pole, Parker's immediate predecessor, and the very day on which he said his first mass. Nor does it appear to have been through forgetfulness, that Hollinshead mentions not this notorious Lambeth solemnity, seeing he tells us, that bishop Tunstal, who died under Parker's custody, "received his consecration at Lambeth:" if either he or John Stow had but given us only such a short hint as this, of Parker's consecration at Lambeth, we should never have questioned it further, nor have doubted of the truth of it, though they had not been so exact to a hair in every punctilio, as to (a) Bram., p. 83. Digitized by have told us of the chapel's being "adorned

with tapestry towards the east; a red cloth on the floor, in advent; a sermon, communion, concourse of people; Miles Coverdale's side woollen gown; of the queen's sending to see if all things had been rightly performed." What care was here taken? "Of answer being brought her, that there was not a little amiss, only Miles Coverdale was in his side woollen gown, at the very minute of the consecration: of their assuring her that that could not cause any defect in the consecration," &c., as our records mention; which ridiculous circumstances render them not a whit the more cre-

dible. (a) If now, from what has been said, these Lambeth records appear evidently to be forged, to what other refuge will these pretenders to episcopacy have recourse for their episcopal character, but to queen Elizabeth's letters patent, and an act of parliment? If so, I see no great reason why they should find fault with their ancient name and title of parliamentary bishops. Whoever read of bishops, between St. Peter's time and Parker's, that stood in need of an act of parliament to declare them such? Doubtless, if they had been consecrated at Lambeth by imposition of the hands of true bishops, though all their consecrators had been in side woollen gowns, and neither tapestry towards the east, nor red cloth on the floor of the chapel, and could have shown authentic records of the same, they would never have desired the queen to make and declare them bishops by act of parliament: nor would the queen, and the wisdom of the nation, have consented to the marking of such a superfluous act, if their reverences had desired it. No! no! there would have been no more need of any such act for them then, than there had been for three score and nine preceding archbishops of Canterbury.

After all this, another query will yet arise; to wit, by what form of consecration Matthew Parker was consecrated? Our present prelates and clergy will not say, I suppose, that he was made bishop according to the Roman Catholic form, though queen Elizabeth had revived the act of 25 Henry VIII., 20, which authorized the same. Nor can they say that king Edward the VIth's form was then in being, in the eye of the law; for that part of the act of Edward the VIth which established the book of ordination, having been repealed by queen Mary, was not revived till six years after the pretended consecration of Matthew Parker, viz., till the 8th of Elizabeth, as is easily proved. For whereas the act of 5th and 6th Edward VI., 1, consisted of two parts; one, which authorized the book of common prayer, as it was then newly explained and perfected; another which established the form of consecrated bishops, &c. and added to the book of common prayer. This act, as to both these parts, was repealed by queen Mary; and this repeal was reversed by 1 Elizabeth I., as to that part which concerned the book of common prayer only; for so runs the act, "The said statute of repeal, and every thing therein contained, only, concerning the said book, viz. of common prayer, authorized by Edward VI. shall be void, and of no effect." And afterwards, 8th Elizabeth I. was revived that other part of it, which concerned the form of ordination, viz., in these words, "Such order and form for the consecrating of archbishops, bishops, &c., as was set forth in the time of Edward VI. and added to the said book of common prayer, and authorized 5th and 6th of Edward VI. shall stand, and be in full force; and shall from henceforth be used and observed." By which it is as clear as the sun at noon-day, that Edward the VIth's form was not restored at all by 1 Elizabeth, either expressly or in general terms, under the name and notion of the book of common prayer, as Protestants would have it thought. Nay rather, it was formally excluded by the said act, 1 Elizabeth. For that act of Edward VI. consisting of nothing else but the authorizing of the book of common prayer, and establishing, and adding to it the book of ordination; and the act of queen Mary having repealed that whole act, as to both these parts, that act of 1 Eliz. reversing that repeal, as to the book of common prayer only, did plainly and directly exclude the repealing of it, as to the book of ordination; there being nothing else to be excluded, by that word only, but that book. So that it is undeniably evident, that king Edward the VIth's form of consecration was at that day illegal. And must we imagine, that the queen would suffer her new bishops to be consecrated by an illegal form, when she could as easily have authorized it by the law, as she had done the Roman form, by reviving the act 25th Henry VIII. 20th? Yea, it had been as easy to make that form legal, as it was afterwards to declare them bishops by act of parliament; and doubtless, more commendable.

But admit Matthew Parker, and the rest of queen Elizabeth's new bishops, were made such by this, then illegal, form; yet, if this form prove invalid, they are but still where they were before their election, as to their character. And that it is invalid, is sufficiently and clearly proved by the learned author of Erastus Senior, to whom I will refer my reader. Yea, the Protestant bishops and clergy themselves have judged the said form to be invalid; and therefore thought necessary to repair the essential defects of the same, by adding the words bishop and priest. Essential defects, I call the want of these two words bishop and priest; for if they had not been essential, why were they added? Yet this will not serve their turn; for before they can have a true clergy, they must change the character of the ordainers, as well as the form of ordination. A valid form of ordination, pronounced by a minister not validly ordained, gives no more character than if it had continued, still invalid, and never been altered. The present Protestant bishops, who changed

the form of their own consecration, upon their adversaries' objections of the invalidity thereof, (for immediately after Erastus Senior was published against it, they altered it, viz, anno 1662,) might as well submit to be ordained by Catholic bishops; or else, with the Presbyterians, utterly deny an episcopal character, as allow, by altering the form after so long a time and dispute, that it was not sufficient to make themselves, and their predecessors, priests and bishops.

What has hitherto been said, concerning the nullity of their character, is yet further confirmed by their altering the 25th of their 39 Articles; for these first bishops, Parker, Horn, Jewel, Grindall, &c., understanding the condition in which they were, for want of consecration by imposition of hands, resolved in their convocation, anno 1562, to publish the 39 Articles, made by Cranmer and his associates, but with some alteration and addition; especially to that Article wherein they speak of the sacraments: for,

Whereas Cranmer's 25th or 26th Article says nothing of holy orders by imposition of hands, or any visible sign or ceremony required therein; Parker, and his bishops, having taken upon themselves that calling, without any such ceremony of imposition and episcopal hands, for I believe they set not much by John Scorey's hands and Bible in the Nag's Head, declared, that "God ordained not any visible sign or ceremony for the five last, commonly called sacraments;" whereof holy orders is one. alteration and addition you may see in Doctor Heylin's appendix to Ecclesia Restaurata, page 189. In this convocation they denied also holy orders to be a sacrament; consequently not likely to impress any indelible character in the soul of the party ordained; which doctrine continued long among them, as appears by Mr. Rogers, in his defence of the 39 Articles, who affirms, that "none but disorderly Papists will say that order is a sacrament;" and demands, "Where can it be seen in holy scripture, that orders or priesthood is a sacrament? what form has it? (says he) what promise? what institution from Christ?"(a) But after they began to pretend to have received an episcopal character from Roman Catholic bishops, and to put out their Lambeth Records in defence of it, they disliked this doctrine, and taught the contrary, viz., that ordination is a sacrament. deny not ordination to be a sacrament," says Doctor Bramhall, "though it be not one of these two which are generally necessary to salvation."(b)

By order of this convocation the Bible of 1562 was printed, where the aforesaid text, "When they had ordained to them priests," &c., was translated, "When they had ordained elders by election;" which, as soon as they began to thirst after the glorious character of priests and bishops, they corrected.

And though Cranmer cared as little for any visible signs, imposition of hands, or ceremonies in ordination, as the other first Protestant reformers, and according to their practice had abjured the priestly and episcopal character, which he had received among Catholics; as may be gathered by his words, related by Fox in his degradation, thus: "Then a barber clipped his hair round about, and the bishop scraped the tops of his fingers, where he had been anointed."(c) When they were thus doing; "All this," quoth the archbishop, "needed not, I had myself done with this geer long ago." And also by his doctrine; that, "In the New Testament, he that is appointed to be a priest or bishop, needs no confirmation by the scripture; for election thereunto is sufficient." Though, I say, Cranmer valued not any episcopal consecration, which he had received in the Catholic Church, yet he presumed not to make the denial thereof an article of the Protestant faith; but queen Elizabeth's pretended bishops, and English Church, in their convocation 1562, seeing, they knew they had no episcopal character by imposition of true bishops' hands, thought fit, to make it a part of the Protestant belief, "That no such visible sign or ceremony was necessary, or instituted by Christ;" and therefore concluded holy orders not to be a sacrament. And though, I say, the Church of England now teaches and practises the contrary, and in king James the First's reign crased from the text the word ELECTION as an imposture, or gross corruption, yet this change of the matter does no more make them now true priests and bishops, than their last change of the form of ordination, in the year 1662, soon after the happy restoration of king Charles the Second.

" Ecclesia non est, quæ sacerdotem non habet.

There can be no church without priests."-St. Jerom.

It is enough, that in this place we have proved these men without consecration or ordination; yet seeing they glory also in assuming to themselves the name of pastors, pastor of St. Martin's, &c., it may not be unseasonable to propose a few queries, touching their pastoral jurisdic-

1. Whether it is not a power of the keys, to institute a pastor over a flock of clergy and people?

2. Whether any but a pastor can give pas-

toral jurisdiction?

3. Whether any bishop, but the bishop of the diocese, or commissioned from him, or his superior, can validly institute a pastor to any parochial church, within such a diocese?

4. Whether any number of bishops can validly confirm, or give pastoral jurisdiction to the bishop of any diocese, if the metropolitan, or some authorized by him, or his superior, be

5. Or to the metropolitan of a province, if the

(a) Defence of the Thirty-nine Articles, pp. 154, 155.
(b) See Mason and Dr. Eram., p. 97 igitized by Microsoft (a) (c) Fox's Acts and Monuments, fol. 216.

primate of the nation, or some authorized by him,

or his superior be not one?

6. Whether any but the chief patriarch of that part of the world, or authorized by him, can validly give pastoral jurisdiction to the primate of a nation?

7. Whether the bishop of Rome is not chief patriarch of the western church, consequently

8. Whether Mat. Parker, the first Protestant pretended archbishop of Canterbury, received his pastoral jurisdiction from the bishop of Rome, or from others by him authorized?

9. Whether those who made Mat. Parker primate of England, or archbishop of Canterbury, had any jurisdiction to that act, but what they received from queen Elizabeth?

10. Whether queen Elizabeth had the power of the keys, either of order or jurisdiction?

11. Whether it is not an essential part of the Catholic Church to have pastors?

12. Whether salvation can be had in a church wanting pastors?

13. Whether they do not commit a most heinous sacrilege, who having neither valid ordination, nor pastoral jurisdiction, do notwithstanding take upon them to administer sacraments, and exercise all other acts of episcopal and priestly functions?

14. Whether the people are not also involved with them, in the same sin, so often as they communicate with them in, or co-operate to,

those sacrilegious presumptions?

15. Whether those, who assume to themselves the names and offices of bishops and priests, take upon them to teach, preach, administer sacraments, and perform all other episcopal and priestly functions, without vocation, without ordination, without consecration, without succession, without mission, or without pastoral jurisdiction, are not the very men of whom our blessed Saviour charged us to beware? (a)

16. To conclude, whether it is wisdom in the people of England, to hire such men at the charge of perhaps above £1,000,000 [query, now 3 or £4,000,000?] per annum, to lead them the

broad way to perdition?

ANOTHER CORRUPT ADDITION AGAINST THE PERPETUAL SACRIFICE OF

CHRIST'S BODY AND BLOOD.

PROTESTANTS teach, in the 31st of the 39 Articles, "That the offering of Christ once made, is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, &c. Wherefore the sacrifice of masses, in which it was commonly said, that the priests did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous fables, and dangerous deceits." By this doctrine the Church of England bereaves Christians of the most inestimable jewel and richest treasure, that ever Christ our Saviour left to his church; to wit, the most holy and venerable sacrifice of his sacred body and blood in the mass, which is daily offered to God the Father, for a propitia-And because they would tion for our sins. have this false and erroneous doctrine of their's backed by sacred scripture, they most egregiously corrupt the text, Heb. x. 10, by adding to the same two words not found in the Greek or Latin copies, viz., "For all;" the apostle's words being, "In the which will we are sanctified by the oblation of the body of Jesus Christ once;" which they corruptly read, in their last translation: "By the which will we are sanctified, through the offering of the body of Jesus Christ once, for all." By which addition they endeavour to take away the DAILY oblation of the body and blood of Christ in the holy sacrifice of the mass; contradicting the doctrine of God's holy church, which believes and teaches, "that our Lord God, although he was once to offer himself to God the Father upon the altar of the cross by death, that he might there work eternal redemption; yet because his priesthood was not to be extinguished by death, in the last supper, (a) Mat, vii, 15.

which night he was to be betrayed, that he might leave a visible sacrifice to his beloved spouse the church, whereby that bloody one, once to be performed upon the cross, should be represented, and the memory thereof should remain to the end of the world, and the wholesome virtue thereof should be applied for the remission of those sins which we daily commit, declaring himself to be ordained a priest for ever, according to the order of Melchizedek, he offered to God the Father his body and blood, under the forms of bread and wine; and under the signs of the same things he gave it to the apostles, whom then he ordained priests of the New Testament, that they should receive it; and by the words he commanded them, and their successors in the priesthood, that they should offer it: "Do ye this in commemoration of me," &c. And, "Because in this divine sacrifice, which is performed in the mass, the self-same Christ is contained, and unbloodily offered, who offered himself once bloodily upon the altar of the cross: the holy synod teaches the sacrifice to be truly propitiatory, &c. Wherefore, according to the tradition of the apostles, it is duly offered, not only for the sins, punishments, satisfactions, and other necessities of the faithful that are living, but also for such as are dead in Christ, as not yet fully purged."(b) This is the Catholic doctrine, delivered in the sacred Council of Trent, which the Church of England calls blasphemous fables, and dangerous deceits; and against which they falsify the sacred text of scripture,

by thrusting into it words of their own, which they find not in any of the Greek or Latin

copies.

But lest they may object, that this is but a new doctrine, not taught in the primitive church, nor delivered down to us by the apostles or by apostolical tradition; I will give you these following testimonies from the fathers of the first five hundred years.

St. Cyprian says, (a) "Christ is priest for ever, according to the order of Melchizedek, which order is this, coming from this sacrifice, and thence descending, that Melchizedek was priest of God most high, that he offered bread and wine, that he blessed Abraham; for who is more a priest of God most high, than our Lord Jesus Christ, who offered sacrifice to God the Father, and offered the same that Melchizedek had offered, bread and wine, viz., his body and blood ?"

And a little after: "That therefore in Genesis the blessing might be rightly celebrated about Abraham by Melchizedek the priest, the image, or figure of Chrst's sacrifice, consisting in bread and wine, went before: which thing our Lord perfecting and performing, offered bread, and the chalice mixed with wine, and he, that is the plenitude, fulfilled the verity of the prefi-gured image."

The same holy father, in another place, as cited also by the Magdeburgian Centurists, (b) in this manner, "Our Lord Jesus Christ," says Cyprian, lib. 2, ep. 3, "is the high priest of God the Father; and first offered sacrifice to God the Father, and commanded the same to be done in rememberance to him; and that priest truly executes Christ's place, who imitates that which Christ did; and then he offers in the church a true and full sacrifice to God." This saying so displeases the Centurists, that they say, "Cyprian affirms superstitiously, that the priest executes Christ's place in the supper of our Lord."

St. Hierom: (c) "Have recourse," says he, "to the book of Genesis, and you shall find Melchizedek, king of Salem, prince of this city, who even there, in figure of Christ, offered bread and wine, and dedicated the Christian mystery in our Saviour's body and blood." Again, "Melchizedek offered not bloody victims, but dedicated the sacrament of Christ in bread and wine, a simple and pure sacrifice." And yet more plainly in another place, "Our ministry," says he, " is signified in the word of order, not by Aaron, in immolating brute victims, but in offering bread and wine, that is, the body and blood of our Lord Jesus."

St. Augustine expressly teaches, that "Melchizedek bringing forth the sacrament, or mystery, of our Lord's table, knew how to figure his eternal priesthood." (d) "There

first appeared," says he in another place, "that sacrifice which is now offered to God by Christians, in the whole world." (e)

Again, (Conc. 1, in Psal. xxxv.) "There was formerly," says he, "as you have known, the sacrifice of the Jews, according to the order of Aaron, in the sacrifice of beasts, and this in mystery; for not as yet was the sacrifice of the body and blood of our Lord, which the faithful know, and such as have read the Gospel; which sacrifice now is spread over the whole world. Set therefore before your eyes two sacrifices, that according to the order of Aaron; and this, according to the order of Melchizedek; for it is written, our Lord has sworn, and it shall not repent him, thou art a priest for ever, according to the order of Melchizedek." And in Conc. 2, Psal. xxxiii., he expressly teaches, "that Christ, of his body and blood, instituted a sacrifice, according to the order of Melchizedek."

Nothing can be more plain than these words of St. Irenœus, in which he affirms of Christ, (f) "Giving counsel also to his disciples, to offer the first fruits of his creatures to God; not as it were needing it, but that they might be neither unfruitful nor ungrateful, he himself took of the creature of bread, and gave thanks, saying, this is my body; and likewise the chalice, he confessed to be his blood, which is made of that creature which is in use amongst us, and taught a new oblation of the New Testament which oblation the church receiving from the apostles, throughout the whole world, offers to God, to him who gives us nourishment, the first fruits of his gifts in the New Testament; of whom, amongst the twelve prophets, Malachy has thus foretold: 'I have no will in you, the Jews, says our omnipotent Lord, and I will take no sacrifices at your hands, because, from the rising of the sun to the setting thereof, my name is glorified amongst the Gentiles; and in every place, incense is offered to my name, and a PURE SACRIFICE, because my name is great among the Gentiles, saith our Lord Almighty,' manifestly signifying by these things, because the former people indeed ceased to offer to God; but in every place a sacrifice is offered to God, and this PURE, for his name is glorified among the Gentiles." Thus St. Irenæus, whose words so touch the Protestant Centurists, that they say, "Irenæus, &c., seems to speak very incommodiously, when he says, he, Christ, taught the new oblation of the New Testament, which the church receiving from the apostles, offered to God over all the world."

Eusebius Cæsariensis: (g) "We sacrifice, therefore, to our highest Lord a sacrifice of praise; we sacrifice to God a full, odoriferous, and most holy sacrifice; we sacrifice after a new manner, according to the New Testament, A PURE HOST."

St. John Chrysostom expounding the words of

(a) Ep. 53, ad Cæcilium.

⁽b) In the Alphab. Table of the Third Cent., under the letter S., col. 83.

⁽c) Ep. ad Marcel. ut migret. Bethleem.; Ep. ad Evagr. Quæst. in Gen., c. 14.

⁽d) Ep. 95.

⁽e) Lib. 16, de Civ. Dei, c. 22. See him also lib. 17, c. 17, and lib. 18, c. 35; cum Psalm cix., lib. 1, contr. Advers.

Leg. et Prophet, c. 20; Serm. 4, de Sanctis Innocentibus.

(f) Lib. 1, Demonstrat. Evan., c. 10.

the prophet Malachy, says, (a) "The church, 1 which every where carries about Christ in it, is prohibited from no place; but in every place there are altars, in every place doctrines; these things God foretold by his prophet, for both declaring the church's sincerity, and the ingratitude of the other people, the Jews, he tells them, I have no pleasure in you, &c. Mark, how clearly and plainly he interprets the mystical table, which is the unbloody host, and the pure perfume he calls holy prayers, which are offered after the host. Thou seest how it is granted, that that angelical sacrifice should every where be known; thou seest it is circumscribed with no limits, neither the altars, nor the song. In every place incense is offered to my name; therefore the mystical table, the heavenly and exceedingly venerable sacrifice is indeed the prime pure host."

Is it not a thing to be admired, that the Church of England should not only corrupt the sacred scriptures against the great and most dreadful sacrifice; but should also make it an article of her faith, that it is a blasphemous fable, and dangerous deceit? When, without all doubt, she cannot be ignorant, that the holy fathers call it: (b) "A visible sacrifice; (c) "The sacrifice;" (d) "The daily sacrifice;" (e) "The true sacrifice according to the order of Melchizedek;" (f) "The sacrifice of the body and blood of Christ;" (g) "The sacrifice of the altar;" (h) "The sacrifice of the church; (i) "The sacrifice of the New Testament;" (k) "Which succeeded to all sacrifices of the Old Testament." And that it was offered for the health of the emperor, Sacrificamus pro salute imperatoris," says Tertullian, de Scapul. c. 2. That it was offered for the sick, Pro infirmis etiam sucrificamus, says St. Chrysostom, Hom. 27, in Act Apos. "For those upon the sea, and for the fruits of the earth," idem. And for the purging of houses infected with wicked spirits. St. Aug. de Civit. Die, lib. 22, c. 8, says, that "One went and offered," in the house infected, "the sacrifice of Christ's body, praying that the vexation might cease, and by God's mercy it ceased immediately."

In the first Council of Nice, can. 14, we find these words: "The holy council has been informed, that in some places and cities the deacons distribute the sacrament to priests; neither rule nor custom has delivered, that they who have not power to offer sacrifice, should distribute the body of Christ to them who offer." See also, concil. 3, Bracarense. can. 3, and

(a) Ad. Psal. xcv. (b) St. Agu., de Civit. Dei, lib. 10, c. 19. (c) St. Cypr. I. 2, ep. 3; et St. Agu. Cit. c. 20. (d) Aug. Cit. c. 16; et. Conc. Tolet., I. can. 5; Origen. in Num. Hom. 23.

(e) St. Cyprian, 1. 2, ep. 3, et Aug., lib. 16, c. 22, de Civit. Dei.

(f) Et lib. 22, c. 8, et lib. 20, contr. Faustum, c. 18; et S. Hierom., lib. 3, contr. Pelag.; Aug. in Psal. xxxiii, con. 2, to. 8; et St. Crys., lib. 1, Cor. Hom. 21.

(g) S.Aug. in Enchiridion, c. 110, et de Cura pro Morting 21.

tuis, c. 18.
(h) Et de Civit. Dei, 1. 10, c. 20.

(i) Et de Gratia Novi Test., c. 18, et S. Irenœus, lib. 4, c. 32.

(k) Aug. de Civit. Dei, lib. 17, c. 20.; St. Clement. in

concil. 12, can. 5. Moreover that "this holy sacrifice," as God's church at this day teaches and practises, " was offered for the sins of the living and dead," is a truth so undeniable, that Crastoius, a learned Protestant, in his book of the mass, against Bellarmin, page 167, reprehends Origen, St. Athanasius, St. Ambrose, St. Chrysostom, St. Augustine, St Gregory the Great, and venerable Bede, for maintaining "the mass to be a propitiatory sacrifice for the sins of the living and of the dead." Consider then, what truth there is in the words of that author (1) who affirms, that in Gregory the Great's time, "Masses for the dead were not intended to deliver souls from those torments of purgatory." Doubtless he considered not the words of St. Augustine, lib. 9, Confess. c. 12, and De Verb. Apost. Serm. 34, viz. "That the sacrifice of our price was offered for his mother Monica, being dead," and, "That the universal church does observe, as delivered from their forefathers, to pray for the faithful deceased in the sacrifice, and also to offer the sacrifice for them." Nor considered this great vindicator, that great miracle related by St. Gregory the Great, himself, concerning purgatory, and the benefits souls there receive, by the offering up of this propitiatory sacrifice. In his fourth Book of Dialogues, chap. 55, telling us of a monk called Justus, who was obsequious to him, and watched with him in his daily sickness: "This man," says he, "being dead, I appointed the healthful host to be offered for his absolution thirty days together, which done, the said Justus appeared to his brother by vision, and said, I have been hitherto evil, but now am well, &c." And the brethren in the monastery counting the days, found that to be the day on which the 30th oblation was offered for him.

Nor would doubtless this vindicator have told us, "That transubstantiation was yet unborn," to wit, in St. Gregory the Great's time, unless he had a mind to impose upon his reader, if he had ever read the doctrine of those fathers, who lived before St. Gregory's time, for example:

St. Ignatius, martyr, in his epistle to the people of Smyrna, speaking of the heretics of his time, men of the same judgment with this vindicator, writes thus: "They allow not of eucharists and oblations," says he, "because they do not believe the eucharist to be the flesh of our Saviour Jesus Christ, which suffered for our sins, and which the Father, in his mercy, raised again from the dead."

St. Justin, martyr, in his apology to the emperor Antonius Pius, made for the Christians: "Now this food," says he, "amongst us, is called the eucharist, which it is lawful for none to partake of, but those who believe our doctrine to be true, who have been washed in the laver of regeneration for the remission of sins; and who regulate their lives according to the prescription of Christ; for we do not receive this as common bread, or common drink; but as by the word of God, Jesus Christ, our Redeemer, being made

(1) The author of the Second Defence of the Exposition Apost Constit., edit. 1561, Antverpiæ, lib. 6, c. 22, fol. 123. of the Doctrine of the Church of England, &c., p. 13.

flesh, had both flesh and blood for the sake of our salvation; just so we are taught, that that food, over which thanks are given by prayers, in his own words, and whereby our blood and flesh, are by a change, nourished, is the flesh and blood of the incarnate Jesus; for the apostles, in the commentaries written by them, called the gospel, have recorded that Jesus so commanded them."

St. Irenæus, taking an argument from the participation of the eucharist, proves the resurrection of the flesh, against the heretics of his time. (a) "As the blessed apostles say: 'Because we are members of his body, of his flesh, and of his bones;' not speaking this of any spiritual or invisible man, but of that disposition which belongs to a real man, that consists of flesh, nerves, and bones; and is nourished by the chalice, which is his (Christ's) blood, and receives increase by that bread which is his body. And as the vine, being planted in the earth, brings forth fruit in season: and a grain of wheat falling upon the ground, and rotting, rises up with increase by the virtue of God, who comprehends all things, which afterwards, by a prudent management, becomes serviceable to men; and receiving the word of God, are made the eucharist, which is the body and blood of Christ; so also our bodies being nourished by it, and laid in the earth, and there dissolved, will rise at their time; the word of God working in them this resurrection, to the glory of God the Father."

Eusebius Casariensis: (b) "Making a daily commemoration of him (Christ,) and daily celebrating the memory of his body and blood; and being now preferred to a more excellent sacrifice and office than that of the old law, we think it unreasonable any more to fall back to those first and weak elements which contained certain signs and figures, but not the truth itself." Another place of Eusebius, as quoted by St. John of Damascene: "Many sinners," says he, "being priests, do offer sacrifice; neither does God deny his assistance, but by the Holy Ghost consecrates the proposed gifts. And the bread indeed is made the precious body of our Lord,

and the cup his precious blood."(c)

St. Hilary: "We must not speak," says he, "of the things of God, like men, or in the sense of the world: let us read what is written, and understand what we read, and then we shall believe with a perfect faith. For what we say of the natural existence of Christ within us, if we do not learn from him, we say foolishly and profancly; for he himself says: 'My flesh is meat indeed, and my blood is drink indeed. There is no place left for doubting of the reality of his flesh and blood; for now, by the profession of Christ himself, and by our faith, it is truly flesh, and truly blood. Is not this truth? It may indeed not be true for them, who deny Christ to be true God."(d)

Christ himself does thus affirm, and says of the bread, 'This is my body;' who, from henceforward, dare be so bold as to doubt of it? And since the same (Christ) does assure us, and say: 'This is my blood;' who, I say, can doubt of it, and say, it is not his blood? In Cana of Galilee he once, with his sole will, turned water into wine, which much resembles blood; and does not he deserve to be credited, that he changed wine into his blood; for if, when invited to a corporal marriage, he wrought so stupendous a miracle, have we not much more reason to confess, that he gave his body and blood to the children of the bridegroom? Wherefore, full of certainty, let us receive the body and blood of Christ; for under the form of bread is given to thee the body, and the blood under the form of wine; that having received the body and blood of Christ, thou mayest be made partaker with him of his body and blood. Thus we shall become Christophers, that is, 'bearers of Christ,' receiving his body and blood into us. Do not, therefore, look on it as mere bread only, or bare wine; for, as God himself has said, it is the body and blood of Christ. Notwithstanding therefore, the information of sense, let faith confirm thee; and do not judge of the thing by the taste, but rather take it for most certain by faith, without the least doubt that his body and blood are given When you come to communion, do not come holding both the palms of your hands open, nor your fingers spread; but let your left hand be as it were a rest under the right, into which you are to receive so great a King; and in the hollow of your hand take the body of Christ, saying, amen."(f)

St. Cyril of Jerusalem: (e) "Since, herefore,

St. Gregory Nyssen:(g) "When we have eaten any thing that is prejudicial to our constitution, it is necessary that we take something that is capable of repairing what was impaired; that so, when this healing antidote is within us, it may work out of the body, by a contrary affection, all the force of the poison. what is this antidote? It is nothing but that body which overcame death, and was the origin of our life. For, as the apostle tells us, as a little leaven makes the whole lump like itself, so that body which, by God's appointment, suffered death, being received within our body, changes and reduces the whole to its own likeness. And as when poison is mixed up with any thing that is medicinal, the whole compound is rendered useless; so likewise that immortal body being within him that receives it, converts the whole into its own nature. But there being no other way of receiving any thing within our body unless it be first conveyed into our stomach by eating or drinking, it is necessary that by this ordinary way of nature, the life-giving virtue of the Spirit be communicated to us. But new, since that body alone, which was united to the

⁽a) Lib. 5, c. 11. (b) Lib. 1, de Demonstrat. Evang., c. 10. (c) Lib. 3, Parallel., c. 45.

⁽d) Lib. 8, de Trinitate.

⁽f) It was the custom in those days for the priest to de-Digitized by (g) In Orat. Cat., c. 37.

Divinity, has received this grace, and it is manifest that our body can no otherwise become im mortal, we are to consider how it is impossible, that one body, which is always distributed to so many thousand Christians over the whole world, should be the whole, by a part in every onc, and still remain whole in itself."

And a little after: "I do, therefore, now rightly believe, that the bread sanctified by the word of God is changed into the body of God the Word. And here likewise the bread, as the apostle says, is sanctified by the word of God and prayer: not so, that by being eaten it becomes the body of the Word, but because it is suddenly changed by the word into his body, by these words: 'This is my body.' And this is effected by virtue of the benediction, by which the nature of those things which appear is transelemented into it."

Again, in another place:(a) "And the bread in the beginning is only common bread; but when it is sanctified by the mystery, it is made

and called the body of Christ."

St. Hierom: "God forbid," says he, "that I should speak detractingly of these men, (priests,) who, by succeeding the apostles in their function, do make the body of Christ

with their sacred mouth."(b)

St. Augustine: "We have heard," says he, "our Master, who always speaks truth, our divine Redeemer, the Saviour of men, recommending to us our ransom, his blood; for he spake of his body and blood; which body he called meat and which blood he called drink. The faithful understand the sacrament of the "But there are some," says he, "who do not believe; they said: 'This is an hard saying, who can hear him?" It is an hard saying but to those who are obstinate; that is, it is incredible but to the incredulous."(c)

The same holy father and great doctor, in his commentary upon the Thirty-third Psalm, speaks thus of Christ: " And he was carried in his own hands? And can this, brethren, be possible in man? Was ever any man carried in his own hands? He may be carried by the hands of others, but in his own no man was ever yet carried. How this can be literally understood of David, we cannot discover; but in Christ we find it verified; for Christ was carried in his own hands, when giving his own very body, he said: 'This is my body;' for that body he carried in his own hands." Such is the humility of our Lord Jesus Christ, which is much recommended to men. How plain and positive are the words of these ancient and holy fathers, for the real presence of Christ's body and blood in the blessed sacrament of the eucharist, which Protestants so flatly deny? 1 would ask our Church of England divines. whether, if they had been present among the apostles when Christ said: "Take and eat, this is my body," they durst have assumed the boldness to have contradicted the omnipotent Word, and have replied: "It is not thy body, Lord, it is only bread?" I believe the most stiff sacramentarian in England would have trembled to have made such a reply; though now they dare, with blasphemous mouth, call the doctrine of transubstantiation, the "mystery of iniquity."

I have insisted somewhat longer upon these two points than, perhaps, the reader may think proper for this treatise; but when he considers that the priesthood and sacrifice, against which Protestants have corrupted the scripture, and framed their new articles of faith, are two such essential parts of Christian religion, that if either of them be taken away, the whole fabric of God's church falls to the ground, he will not look upon it as an unnecesary digression.

SEVERAL OTHER CORRUPTIONS AND FALSIFICATIONS

NOT MENTIONED UNDER THE FOREGOING HEADS.

This Treatise increasing beyond what indeed I designed it at first, will oblige me to as much brevity as possible, in these following corrup-

In Romans viii. 39, instead of the word "charity," they, contrary to the Greek, translate "love;" and so generally in all places, where much is spoken in commendation of charity. The reason is, because they attribute salvation to faith alone, they care not how little charity may sound in the ears of the people. So likewise in 1 Cor. xiii. for "charity," they eight times say "love." In Rom. ix. 16, for this text: "Therefore it is not of the willer, nor the runner, but of God that showeth mercy,"

they translate in their old Bibles: "So lieth it not then in a man's will or running, but in the mercy of God;" changing of, into in, and willer and runner, into will and running; and so make the apostle say, that it is not at all in man's will to consent or co-operate with God's grace and mercy.

In 1 Corinthians i. 10, for "schisms," which are spiritual divisions from the unity of the church, they translate "dissensions," which may be in worldly things, as well as religion; this is done because themselves were afraid to be

accounted schismatics. So likewise

In Galatians v. 20, for "heresy," as it is in the Greek, they translate "sects," in favour of themselves, being charged with heresy; also

In Titus iii. 10, instead of saying, according to the Greek, "A man that is an heretic, Digitized by Microsoft 6 of 1662 translates, "A man

⁽a) In Orat, in diem Luminum.

⁽b) In Epist, ad Helibdorum.(c) Lib. de Verb. Apost. Serm.

that is author of sects;" favouring that name for [their own sakes, and dissembling it as though the holy scripture spake not against heresy or

heretics, schism or schismatics.

In 1 Tim. iii. 6, for a "neophyte," (one lately baptized or planted in Christ's mystical body,) they translate in their first Bibles, "a young scholar;" as though an old scholar could not be a neophyte, by deferring his baptism, or by long delaying his conversion to God, which he learned to be necessary long before.

In Titus iii. 8, instead of these words, "to excel in good works," they translate, " to show forth good works;" and, as their last edition has it, "to maintain good works;" against the different degrees of good works.

In Hebrews x. 20, for "dedicated," they translate, in their first Bibles, "prepared," in favour of their heresy, that Christ was not the first who went into heaven, which the word dedi-

cated signifies.

In the two Epistles of Peter, iii. 16, they force the text to maintain a frivolous evasion, that "St. Paul's Epistles are not hard," but the "things in the epistles;" whereas both the Greek and Latin texts are indifferent with regard to both constructions. It is a general custom of theirs, and where they find the Greek text indifferent to two senses, there they restrain it only to that which may be most advantageous to their own error, thereby excluding its reference to the other sense. And oftentimes, where one sense is received, read, and expounded by the greater part of the ancient fathers, and by all the Latin church, there they very partially follow the other sense, not so generally received.

In St. James i. 13, for "God is not a tempter of evils," they translate, "God is not tempted with evils," and "God cannot be tempted with evils," (a) than which nothing is more impertinent to the apostle's speech in that place. Why is it that they refuse to say, "God is not tempted to evil," as well as the other? is it on account of the Greek word, which is passive? They may find in their lexicon, that it is both an active and passive; as also appears by the very circumstance of the foregoing words, " Let no man say, that he is tempted by God." Why so? "Because," says the Protestant translators, "God is not tempted with evil." Is this a good reason? nothing less. How then? "Because, God is not tempted to evil;" therefore let no man say, that "he is tempted by God."

This reason is so coherent, and so necessary in this place, that if the Greek word were only a passive, as it is not, yet it might have better beseemed Beza to translate it actively, than it did to turn an active into a passive, against the real presence, as himself confesses he did without scruple. But though he might and ought to have translated this word actively, yet he would not, because he would favour his own heresy; which, quite contrary to these words of the apostle, says, that "God is a tempter to evil;" his words are, Inducit Dominus in tentationem eos quos satanæ arbitrio permittet, &cc. (b) "The Lord leads into temptation those whom he permits to be at satan's disposal; or, into whom rather he leads or brings in satan himself, to fill their hearts, as Peter speaketh." Note, that he says, God brings satan into a man to fill his heart, as Peter said to Ananias: "Why has satan filled thy heart, to lie unto the Holy Ghost?" So that by this doctrine of Beza, God brought satan into Anania's heart to make him lie unto the Holy Ghost; and so leading him into temptation, was author and cause of that henious sin.

Is not this to say, "God is a tempter to evil," quite contrary to St. James's words? Or could he that is of this opinion, translate the contrary; to wit, that "God is no tempter to evil?" Is not this as much as to say, that God also brought satan into Judas to fill his heart, and so was author of Judas's treason, even as he was of Paul's conversion? Is not this a most absurd and blasphemous opinion? Yet how can they free themselves from it, who allow and maintain the aforesaid exposition of "God's leading into temptation?" Nay, Beza, for maintaining the same, translates, "God's providence," instead of "God's prescience," Acts ii. 23, a version so false, that the English Bezaites, in their translation, are ashamed to follow him.

And which is worse than all this, if worse can be, they make God not only a leader of men into temptation, but even the author and worker of sin: yea, that God created or appointed men to sin; as appears too plainly, not only in their translation of this following text of St. Peter's, but also from Beza's commentary on the same. Also Bucer, one of king Edward the VIth's apostles, held directly, that "God is the author

of sin." (c)

St. Peter says of the Jews, that Christ is to them, Petra scandali qui offendunt verbo nec credunt in quo et positi sunt, et; & xal éléGegav; that is, "A rock of scandal to them (the Jews) that stumble at the word, neither do believe wherein also they are put," as the Rhemish Testament translates it: or as it is rendered in king Edward the VIth's English translation, and in the first of queen Elizabeth's, "they believe not that whereon they were set;" which translation Illyricus approves, (d) "This is well to be marked, lest a man imagine that God himself did put them, and (as one, meaning Beza, against the nature of the Greek word, translates and interprets it) that God created them for this purpose, that they should withstand him. Erasmus and Calvin, referring this word to that which goes before, interpret it not amiss, that the Jews were made or ordained to believe the word of God, and their Messias; but yet that they would not believe him; for to them belonged the promises, the testaments, and the Messias himself; as St.

⁽b) Annot. Nov. Test., anno 1556, Matt. vi. 13.
(c) See Bucer's Scripta Anglicana, p. 931; et in Epist.

⁽a) Areloados Kakūv. Digitized b ad Rôme in p. 1, c. 94.

(d) Illyricus's Gloss, in 1 Pet ii. 8.

Peter says, Acts, ii. 3, and St. Paul, Rom. ix. And to them were committed the oracles of God, by witness of the same Paul, Rom. iii." Thus Illyricus; who has here given the true sense of this text, according to the signification of the Greek word; and has proved the same by scripture, by St. Peter and St. Paul, and has confirmed it by Erasmus and Calvin. Yea, Luther follows the same sense in this place: so does Castalio in his annotations to the New

Yet Beza, against all these, to defend his blasphemous doctrine, that "God leads men into temptation, and brings in satan to fill their hearts," translates it thus: Sunt immorigeri ad quod etiam conditi feurunt, (a) "They are rebellious, whereunto also they were created;" With whom his scholars, our English translators, are resolved to agree; therefore, in their Bible of the year 1577, they read, "Being disobedient unto the which thing they were ordained." that of 1572: "Being disobedient unto the which thing they were even ordained." This is yet worse, and with this, word for word, agrees the Testament of 1580, and the Scottish Bible of 1579. This is also the Geneva translation in the Bible of 1561, which the French Geneva Bible follows. And how much our Protestant last translation differs from these, may be seen in the Bible printed at London, anno 1683, where it is read thus: "And a rock of offence, even to them which stumble at the word, being disobedient whereunto also they are appointed."

Is not this to say positively, that God is author of men's disobedience or rebellion against Christ? "But, if God," says Castalio against Beza, "hath created some men to rebellion or disobedience, he is author of their disobedience; as if he has created some to obedience, he is truly author of their obedience." Yes, this is to make God the author of men's sin, for which purpose it was so translated: and thus Beza in his notes upon the text explains it; that "men are made or fashioned, framed, stirred up, created or ordained, not by themselves, for that were absurd, but by God, to be scandalized at him, and his Son our Saviour; Christus est eis offendiculo, prout ctiam ad hoc ipsum a Deo sunt conditi:" and further discourses at large, and brings other texts to prove this sense, and this translation.

And though Luther and Calvin, as is said, dissented not from the true sense of this text, yet touching the blasphemous doctrine, (b) that "God is the author of sin," they, with Zuinglius, must, for all this, have the right hand of Beza. "How can man prepare himself to good," says Luther, "seeing it is not in his power to make his ways evil? For God works the wicked work in the wicked."

"When we commit adultery or murder," says Zuinglius, "it is the work of God, being the mover, the author, and inciter, &c. God moves

the thief to kill, &c. He is forced to sin, &c God hardened Pharaoh, not speaking hyperbolically, but he truly hardens him, yea, although he resist." By which, and other of his writings, he so plainly teaches God to be the author of sin, that he is therefore particularly reprehended by the learned Protestant, Grawerus, in Absurda Absurdorum, c. 5, de Prædest., fol. 3, 4.

"God is author," says Calvin, "of all those things, which these Popish judges would have to happen only by his idle sufferance." (c) He also affirms our sins to be not only by God's permission, but by "his decree and will." Which blasphemy is so evidently taught by him and his followers, that they are expressly condemned for it by their famous brethren: Feming, lib. de Univers. Grat., p. 109; Osiander, Enchirid. Controv., p. 104; Scaffman, de Peccat., Causis, pp. 155, 27; Stizlinus, Desput. Theol. de Provid. Dei. sect. 141; Graver, in Absurda Absurd., in Frontisp. Yea, the Protestant magistrates of Berne made it penal by the laws, for any in their territories to preach Calvin's doctrine thereof, or for the people to read any of his books concerning the same. (d) Are not these blessed reformers? "O excellent instrument of God!" as Dr. Tenison styles the chief of them. (ϵ)

Protestants denying free will in man, not only to do good, but even to resist evil, open a very wide passage into this impious doctrine, of

making God the author of sin.

In 1 St. Peter i. 22, the apostle exhorts Christains to live as becomes men of so excellent a vocation: "Purifying," says he, "your souls by obedience of charity," (f) &c.; a little before, verse 17, remembering always, that "God, without exception of persons, judges every man according to his works." From which place it appears, that we have free will working with the grace of God; that we purify and cleanse our souls from sin; that good works are neces sarily required of Christians: for by many divine arguments St. Peter urges this conclusion; Ut animus nostras castificemus, " That we purify our own souls." So the Protestant translation, made in Edward the Sixth's time, has it, "Forasmuch as you have purified your souls." (g) So likewise one of queen Elizabeth's Bibles: "Even ye which have purified your souls;" and so it is in the Greek. Notwithstanding all which, Beza, in his Testaments of 1556 and 1565, translates it, Animabus vestris purificatis obediendo veritati per Spiritum: which another of queen Elizabeth's Bibles renders thus: "Seeing your souls are purified in obeying the truth, through the Sprit." So translates also the English Bible, printed at Geneva, 1561, and the Scotch, printed at Edinburgh, 1579.

So that these words make nothing at all either for free will, or co-operation with God's grace or value of good works, but rather the con

⁽a) Vide Castalio in Defensione qua Translat., pp. 153,

⁽b) Lut. To. 2, Wittem. an. 1551, Assert. Art. 36, Vid. (c) Dr. Ten. Conf. with M. P. (d) Servo. Arbit. fol. 195, Edit. 1603. Zuing. To. 10, de providentia Dei, fol. 365, 366, 367. Digitized by wic (g) Bib. 1561, 1579.

⁽c) Calvin, instit. 1.1, c. 18, and 1.2, c. 4, and 1.3, c. 23.
(d) Vid. Litteras Senat. Bern. ad Ministros, &c. an. 1555.

trary; proving that in our justification we & work not, but are wrought; we purify not ourselves, but are purified; we are not active and doers with God's grace, but passive and sufferers; which opinion the Council of Trent condemns. (a) The Protestant Bible of 1683, has again corrected this, and translates: "Seeing ye have purified your souls," &c.; but whether with any good and sincere intention, appears by their having left uncorrected another fault of the same stamp in Philippians i. 28.

Where St. Paul, handling the same argument, exhorts the Christians not to fear the enemies of Christ, though they persecute ever so ter-ribly, "which to them," says he, "is cause of perdition, but to you of salvation;" where he makes good works necessary, and so the causes of salvation, as sins are of damnation. But Beza will have the old interpreter overseen in so translating: "because," says he, "the affliction of the faithful is never called the cause of their salvation, but the testimony." (b) And, therefore, translates the Greek word ¿δειξις, indicium. And his scholars, the English translators, render it a "token;" though, indeed, one of their Testaments translates it, as we do, a "cause;" so do also Erasmus, and the Tigurine translators; (c) yea, the apostles comparing sins with good works, these leading to heaven, as those to hell, convinces its sense to be so; as Theodoret, a Greek father, also gathers from that word, saying: "That procures to them destruction, but to you salvation." (d) So St. Augustine, St. Hierom, and other

And that good works are a cause of salvation, our Saviour himself clearly shows, when he thus speaks of Mary Magdalen: Remittuntur ei peccata multa, quoniam dilexit multum: " Many sins are forgiven her, because she loveth much." Against which no man living can cavil from the Greek, Hebrew, or Latin, but that works of charity are a cause why sins are forgiven; and so a cause of our justification and salvation, which are evidently the words and meaning of our blessed Saviour. Notwithstanding, Beza and our English translators have a shift for this also; he translates, Remissa sunt peccata ejus multa; nam dilexit multum: which in our English Bible is rendered, "Her sins which are many, are forgiven; for she loved much;" (e) which the reader, perhaps, may think to be a difference so small as is not worth taking notice of; but, if well considered, will be found as great as is between our doctrine and Protestants. And first, the text is corrupted, by making a fuller point than either the Greek or Latin bears, the English making some a colon, (:) and some a semicolon, (;) where in the Greek there is only a comma (,); and Beza in his Latin, yet more desperately makes a down and full period,(.)

thereby dividing and distracting the latter part from the former, as though it contained not a reason of that which went before, as it does, but were some new matter; wherein he is controlled by another of his own translators, and by the Greek prints of Geneva, Zurich, Basil, and other German cities, who point it as it is in our Latin and English. But their falsehood appears much more in turning quoniam into nam, "because" into "for." (f)

Seeing our Saviour's words are in effect thus: "Because she loved much, therefore, many sins are forgiven her;" which they, by this perversion and mispointing it, make a quite different, and almost contrary sense; thus: "Because she had many sins forgiven her, therefore, she loved much;" and this love following was a token of the remission which she, by only faith, had obtained before; so turning the cause into the effect, and the antecedent into the consequent, hereby utterly overthrowing the doctrine which Christ by his words and reason gives, and the church by his words and reason gathers. Beza blushes not to confess why he thus altered Christ's words, saying: Nam dilexit, ήγάπησε, "For she loved:" the Vulgate translation and Erasmus render it, "Because she loved." "But I (says he) had rather interpret it as I do, that men may understand in these words to be shown, not the cause of remission of sins, but rather that which ensued after such remission, and that by the consequent is gathered the antecedent. And therefore, they who abuse this place, to overthrow free justification by faith alone, are very impudent and childish." (g) Thus Beza. But the ancient fathers, who were neither impudent nor childish, gathered from this text, that charity, as well as faith, is requisite for obtaining remission of sins. St. Chrysostom, Hom. 6, in Mat. says, (h) "As first by water and the Spirit, so afterwards by tears and confession, we are made clean;" which he proves by this place. So St. Gregory, expounding this same place, says, "Many sins are forgiven her, because she loved much; as if it had been said expressly, he burns out perfectly the rust of sin, whosoever burns vehemently with the fire of love. For so much more is the rust of sin scoured away, by how much more the heart of a sinner is inflamed with the great fire of charity."

And St. Ambrose upon the same words-"Good are the tears which are able to wash away our sins. Good are the tears, wherein is not only the redemption of sinners, but also the refreshing of the just."

And the great St. Augustine, debating this story in a long homily, says, (i) "This sinful woman, the more she owed, the more she loved; the forgiver of her debts, our Lord himself, affirming so: Many sins are forgiven her, because she loved much. And why loved she much

⁽a) Sess. 6, cap. 4.

⁽b) Beza Annot. in illum locum (c) Bib. 1561.

⁽d) Theod. in Phil., cap. (e) Beza Test., anno 1565. Bib 1683.

⁽f) 1556.

⁽g) Beza in Luc. vii. 47. (i) Hom. 33, in Evang. (i) Hom. 23, inter. 50.

all these offices of weeping, washing, &e., but to obtain remission of her sins?" Other holy fathers agree in the self-same verity, all making her love to be a cause going before, and not an offect or sequel coming after the remission of sins.

I have only taken notice here how Beza and our English translators have corrupted this text; but he who pleases to read Musculus, in locis Communibus, c. de Justificat., 11, 5, will find him perverting it after another strange manner, by boldly asserting, without all reason or probable conjecture, that our blessed Saviour spoke in Hebrew, and used the preterperfect for the present tense; and that St. Luke wrote in the Doric dialect; so that Musculus would have it said: "She loved Christ much, and no wonder; she had good cause so to do, because many sins were forgiven her."

But Zuinglius goes yet another way to work with this text, and tells us, that he supposes the word "love" should have been "faith:" his words are, "Because she loved much. I suppose, that love is here put for faith; because she has so great affiance in me, so many sins are forgiven her. For he says afterwards, Thy faith hath saved thee; that is, has absolved and delivered thee from thy sins." (a) Which one distinction of his, will answer all the places that in this controversy can be brought out of scripture to refute their "only faith." But, to conclude, what can be more impious than to affirm, that for obtaining of sins, charity is not equired as well as faith, seeing our blessed Saviour, if we credit his evangelist, St. Luke, and I think his authority ought to be preferred before that of Zuinglius, Beza, Musculus, or our English sectaries, most divinely conjoins charity with faith, saying of charity, "Many sins arc forgiven her, because she loved much!" straightway adding of faith, "Thy faith has made thec safe; go in peace."

As you see here, they use all their endeavours to suppress the necessity of good and charitable works; so, on the other side, they endeavoured to make their first Bibles countenance vice, (b) so far as to seem to allow of the detestable sin of usury, provided it were not hurtful to the borrower. In Deuteronomy xxiii. 19, they translate thus, "Thou shalt not hurt thy brother by usury of money, nor by usury of corn, nor by usury of any thing that he may be hurt withal;" by which they would have it meant, that usury is not here forbidden, unless it hurts the party that borrows. A conceit so rooted in most men's hearts, that they think such usury very lawful, and therefore frequently offend therein. But Almighty God, in this place of holy seripture, has not one word of hurting, or not hurting, as may be seen in the Hebrew and Greek; and as also appears from their having corrected the same in their Bible of 1683, where they read, as it ought to be, "Thou shalt not lend upon usury to thy brother, usury of money, usury of victuals, usury of anything that is lent upon usury."

(a) Zuing. in Luc. vii. To. 4. (b) Bib. 1562 1577.

but because she owed much? Why did she I If the Hebrew word signify to hurt by usury, why did not they, in the very words next following, in the self-same Bibles, translate it thus: "Unto a stranger thou mayest lend upon usury, but not unto thy brother?" why said they not rather, "A stranger thou mayest hurt by usury, but not thy brother?" is it not all the same in word and phrase here as before? The Jews would have given them thanks for so translating it; who, by forcing the Hebrew word as they do, think it well done, to hurt any stranger, that is, any Christian by usury, be it ever so great.

Whether the first Protestant translators of the scriptures were guided by that spirit which should be in Christian Catholic translators, may be easily gathered from what follows, as well as

from what you have already seen.

They were so profane and dissolute, that some of them termed that divine book, called, Canticum, Canticorum, containing the high mystery of Christ and his church, "The Ballad of Ballads of Solomon," as if it were a ballad of love, between Solomon and his concubine, as Castalio wantonly translated it.

And yet more profanely, in another place, which even their last translation has not yet vouchsafed to correct, "We have conceived, we have born in pain, as though we should have brought forth wind." (c) I am ashamed to set down the literal commentary of this their translation. Was there any thing in the Hebrew to hinder them from translating it in this manner: "We have conceived, and as it were travailed to bring forth, and have brought forth the Spirit?" Why should they say wind rather than spirit? They are not ignorant, that the Septuagint in Greek, and the ancient fathers, do all expound it, (d, e, f) according to both the Hebrew and Greek, of the "Spirit of God," which is first conceived in us, and begins by fear, which the scripture calls: "The beginning of wisdom:" insomuch, that in the Greek there are these godly words, famous in all antiquity, "Through the fear of thee, O Lord, we conceived, and have travailed with pain, and have brought forth the Spirit of thy salvation, which thou hast made upon the earth:" which excellently sets before our eyes the degrees of a faithful man's increase, and proceeding in the Spirit of God. But to say, "We have been with child," as their last translation has it, (g) "and have brought forth wind," can admit no spiritual interpretation; but even as a mere Jew should translate, or understand it, who has no sense of the Spirit of God. It is the custom of Protestants, in all such cases as this, where the more appropriate sense is of God's holy Spirit, there to translate wind, as in Psalm exlvii. 18.

Another impropriety similar to this is, that they will not translate for the angel's honour that carried Habakuc, "He sent him into Babylon, over the lake, by the force of his

⁽c) Isaiah xvi. 18. (d) St. Ambrose, lib. 2, de Interpret., c. 4.

⁽c) Chrysostom, in Psal. vii. prop. fin. (f) See S. Hierom upon this place. Digitized by Miss Bible 1683.

spirit;" but thus: "Through a mighty wind." So attributing it to the wind, not to the angel's power, and omitting quite the Greek word, avrē, "his," which showeth plainly, that it was the

angel's spirit, force, and power.(a)

Again, where the prophet Isaiah speaks most manifestly of Christ, saying: "And (our Lord) shall not cause thy doctor to fly from thee any more, and thine eyes shall see thy master;" which is all the same in effect with that which Christ says, "I will be with you unto the end of the world;" there one of their Bibles translates thus, "Thy rain shall be no more kept back, but thine eyes shall see thy rain." Their last translation has corrected this mad falsification. (b)

Again, where the holy church reads: "Rejoice, ye children of Zion, in the Lord your God, because he has given you the doctrine of justice;"(c) there one of their translations has it, "The rain of righteousness:" and their last Bible, instead of correcting the former, makes it yet worse, if it can be made worse, saying, " Be glad then, ye children of Sion, &c., for he hath given you the former rain moderately." Does the Hebrew word force them to this? Doubtless they cannot but know, that it signifies a teacher or master: and therefore, even the Jews themselves, partly understand it of Esdras, partly of Christ's divinity: yet these new and partial translators are resolved to be more profane than the very Jews. If they had, as I hinted above, been guided by a Catholic and Christian spirit, they might have been satisfied with the sense of St. Hierom, a Christian doctor, upon these places, who makes no doubt but the Hebrew is doctor, master, teacher; who also in the psalm translates thus: "With blessings shall the doctor be arrayed,"(d) meaning Christ; where Protestants, with the Jews of latter days, the enemies of Christ, translate, "The rain covers the pools." What cold stuff is this in respect of that other translation, so clearly pointing to Christ, our doctor, master and lawgiver.(e)

And again, where St. Jerom, and all the fathers translate and expound, "There shall be faith in thy times," to express the wonderful faith that shall be among Christians; there they translate, "There shall be stability of thy times." And their last Bible has it thus, "And wisdom and knowledge shall be the stability of thy times." Whereas the prophet reckons all these virtues singly, viz., judgment, justice, which they term righteousness, faith, wisdom, knowledge, and the fear of our Lord; but they, for a little ambiguity of the Hebrew word, turn faith

into stability.

In Isa. xxxvii. 22, all their first Bibles read, "O virgin daughter of Sion, he hath despised thee, and laughed thee to scorn: O daughter of Jerusalem, he hath shaken his head at thee." In the Hebrew, Greek, St. Hierom's translation and commentary, as also in the last Protestant Bible, printed 1683, it is quite contrary, viz.,

"The virgin daughter of Sion has despised thee. O Assur: the daughter of Jerusalem has shaken her head at thee." All are of the feminine gender, and spoken of Sion literally triumphing over Assur; and of the church spiritually triumphing over heresies, and all her enemies. In their first Bibles they translated all as of the masculine gender, thereby applying it to Assur, insulting against Sion and Jerusalem. But for what cause or reason they thus falsify it, will be hard to determine, unless they dreaded, that by translating it otherwise it might be applied spiritually to the church's triumphing over themselves, as her enemies. We cannot judge it an oversight in them, because we find it so translated in the fourth book of Kings, xix. 21, yea, and in all their first translations.

A great many other faults are found in their first translations, which might be passed by, as not done upon any ill design, but perhaps, rather as mistakes or over-sights, (f) yet however, touching some few of them, it will not be amiss to demand a reason, why they were committed: as for example, why they translated, "Ye abject of the Gentiles," Isa. xlv. 20, rather than, "Ye, who are saved of the Gentiles;" or, as their translation has it, "Ye that are escaped of the

nations?" or,

Why, in their Bible of 1579, did they write at length: "Two thousand to them that keep the fruit thereof," rather than "two hundred;" as it is in the Hebrew and Greek, and as now their last Bible has it? or,

Why read they in some of their Bibles, "As the fruits of cedar;" and not rather according to the Greek and Hebrew, "Tabernacles of cedar;" or however, as their last translation has

it, " Tents of Kedar?" or,

Why do they translate: "Ask a sign, either in the depth, or in the height above," rather than, "Ask a sign, either in the depth of hell," &c., as the Hebrew, Greek, and Latin has it ?(g) Or,

Why do they translate: "To make ready an horse," rather than "beasts," as the Greek has it; and as also now their edition of 1683 reads

it ?(h) Or,

Why translate they: "If a man on the sabbath-day receive circumcision, without breaking the law of Moses;" rather than, according to the Greek, which their last translation has followed: "If a man on the sabbath-day receive circumcision, to the end the law of Moses should not be broken?"(i) Or,

Why read they: "The Son of man must suffer many things, and be reproved of the elders," for "be rejected of the elders," as the Greek, and now their Bibles of 1683 have it; and as in the Psalm, "The stone which the builders rejected;" we say not reproving of the

said stone, which is Christ ?(k)

Again, why translate they thus: Many which

⁽a) Isa. xxx. 20. (b) Joel ii. 23.

⁽c) Lyra in 30. (d) Psalm lxxxiv. 7.

⁽e) Isaiah xxxiii. 6 ed b

⁽f) Cantica. Canticor., viii. 12.; Cantica. Canticor.. 14; Isa. vii. II.

⁽g) Isa, vii. 11. (h) Acts xxiii. 24. (i) Jo, vii. 23. (k) Mark viii. 31.

had seen the first house, when the foundation of | which, because it was impossible, they transthis house was laid before their eyes, wept," &c., when in the Hebrew, Greek, and Latin, it is read thus: " Many who had seen the first house in the foundation thereof, (i. e., yet standing upon the foundation, undestroyed,) and this temple before their eyes, wept?" I suppose they imagined, that it should be meant they saw Solomon's temple when it was first founded; cere and honest translators.

lated otherwise than it is in the Hebrew and Greek: they should indeed have considered better of it.

Though we do not look upon several of these as done, I say, with any ill design, yet we cannot excuse them for being done with much more licentious boldness than ought to appear in sin

ABSURDITIES IN TURNING PSALMS INTO METRE.

THEIR unrestrained licentiousness is yet further manifest, in their turning of David's Psalms into rhyme, without reason, and then singing them in their congregations; telling the people, from Saint James, v.: "If any be merry, let him sing psalms;" being resolved to do nothing but what they produce a text of scripture for, though of their own making: for, though the apostle exhorts "such as are heavy, to pray," and "such as are merry, to sing;" yet he does not in particular appoint David's Psalms to be sung by the merry, no more than he appoints our Lord's Prayer to be said by such as he exhorts to pray, though perhaps, he meant it of both: so that from any thing our bold interpreters can gather from the text, Æquo animo est? Psallat. ψελλειω, St. James might mean other spiritual songs and hymns, as well as David's Psalms: but be it that he exhorted them to sing David's Psalms, which we have no cause to deny, because the church of Christ has ever used the same; yet that he meant it of such nonsensical rhymes as T. Sternhold, Joseph Hopkins, Robert Wisdom, and other Protestant poets have made to be sung in their churches, under the name of David's

Psalms, none can ever grant, who has read them. It has hitherto been the practice of God's church to sing David's Psalms, as truly translated from the Hebrew into Latin; but never to sing such songs as Hopkins and Sternhold have turned from the English prose into metre: neither do I think that sober and judicious Protestants themselves can look upon them as good forms of praises to be sung in their churches to the glory, honour, and service of so great, so good, and so wise a God, when they shall consider how fully they are fraught with nonsense and ridiculous absurdities, besides many gross corruptions, viz., above two hundred;(a) confessed by Protestants themselves to be found in the Psalms in prose, from which these were turned into metre, which we may guess are scarcely corrected by the rhyme. To collect all the faults committed by the said blessed poets in their psalm-metre, would be a task too tedious for my designed brevity; I will, therefore, only set down some few of their absurd and ridiculous expressions; and for the rest, leave the reader to compare these psalms in metre with the others in prose, even as by themselves translated

PSALMS IN PROSE, BIBLE 1683.

Psalm ii. verse 3. Let us break their bands asunder, and cast away their cords from us.

Psalm xvi. verses 9, 10. Theretore, my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell, &c.

PSALM XVIII. verse 36. Thou hast enlarged my steps under me, that my feet did not slip.

(a) See the Preface.
(b) The reader need not be told why this is added, besides its making up the rhyme.

(c) What they translate "glory" in prose they call' term grave; as if souls were left in the grave.

PSALMS IN METRE, BIBLE 1683.

PSALM ii. verse 3. Shall we be bound to them? say they; Let all their bonds be broke "And of their doctrine and their law, Let us reject the yoke."(b)

Psalm xvi. verses 9, 10. Wherefore my heart and "tongue" also, (c) Do both rejoice together; My "flesh and body" rest in hope, When I this thing consider: Thou wilt not leave my soul in "grave," For, Lord, thou lovest me, &c.

Psalm xviii. verse 36. And under me thou makest plain The way where I should walk: So that my fect shall never slip, "Nor stumble at a balk."

"tongue," in rhyme. And for want of one foot to make up another verse, they thrust in a whole body, "flesh and body." Again, what in prose is called hell, in rhyme they

PSALMS IN PROSE, BIBLE 1683.

PSALM XVIII. verse 37.

I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

Psalm xxii. verse 7.

All they that see me, laugh me to scorn. They shoot out the lip, they shake the head.

Psalm xxii, verse 12. Many bulls have compassed me, strong bulls of Basan have beset me round.

PSALM XXVI. verse 10. In whose hand is mischief, and their right hand is full of bribes.

PSALM xlix. verse 20. Man that is in honour, and understandeth not, is like the beasts that perish.

PSALM lxxiv. verses 11, 12. Why withdraweth thou thy hand, even thy right hand? Pluck it out of thy bosom.

Psalm lxxvii. verse 16. -He caused waters to run down like rivers.

Psalm lxxviii. verse 57. -They were turned aside like a deceitful bow.

PSALM lxxxix. verse 46. The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

Psalm xcvii. verse 12. Light is sown for the righteous, and gladness to the upright in heart.

PSALM XCIX. verse 1. The Lord reigneth, let the people tremble; he sitteth between the cherubims, let the earth be moved.

PSALM CXIX. verse 70. Their heart is as fat as grease: (As fat as brawn, in another Bible. But in the Latin Vulgate, Coagulatum est sicut lac cor eorum.)

PSALM CXIX. verse 83. For I am become like a bottle in smoke.

(a) This warrior lays about him in a different manner from David.

(b) We have heard of crafty heads, but never of crafty

hands.

(c) In the title page they say: "If any be merry, let him sing psalms." But considering what psalms they are, they

PSALMS IN METRE, BIBLE 1683.

PSALM xviii. verse 37. So I suppress and wound my foes, That they can rise no more: For at my feet they fall down flat, I strike them all so sore.(a)

Psalm xxii. verse 7. All men despise, as they behold Me walking on the way: "They grin, they mow, they nod their heads," &c

Psalaxxii. verse 12. So many bulls do compass me, That be full strong of head: "Yea, bulls so fat, as though they had In Basan-field been fed."

PSALM XXVI. verse 10.
Whose hands are heap'd with "craft (b) and guile," Their lives thereof are full,
And their right hand with "wrench and wile,
For bribes doth pluck and pull."

PSALM xlix. verse 20. Thus man to honour God hath brought, Yet doth he not consider; But like brute beast, so doth he live, "And turn to dust and powder."

Psalm lxxiv. verses 11, 12. Why dost thou draw thy hand "a back, And hide it in thy lap?" O pluck it out, and be not slack, "To give thy focs a rap."(c)

Psalm lxxvii. verse 16. —Of such abundance that "no floods To them might be compared."

PSALM lxxviii. verse 57. -They went astray, Much like a bow that would not bend, But slip and start away.

Psalm lxxxix. verse 46. Thou hast cut off, and made full short
His youth and lusty days;
"And rais'd of him an ill report. With shame and great dispraise."(d)

Psalm xcvii. verse 12. And light doth spring up to the just, With pleasure for his part, Great joy with gladness, mirth and lust, &c.(e)

Psalm xcix. verse 1. The Lord doth reign, "altho at it The people rage full sore;" Yea, he on cherubims doth sit, "Tho' all the world do roar."

Psalm exix. verse 70. Their hearts are swoln with worldly wealth, As "grease so are they fat."

PSALM CXIX. verse 83. As a "skin-bottle" in the smoke, So am I parch'd and dried.

advise him to sing, they might have done as well to have

advise him to sing, they might have dolle as well to have said rather, "If any would be merry, let him sing psalms."

(d) To say that God raises an ill report of men, has affinity to Beza's doctrine, which makes God the author of sin. Vid. Suprate (c) I thought, till now, that lust had been a sin-

PSALMS IN PROSE, BIBLE 1683.

PSALM CXIX. verse 110. The wicked have laid a snare for me.

Psalm cxix. verse 130. The entrance of thy word giveth light: it giveth understanding unto the simple.

PSALM cxix. verse 150. They draw nigh that follow after mischief: they are far from thy law.

PSALM CXX. verse 5. Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar.

Psalm cxxvii. verse 2. It is in vain for you to rise up early, to sit up late, to eat the bread of sorrow.

PSALM CXXIX. verse 6. Let them be as grass upon the house-tops, which withereth before it groweth up.

PSALMS IN METRE, BIBLE 1683.

Psalm exix. verse 110. Altho' the wicked laid their nets " To catch me at a bay."

Psalm exix. verse 130. When men first "enter into" thy word, They find a light most clear; And very idiots understand, "When they it read or hear."(b)

Psalm exix. verse 150. My foes draw near, "and do procure My death maliciously:" Which from thy law are far gone back, "And strayed from it lewdly."

Psalm cxx. verse 5. Alas! too long I slack, Within these tents "so black," Which Kedars are by "name;" "By whom the flock elect, And all of Isaac's sect, Are put to open shame."(c)

Psalm cxxvii. verse 2. Though ye rise early in the morn, And so at night go late to bed,
"Feeding full hardy with brown bread,"
Yet were your labour "lost and worn."(d)

Psalm cxxix. verse 6. And made as grass upon the house, Which withereth "ere it grow."(e)

I could weary the reader with such like examples; they seldom or never speak of God's covenant with Israel, but they call it God's trade.(a) As in Psalm lxxviii. 10, where they sing,

For why? they did not keep with God, The covenant that was made; Nor yet would walk or lead their lives, According to his "trade." PSALM lxxxvii. verse 10. For why? their hearts were nothing bent To him, nor to his "trade.". PSALM CX. verse 37. For this is unto Israel

A statute and a "trade." PSALM lxxxi. verse 4. And set all my commandments light, And will not keep my "trade. PSALM IXXXIX. verse 32.
To them be inade a law and "trade," &c.
PSALM cxlviii. verse 6.

Such stuff as this you will find in other places. The words "inore" and "less" have also stood them in as good stead as "trade" to make rhyme with, viz:

All men on earth, both "least" and "most." PSALM XXIII. verse 8. All kings, both "more" and "less." PSALM Xlviii. verse 11. The children of Israel each one both "more" and "less." PSALM Xlviii, verse 14.

See also Psalm cix. verse 10; Psalm xi. verse 6; Psalm xxvii verse 8, &c., &c.

Nor are they a little beholden to an "ever and for aye;" " for ever and a day;" " for evermore always," and the like.

Besides their 'urning the psalms into metre,

(a) Perhaps, this word "trade" should have been "tradition" with them; but for fear of a Popish term, which they so much detest they would rather write nonsense than use it.

they also made rhyme of the Lord's Prayer, tho Creed, and the Ten Commandments. In which one thing is remarkable, viz., that in the Creed, upon the article of Christ's descent into hell they make a very plain distinction between the hell of the damned, and that of the fathers of the Old Testament, Limbus Patrum, thus:

And so he died in the flesh, but quickened in the sprite, His body then was buried, as is our use and right. His soul did after this descend into the lower parts, A dread unto the wicked spirits, but joy to faithful hearts.

Whom do they mean by those "faithful hearts," to whom our blessed Saviour's descent into hell Limbus, was a joy, but those of whom the prophet Zachary spoke, when prophecying of our Saviour's releasing them, he said: "Thou also in the blood of thy Testament hast let forth thy prisoners out of the lake, wherein there is no water?" And, whom St. Peter meant, when he said, that Christ in spirit "coming, preached to the spirits also that were in prison; which had been incredulous sometimes, when they expected the patience of God in the days of Noe, when the ark was in building." (f)

The turning of this article into metre is, I suppose, the very cause why we have not the Creed printed in metre in their latter impressions; and consequently, none of the other pray-

(b) By singing thus, they would possess the people that even the most ignorant of them are capable to understand

(c) Why is all this added? only for the sake of rhyming to the word "name," unless they would make Isaac a sect maker, and his religion a sect like their own. (d) If brown bread is the bread of affliction, a great

many feeds on it who are able to buy white.

(c) How grass can wither before it grows, is a paradox.

(f) Zach ix-11.

ers and rhymes, which their first Bibles had after the Psalms; because to put out this and no more, would have given too shrewd a cause

of suspicion.

Besides the turning of these into metre, they made also certain other prayers of their own in rhyme; in one of which they rank the Pope, whom their modern divines count a great bishop, and chief patriarch of the western church, and from whom they pretend to receive their episcopal and priestly character, in the same list with the Turk, as if both were infidels alike, and both alike enemies to Christ. Robert Wisdom thus sets out his psalm, which the ignorant people may be apt to take for one of Davids; assuring themselves that David himself prayed to be delivered from the Turk and the Pope, and consequently, that the Pope is a dangerous creature:

Preserve us, Lord, by thy dear word, From Turk and Pope defend us, Lord, Which both would thrust out of his throne, Our Lord Jesus Christ, thy dear Son.

But this, with such other like stuff, is also left out by Protestants in their last impressions, as being indeed ashamed of the impiety, malice, and folly of these gross imposters, especially of this Robert Wisdom, who, notwithstanding his name, was doubtless the most ignorant of all those who ever undertook to turn psalm into metre. And so it is likely he was looked upon by Dr. Corbet, sometimes bishop of Norwich, when he made the following address to his ghost:

TO THE GHOST OF R. WISDOM.

That once a body, now but air,
Arch-botcher of a psalm or prayer,
From Carfax (a) come,
And patch us up a zealous lay,
With an old ever and for aye,
Or all and some.

Or such a spirit lend me,
As may an hymn down send me,
To purge my brain.
Then Robin look behind thee,
Lest Turk or Pope do find thee,
And go to bed again.

This may seem too light for a treatise of this nature; but the ridiculous absurdity of these rhymes, the singing of which in the churches, has, by several learned Protestants, been complained of and lamented, cannot be fully enough exposed; that so, if possible, the common people's eyes may be opened, and they may be taken off from the fondness they seem to have for them.

Though the ignorance, rather than ill intention of these busy poets appear in their psalmmetre; yet what follows cannot be excused from being done with a very treacherous design of the translators; for what can possibly be a more sly piece of craft to deceive the ignorant reader, than to use Catholic terms in all such places where they may render them odious, and when they must needs sound ill in the people's ears? For example, 2 Maccabees vi. 7, this term

"procession" they very maliciously translate, saying: "When the feast of Bacchus was kept, they were constrained to go in procession to Bacchus." Let the reader see in the Greek Lexicon if there be any thing in this word, πομπαδύειν τῷ διονύσω, like the Catholic Church's processions, or whether it signify so much as "to go about," as other of their Bibles translate it, with perhaps no less ill meaning than that o 1570, though they name not procession. (b)

St. John, ix. 22, 25, where, for "He should be put out of the synagogue," there first translations read: "He should be excommunicated," to make the Jews' doings against them, that confessed Christ, sound like the Catholic Church's acting against heretics, in excommunicating them; as if the church's excommunication of such, from the society and participation of the faithful, were like to that exterior putting out of the synagogue. And by this they designed to disgrace the priest's power of excommunication, whereas the Jews had no such spiritual excommunication; but, as the word only signifies, did put them out of the synagogue; and so they should have translated the Greek word, including the very name synagogue. But this translation was made when the excommunications of the Catholic church were daily denounced against them, which they have corrected in their last Bible, because themselves have begun to assume such a power of excommunicating their non-conforming brethren.

In Acts xvii. 23, for "seeing your idols," or "seeing the things which you Athenians did worship," they translate, "seeing your devotions," as though devotion and superstition were

all one.

And verse 24, for "temples of Diana," they translate "shrines of Diana," to make the shrines of saints' bodies, and other holy relics, seem odious; whereas the Greek word signifies temples. And Beza says: "He cannot see how

it can signify shrines."

Thus they make use of Catholic words and terms, where they can thereby possibly render them odious; but in other places, lest the ancient words and names should still be retained they change them into their own unaccustomed and original sound. So in the Old Testament, out of an itch to show their skill in the Hebrew, the first translators thought fit to change most of the proper names from the usual reading, never considering how far differently proper names of all sorts are both written and sounded in different languages; but this is in a great part rectified by the last translators, according to the directions of king James the First, that in translating the proper names, they should retain the usual and accustomed manner of speaking.

Their altering of these proper names in the Old Tastament, through the pride of being esteemed such knowing masters in the Hebrew, was yet much more tolerable, than the changing of many other words in the New, through an

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heretical intention of introducing an utter obli-

vion of them among the people.

The words "church, bishop, priest, altar, eucharist, sacrifice, grace, sacrament, baptism, penance, angel, apostle, Christ, &c., at their first revolt, they suppressed, and changed into " congregation, superintendent, elder and minister, table, thanksgiving, gift, mystery, washing, repentance, messenger, ambassador, anointed;" several other words and phrases they likewise altered, as is evident from what goes before. And for what cause was all this change and alteration of Catholic terms and phrases, but that the sound of the words should vanish with the substance of the things which they have taken away? With bishops they banished the pastoral care and charge of the Pope and Catholic bishops, and set up a child and a woman for the heads of their congregation. With priests went away the office of priest, in offering the holy sacrifice of Christ's body and blood; with grace went away the sacrament of holy orders, and four or five of the other sacraments; with altar, eucharist and sacrifice, they excluded the proper service of Almighty God, with Christ's sacred presence in the blessed sacrament; with the word penance they banished confession, absolution, and satisfaction for sins; they altered the word church, because they had cut themselves off from the Catholic church. And what other design could we suppose them to have had in leaving out apostles, and putting in ambassadors or legates; in leaving out angels, and introducing messengers; in putting down the word anointed, where Christ used to be read; and in translating grave for hell; but in time to extinguish all faith and memory of apostle, angel, heaven, hell, Christ, and Christianity;" and to bring them to atheism and infidelity, the very centre to which their reformation tends? (a)

This fantastical and impious vanity, in changing Catholic and Christian terms and speeches into their profane and heathenish use and signification, was a thing so detested, even by Bezz himself, notwithstanding his often being guilty of the same, that he inveighs against it, and those who use it, in this manner: "The world is now come to that pass," says he, "that not only they who write their own discourses, re fuse the familiar and accustomed words of scrip ture, as obscure, unsavoury, and out of use, but also those that translate the scripture out or Greek into Latin, challenge to themselves the like liberty; so as while every man will rathe, freely follow his own judgment than religiously behave himself as the Holy Ghost's interpreter. many things they do not convert, but pervert, for which licentiousness and boldness, except remedy be provided in time, either I am notably deceived, or within a few years, instead of Christians we shall become Ciceronians, i. e. Pagans, and by little and little shall lose the possession of the things themselves." (b) By this you see, that though Beza was one of the greatest masters in this wanton, novel, and licentious art of changing Christian for Heathen terms and phrases, yet he foresaw that in the end, with the words, would be taken away the things signified, "sacraments, baptism, eucharists, priesthood, sacrifice, angels, apostles, and all apostolical doctrine;" and that so we should be brought again from Christianity to heathenism.

From which, and from the STILLINGFLEETIAN ERROR, (c) that, by asserting, "The pagan god, Jupiter, to be the true God, blessed for ever, more," throws open the door of Jupiter's temple, and points out the very pathway to paganism,

GOOD LORD, DELIVER US 1

A VINDICATION OF THE ROMAN CATHOLICS:

- AS ALSO THEIR DECLARATION, AFFIRMATION, COMMINATION; SHOWING THEIR ABHORRENCE OF THE FOLLOWING TENETS, COMMONLY LAID AT THEIR DOOR. AND THEY HERE OBLIGE THEMSELVES, THAT IF THE ENSUING CURSES BE ADDED TO THOSE APPOINTED TO BE READ ON THE FIRST DAY OF LENT, THEY WILL SERIOUSLY AND HEARTILY ANSWER AMEN TO THEM ALL.
- 1. Cursed is he that commits idolatry; that prays to images or relics, or worships them for God. R. Amen.
- 2. Cursed is every goddess worshipper, that believes the Virgin Mary to be any more than a creature; that honours her, worships her, or puts his trust in her more than in God; that believes her above her Son, or that she can in any thing command him. R. Amen.
- 3. Cursed is he that believes the saints in heaven to be his redeemers, and prays to them as such, or that gives God's honour to them, or to any creature whatsoever. R. Amen.
 - 4. Cursed is he that worships any breaden

- god, or makes gods of the empty elements of bread and wine. R. Amen.
- 5. Cursed is he that believes priests can forgive sins whether the sinner repent or not: or that there is any power in earth or heaven that can forgive sins, without a hearty repentance and serious purpose of amendment. R. Amen.
- 6. Cursed is he that believes there is authority in the Pope or any others, that can give leave to commit sins; or that can forgive him his sins for a sum of money. R. Amen
 - 7. Cursed is he that believes that, independently
- (b) Beza in Act. x. 46, edit anno 1556, but in the latter ed. of 1565, some of these words are altered either by himself or the printer.

(c) Dr. Stillingfleet's Charge of dolatry against the

(a) Change of words induces change of faith. DV Church of Rome, p. 7, and p. 40.

ot the merits and passion of Christ, he can merit salvation by his own good works; or make condign satisfaction for the guilt of his sins, or the pains eternal due to them. R. Amen.

8. Cursed is he that contemns the word of God, or hides it from the people, on design to keep them from the knowledge of their duty, and to preserve them in ignorance and error. R. Amen.

9. Cursed is he that undervalues the word of God, or that forsaking scripture chooses rather to follow human traditions than it. R. Amen.

10. Cursed is he that leaves the commandments of God, to observe the constitutions of

men. R. Amen.

11. Cursed is he that omits any of the Ten Commandments, or keeps the people from the knowledge of any one of them, to the end that they may not have occasion of discovering the truth. R. Amen.

12. Cursed is he that preaches to the people in unknown tongues, such as they understand not; or uses any other means to keep them in

ignorance. R. Amen.

13. Cursed is he that believes that the Pope can give to any, upon any account whatsoever, dispensation to lie or swear falsely; or that it is lawful for any, at the last hour, to protest himself innocent in case he be guilty. R. Amen.

14. Cursed is he that encourages sins, or teaches men to defer the amendment of their lives, on presumption of their death-bed repen-

tance. R. Amen.

15. Cursed is he that teaches men that they may be lawfully drunk on a Friday or any other fasting-day, though they must not taste the least bit of flesh. R. Amen.

16. Cursed is he who places religion in nothing but a pompous show, consisting only in ceremonies; and which teaches not the people to serve God in spirit and truth. R. Amen.

17. Cursed is he who loves or promotes cruelty, that teaches people to be bloody-minded, and to lay aside the meekness of Jesus Christ.

18. Cursed is he who teaches that it is lawful to do any wicked thing, though it be for the interest and good of mother church: or that any evil action may be done that good may come of it. R. Amen.

19. Cursed are we, if amongst all these wicked principles and damnable doctrines commonly laid at our doors, any one of them be the faith of our church; and cursed are we, if we do not as heartily detest all those hellish practices as those who so vehemently urge them against us. R. Amen.

20. Cursed are we, if in answering, and saying Amen to any of these curses, we use any equivocation, mental reservation; or do not assent to them in the common and obvious sense of the

words. R. Amen.

And can the Papists then, thus seriously, and peace and charity in our nation.

without check of conscience, say Amen to all these curses?

Yes, they can, and are ready to do it whensoever, and as often as it shall be required of them And what then is to be said of those who either by word or writing, charge these doctrines upon the faith of the Church of Rome? "Is a lying spirit in the mouth of all the prophets? are they all gone aside? do they backbite with their tongues, do evil to their neighbour, and take up reproach against their neighbour?" I will say no such thing, but leave the impartial considerer to judge. One thing I can safely affirm, that the "Papists" are foully misrepresented, and show in public as much unlike what they are, as the Christians were of old by the Gentiles; that they lie under a great calumny, and severely smart in good name, persons, and estates, for such things which they as much and as heartily detest as those who accuse them. But the comfort is, Christ has said to his followers: "Ye shall be hated of all men." (Math. x. 22,) and St. Paul: "We are made a spectacle unto the world;" and we do not doubt, that he who bears this with patience, shall for every loss here and contempt receive a hundred-fold in heaven: " For the base things of the world, and things which are despised, hath God chosen." 1 Corinth. i. 28.

As for problematical disputes, or errors of particular divines, in this, or any other matter whatsoever, the Catholic Church is no way responsible for them; nor are Catholics, as Catholics, justly punishable on their account. But,

As for the king-killing doctrine, or murder of princes, excommunicated for heresy; it is an article of faith in the Catholic Church, and expressly declared in the General Council of Constance, sess. 15, that such doctrine is damnable and heretical, being contrary to the known laws of God and nature.

Personal misdemeanors of what nature soever, ought not to be imputed to the Catholic Church, when not justifiable by the tenets of her faith and doctrine. For which reason, though the stories of the Paris massacre; the Irish cruelties, or powder-plot, had been exactly true, (which yet for the most parts are mis-related) nevertheless Catholics as Catholics, ought not to suffer for such offences, any more than the eleven apostles ought to have suffered for Judas's treachery.

It is an article of the Catholic faith to believe, that no power on earth can license men to lie, forswear, and perjure themselves, to massacre their neighbours, or destroy their native country, on pretence of promoting the Catholic cause, or religion. Furthermore, all pardons and dispensations granted, or pretended to be granted, in order to any such ends or designs, have no other validity or effect, than to add sacrilege and blasphemy to the above-mentioned crimes.

Sweet Jesus, bless our sovereign: pardon our enemies. Grant us patience; and establish peace and charity in our nation.

VERSION OF THE ENGLISH BIBLE:

A VINDICATION OF WARD'S ERRATA, IN REPLY TO GRIER, BY THE RIGHT REV. DR. MILNER.

DEAR SIR—You have witnessed the failure of | our vicar in his attempt to vindicate the canon of scripture, without recourse to the authority of tradition, and this on Protestant, as well as on Catholic grounds. As to the other point, which he says he is equally called upon to prove, on the same condition of not recurring to tradition, namely: "Which are the books that have been written by Divine inspiration, and, indeed, that any books at all have been so written,"(a) he entirely gives it up, in the following terms: "To pronounce with confidence what books of the canon, or parts of books, are inspired, and what not, may consistently belong to Dr. M., as being a member of a church which lays claim to infallibility; but certainly not to a member of the Church of England. So that when he asks, how we have learned, what books have been written by Divine inspiration, or that any books at all have been so written? we may answer that, where the holy scriptures declare that they set forth a divine revelation, or that they express the word of God, we believe them to do so: [thus again grounding a thing to be proved upon itself! but as to the fact of their inspiration, we must, with awe and humility, decline to say, what we believe no church, ancient or modern, can attest."(b) If this were so, I would ask the vicar, of what great use is the scripture more than any other good book? and why is it called the word of God? Again, with what consistency does the Church of England appeal to it, in her Articles, as her only rule of faith? But the vicar's ideas are evidently confused on the subject, and therefore, he hastens to another more familiar to him, since he has already published a quarto volume on the fidelity of the English Bible. However, as the fifty pages he spends upon it in the present work, consist, for the most part, of mere declamation in praise of the translation, its authors, and himself, together with proportional abuse of its critics, and Dr. M., (a style in which I will not contend with the Rev. Gentleman,) I hope to be able to confine my reflections within much narrower bounds than he confines his.

The vicar begins his declamation, dear Sir, with unlimited abuse of your correspondent. This he carries on through the greater part of ten pages, reproaching me with, ignorance, superciliousness, arrogance, superficialness, &c.(c) In

(a) Reply, p. 2. (b) P. 9. (c) P. 61, et seq.

short, he says, that "Dr. M. cannot stand a competition, on the score of learning and talents, with even the obscurest," of the fifty-four clergymen who were named in the reign of James I., to make a new version of the scripture, though he confesses there are five amongst them of whom he knows nothing at all, and some others, of whom he has barely learned something from the late Dr. Todd.(d) To this abuse I am content to answer, that as the vicar knows nothing of me or my attainments, but what he learns from my publications, which, together with his own, are before the world, so our respective characters for learning and talents will not be decided upon by what we may say of ourselves, but by

what others may judge of us.

The very profession of the vicar, which is to vindicate, at the same time Tyndal's translation of the Bible, and king James's correction of it, as being both of them faultless, carries with it its own refutation, and betrays his insincerity and spirit of chicanery. His fellow-labourer, Dr. Ryan, whose Analysis of Ward's Errata(e) he has commended, "as decisive to the extent it goes,"(f) very fairly gives up several corrup-tions of the sacred text, which disgraced 'Tyndal's and the other early translations and editions of the English Bible, during more than fifty years, as indefensible. Thus, for example, speaking of Ward, he says: "He produces seven texts to show that we mistranslated our Bible, for the purpose of injuring his church, and to excuse our apostacy from it; but the former mistranslations of these seven texts having been corrected in our present Bible, should have been excluded from his catalogue of errata."(g) With the same fairness Dr. Ryan says: "He (Ward) produces eight texts, which he accuses us of misconstruing against the sacrament and mass; but five of the eight having been corrected in our version, agreeably to his own, should have been excluded from the book."(h) 'The

(d) P. 66. (e) Dublin, 1808. (f) Reply, p. 94. (g) Analysis, p. 10. In Tyndal's translation, and the editions of 1562, 1577, 1579, instead of the word CHURCH, the word Congregation is used in the following manner: Thou art Peter, and upon this rock will I build my con-GREGATION, Mat. xvi. 18. If he will not hear them, teli the CONGREGATION; and if he will not hear the congregation,

congregation; and if he will not hear the congregation, let him be to thee as a heathen, &c. Mat. xviii. 17.

(h) Ibid., p. 12. In two of these passages, Mat. xxvi. and Mark xiv. 22, instead of saying: Jesus Blessed the bread, the old editions say: Having Given Thanks. In two other passages, 1 Cor. ix. 13, and 3 Cor. x. 18, the word Temple is used, instead of ALTAR, to exclude the

idea of a sacrifice under the new law.

Doctor proceeds: "Our opponent (Ward) charges us with misconstruing twelve texts, for the purpose of proving Catholics guilty of idolatry." But six of the twelve being corrected in our Bible, ought to have been omitted "in his list." (a) In a word, this advocate of the English Bible challenges the Popish doctors, as he calls them, to answer him this question: "Did not the translators of our Bible of the year 1683, correct forty errors in our old ones? (b) Such is the acknowledgment of Dr. Ryan, writing in defence of the English Bible, against the learned cavalier Thomas Ward; but the Rev. Mr. Grier undertakes equally to vindicate the old version and the new one, the corrected and the uncorrected text; and even in those very passages in which the infidelity of the latter is most glaring, and obnoxious to the English Church as well as to the Catholic Church. For example, he defends Tyndal and his followers in the use of the word congregation, for that of church, affirming that, in so doing, "they did not depart from the letter or the meaning of the Holy Ghost." (c) In a word, he pronounces, with Selden's Table-Talker, that "the English translation of the Bible is the best in the world, and which renders the sense of the original the best; taking in for the English translation the Bishop's Bible as well as king James's;" adding: "The bishops made the preceding English versions of Tyndal and Coverdale, the models and as it were the basis of their own." (d) Thus then, according to the vicar, the version of the Lutheran Tyndal from the Latin Vulgate, of the Calvinist Coverdale, from the Vulgate and the Greek, (e) and the corrected version of the English divines from the Hebrew and the Greek, though often differing from each other in meaning, as well as in other respects, are each of them "the best translation in the world, and renders the sense of the original the best."

The vicar, as might be expected, speaks in high terms of Tyndal, whom John Fox calls England's apostle, and with equal censure of his great antagonist, Sir Thomas More. Had the vicar read and faithfully exhibited the former's

(a) Ibid. p. 24. The following are some of the old corruptions, which have been since corrected, according to the original, and the Rheims Testament, Coloss. iii. 5, Covetousness, which is the worshipping of images, Ephes. v. 5; 2 Cor. vi. 16, How agreeth the temple of God with images? 1 John v. 21, Babes, keep yourselves from images. (b) P. 62. To this the Catholic Doctors answer in the affirmative. But they add first, that the very circumstance of their being corrected by Presented in the control of the contr

(b) P. 62. To this the Catholic Doctors answer in the affirmative. But they add first, that the very circumstance of their being corrected by Protestants, is a proof that the latter acknowledged them to be errors: secondly, that after the forty corrections in question have been made, a still greater number of corrections remain to be made.

still greater number of corrections remain to be made.

(c) Answer to Ward's Errata, by the Rev. R. Grier, 1812, p. 2. To this, his former work, the vicar refers in his present Reply, with his usual modesty, as follows: "I trust the readers of my Answer will credit the truth of the assertion, that my publication, comprising, as it does, the ablest arguments of our most learned divines, contains a full and victorious refutation of pernicious error; and that I have successfully established the superior merit of our standing English text, no less than its fidelity."—Reply, p. 94.

(d) P. 76.

Our standing Reply, p. 94.

(c) Coverdale had the chief hand in the Geneva edition, which was so obnoxious to the Church of England, that the prelates of the establishment constantly oppose its publication, as may be seen in Strype.

books, called, The Wicked Mammon, The True Obedience, and The Auswere to Syr T. More, together with the latter's Confutacion of Tyndule's Answere, &c., I am convinced he must have lowered his tone of panegyric with respect to Tyndal into that of extenuation, at least, as he would have found this pretended apostle's language to be no less seditious than it is heterodox, and no less injurious to the present Church of England, than it was to that of former times. With the most specious pretentions to charity and submission, he terms, at every turn, those who were most dignified and venerated in church and state, "apish, pivish, popish jugglers, thieves, murtherers, blood-suppers, Pilates, Herods, priapists, sodomites, hangmen, Christ-killers, devils, &c." (f) The learned and dignified author, quoted below, points out, "amonge other tokens of Tyndale's evill intent in hys translacion, for enswample, that he chaunged commonlye this woorde churche into this woorde congregacion, and this woorde priest into this woorde seniour; and charitie into love, and grace into favour, confession into knowledge, and penaunce and repentance, with wordes mo, which he channel and useth dayly, as in turning ydoles into ymages, and anonynting into smering, consecrating into charming, sacramentes into ceremonys, and ceremonys into witchecrafte, and yet many moe." (g) Notwithstanding John Fox attributes a splendid miracle (in rendering void the enchantment of a certain magician,) to the sanctity of Tyndal, (h) he is far from succeeding in vindicating his religious or his moral principals. (i) It appears that, though Coverdale encouraged his disciple Frith to die for his helief, yet, it is plain, from his story, that he himself suffered death, not for that, or his English translation of the Bible, but for treasonable practises against the government of the Low Countries, under which he lived. But why does not the vicar honour the name of the above-mentioned Frith, who had so large a share in his master Tyndal's Bible, with a single notice? I can conceive no other motive for this, except that, when he was burnt in Henry's reign, for denying the Catholic doctrine of the sacrament, archbishop Cranmer had the chief hand in bringing him to the stake. The vicar, however, makes amends for this omission, by the lofty praises he heaps on the "venerable Coverdale," as he calls him, who was the most conspicuous character in giving the early editions of the English Bible. This apostate friar was of the same religious order with Luther, and, like him, broke through his solemn vow of continency, by taking to himself a pretended wife, during the confusion of Edward's reign, at which time also he became bishop of Exeter. Retiring to Geneva, when Mary mounted the throne, he sucked in there

(f) Sir Thomas More's Works, London, 1517, p. 336.
(g) Syr T. More's Second Boke, whiche confuteth the Defence of Tyndall, for his Translacion, p. 405.

(h) See Acts and Moriani.

⁽i) This appears by his attempt to get into Bishop Tunstal's service, after he had declared himself a Protestant, and by his constant maxim of, bearing with the times

the doctrine and prejudices of Calvin, so that, returning to England when Elizabeth became queen, he was neither restored to his see, nor treated as a bishop. It was not without difficulty that he obtained the poor living of St. Magnus', near London Bridge, and he was, after some time, turned out of that for non-comformity. The vicar sets up a most curious proof of the fidelity of Coverdale's biblical labours, which is worthy, dear sir, of your notice, as a specimen of the conclusiveness of his reasoning; it is this, Fulk declares as follows: "I myself did heare that Reverend father, M. Dr. Coverdale, of holie and learned memorie, in a sermon at St. Paule's Crosse, upon occasion of some slaunderous reportes, that then were raised against his translation, declare his faithful purpose in doing the same, which, after it was finished and presented to K. Henry VIII., and by him committed to diverse bishops of that time to peruse, of which, as I remember, Stephen Gardiner was one—they being demanded by the king, Are there any heresies maintained thereby? They answered that there were no heresies that they could find maintained thereby." (a) So far Fulke, to whose account of Coverdale's sermon, the vicar subjoins the fol-lowing inference: "This single admission of Gardiner speaks volumes!" But, dear Sir, I would ask the reverend gentleman the following questions; Of what weight is William Fulke's account of Miles Coverdale's sermon in defence of the old exploded version? Secondly, What signify Stephen Gardiner's words concerning it, or any other point during Henry's, reign, when he was as abject a slave to the religious tyrant as Cranmer himself was? Thirdly, What proof of the fidelity of a scriptural translation would the decision even of a council be, that it maintained no heresies; when it might be found censurable on twenty other theological charges? And what then becomes of the reverend vicar's volumes of evidence, for the purity of Coverdale's version? But the simple fact of a new translation of the whole scripture having been set on foot and executed by authority both of church and state, in James's reign, is a proof that the former version of Tyndal and Coverdale, even after it had been corrected by the bishops was deemed to be faulty. That it did abound with errors is demonstrated by the learned Gregory Martin, in his Discoverie, &c., whom Fulke in vain attempted to answer. The same is again demonstrated, together with sufficient proofs that the present version also abounds with errors, by the intelligent Thomas Ward, in his Errata, the success of whose undertaking accounts for the vicar's unbounded abuse of him. (b) But what need is there of a further exposure

(a) Reply, p. 73.
(b) There is no expression of hatred and contempt too (b) There is no expression of natred and contempt too strong for the vicar, in speaking of these two able and learned men, which is the best proof of his being wounded by their pens, and his inability to cope with them. The fellow students of Gregory Martin, at Oxford, bore a very different testimony of his learning and merit from that of Mr. Grier. The celebrated historian of that university relates that, when the Duke of Norfolk, to whose eldest son

of the latter's absurdity, in attempting to vin dicate both the old and the new version, the uncorrected and the corrected one, and to prove that each of them is the best translation in the world, than the vicar's subsequent comparisor between them, and the preference which no gives, in an important instance, to the former? (c)

Proceeding to treat of the new version of the scriptures, which was made by order of king James I., more than seventy years after the first appearance of the former, the vicar chiefly confines himself to combating the following passage in The End of Controversy, where, speaking of the Bibles, "which had been published by authority or generally used by Protestants in this country," the author said: "Those of Tyndal, Coverdale, and queen Elizabeth's bishops, were so notoriously corrupt, as to cause a general outcry against them among learned Protestants, as well as among Catholics, in which the king himself, James I., joined: and accordingly, he ordered a new version of it to be made, being the same that is now in use, with some few alterations made in it after the restoration."(d)

The vicar commences his attack on this passage with denying, first, that learned divines of the Church of England, whom alone he acknowledges to be Protestants, objected to the old version; and, secondly, that the Puritans, to whom he refuses that title, raised an outcry against it. But I would ask him, whether the subscribers to the Millinary Petition to Parliament, who therein describe themselves to be "more than a thousand ministers, that had subscribed the service book" of Common-Prayer, and whose representatives, at the conference of Hampton-Court, were Dr. Reynolds, and Dr. Spark, both of them professors of Oxford University, were not divines of the Church of England? And whether these representatives did not then and there petition as follows; " May it please your Majesty, that the Bible be newly translated, such as are extant not answering the original, which he (Dr. Reynold's) instanced in

Martin was then domestic tutor, visited St. John's College, he was greeted with a public oration, in which the orator, speaking of its great ornament, Gregory Martin said:

" Habes, illustrissime Dux, Hebraum nostrum, Gracum

Poetam nostrum, decus et gloriam nostram." Athen. Oxon., P. 1, N. 221.

With respect to Ward, it may be enough to say that, though a layman, and a military man, he proved himself to be an overmatch for his different clerical antagonists, one of whom was Richel, vicar of Hexam; another, Tennison. A. B., of Canterbury. See his Monomachia. His Cantos on the Reformation, though written in dogrel verse, contain such sterling matter, as to have caused the conversion of many Protestants, and among others, of the late Rev. Roland Davies, C. A. D. The vicar's pretended Answer to the Errala, was the prototype to his Reply to the End of Controversy. He writes much about different subjects, and about them, and makes many bold assertions and denials, but never once proves the point

which he takes in hand to prove.
(c) Quoting that foolish book, Selden's Table-Talk, he says that "The Bishop's Bible (the old translation,) copied chiefly from Tyndal and Coverdale, ranks equally high, as a translation, with king James's, and either of them is the best translation in the world."—Reply, p. 76.

(d) End of Controversy, Let ix., p. 71

three particulars." (a) Did not the Lincolnshire ministers present a petition to the king in December, 1604, complaining that "the book of Common Prayer appoints such a translation of scripture to be used in the churches, as in some places is absurd, and in others, takes from, perverts, obscures, and falsifies the word of God; examples of which are produced with the authorities of the most considerable reformers." (b) Was not Broughton of Cambridge an episcopal Protestant, and "the greatest scholar of his age for Hebrew," as Strype testifies? And yet he charged the Bible, authorized in his time, (the Bishops' Bible) with "a great number of errors," which he called "traps and pitfalls;" adding, in his letter to the Lord Treasurer, that sundry lords and some bishops, and others of inferior rank, had requested him to bestow his labour in clearing the Bible translations. (c) Finally the vicar himself quotes the translators of the new version as "echoing the words of the king," when they state that "upon the importunate petition of the Puritans," the conference of Hampton-Court was held, in which "they had recourse at last to this shift, that they could not with good conscience, subscribe to the Communion Book, since it maintained the Bible as it was there translated, which was, as they said, a most corrupt translation." (d) I would now appeal to any candid reader, of whatever religion he may be, no less than to yourself, whether I was not justified in stating, "there was an outcry against those Bibles, (Tyndal's, Coverdale's, and the Bishops') among learned Protes-ants, as well as Catholics?" It remains to be seen whether "king James joined in it or not?"

The vicar is forced to acknowledge the truth of Fuller's and Collier's account of this business; who state, that on Dr. Reynolds' petition being made, his Majesty answered: "I profess I could never yet see a Bible well translated in English; but I think that, of all, that of Geneva is the worst." (e) This declaration the vicar says, "can only be supposed to mean that he never yet had seen an English Bible in which there were not passages capable of being better translated! (f) His pretext for this perversion of language is, that when the king gave orders for the new translation, which he represents him to have done merely to humour a poor empty shift, a mere shallow pretence (g) of the Church of

(a) These particulars are the following: 1st. Gal. iv. 25, surrouxes, wrong translated bordereth. According to this, Mount Sina in Arabia, borders upon Jerusalem! 2ndly, Ps. cv. 28. They were not disabedient (or they rebelled not,) contradictorily translated, They were not obedient. 3rdly, Phineas executed judgment, wrong translated, Phineas prayed. See Fuller's Ch. Hist., B. x., p. 14. The vicar asserts that "the passages at first objected to (by the non-conformists, and which he calls an empty shift and a kollow pretence,) have continued in it (the existing version) without alteration," p. 81. Now the fact is, that each of them has been altered according to the suggestion of Dr. Payradle and his party as will be seen in the present Engages. Reynolds and his party, as will be seen in the present English Bible.

(b) Neal's Hist. of the Puritans, vol. ii. p. 53. (c) Strype's Life of A. B. Whitgift, pp. 433, 587.

(c) Strype's Lind (d) Reply, p. 80. (e) Fuller, Eccl. Hist., B. x., p. 14. Digitized (e) Fuller, Eccl. Hist., B. x., p. 14. Digitized (e) Fuller, Eccl. Hist., B. x., p. 14. Digitized

England's enemies, he gave directions that "The Bishops' Bible be followed, and as little altered as the truth of the original will permit; and that Tyndal's, &c., be used when they agree better with the text than the Bishops'." (h) And yet what else does this signify, except that the Bishops' Bible is not always conformable to the truth of the original? and that the other editions sometimes agree better with the text than does the bishops'? Such is the vicar's ingenuity in refuting his own argument; after which exhibition, he concludes, with his customary selfcomplacency, "I have thus disposed of the

royal censure in all its bearings." (i)

The vicar represents it to be a demonstrative proof of the different sects of non-conformists and dissenters subscribing to the purity and excellence of the present version, that they have never attempted to substitute another in its place. But is this the fact? Did not the Grand Committee for Religion, in 1656, when the Presbyterians were in power, appoint a sub-committee, "to confer with Dr. Walton and five others about another translation of the Bible! and were not many meetings held on this subject at secretary Whitlock's house ?"(k) Again, at the Savoy Conference in 1661, did not the non-conformist divines object to a great number of faulty translations of scriptural passages which occurred in the liturgy, and obtain that they should be amended; (l) I need say nothing by way of answer to the vicar, in justification of Sir Thomas More's, bishop Tunstall's, and othe Catholics' predictions, as to the consequences to be expected from the general diffusion of Tyndal's and the other Protestant Bibles without an expositor, or so much as a commentary or note upon them, since these were visibly fulfilled in the sacrilegious confusion of Edward's reign, and still more in the fanatic rebellion and regicide fury of that of Charles I., when not a folly or a crime took place without chapter and verse being quoted in its vindication. In short, the Established Church of England, with the vicar himself, has at last taken just alarm at the consequences to be apprehended for herself, as well as for the state, from an unbounded and indiscriminate diffusion of Bibles, without the Prayer Book to direct its meaning. I do not find myself called upon to make any remark on the praises which the twenty-two Protestant writers, whom he quotes, bestow on their own Bible. The vicar's citation of these twenty-two witnesses makes no more for his cause, than if I were to cite the two hundred and fifty-two prelates of the Council of Trent who pronounced upon mine.

Speaking of the last English translation of the Bible, the one now in use, published by king

⁽h) P. 91. (i) P. 92.

⁽k) Collier's Eccl. Hist., P. ii., p. 869. (1) For example, in the Epistle of the First Sunday after Epiph., Rom. xii. 1, the text stood thus: Be ye changed in your shape. In the Epist. for Sunday before Easter, Philip. ii. 5, Christ was said to be found in his apparel as a man Collier, P. ii., p. 878.

James I., in 1611, the author of The End of Controversy said: "Though these new translators have corrected many wilful errors of their predecessors, most of which are levelled at Catholic doctrines and discipline, yet they have left a sufficient number of these behind, for which I do not find that their advocates offer any excuse." Two of these he specified as standing in direct opposition to the original text, as it is quoted by those advocates, Dr. Ryan and the Rev. Mr. Grier. (a) On these two points, one of them regarding the celibacy of the clergy, the other, communion under one kind, the last named gentleman says: "I join issue with Dr. M." (b) I will state each of them briefly, yet clearly. Our B. Saviour having condemned the Jewish practice of divorce, His disciples say unto him: If the case of a man be so with his wife, it is not good to marry. But he said unto them: All men RECEIVE NOT this saying; in Greek: ου παντες χωροοςι τον λογον τουτον. Mat. xix. 2. In like manner St. Paul says, 1 Cor. vii. 7: I say therefore to the unmarried and widows: it is good for them if they abide even as I; but if they DO NOT CONTAIN let them marry; in Greek ει δε ουκ εγκρατευονται. Now in both these passages, the latter as well as the earlier Protestant translators change DO NOT into cannot, in excuse for the first reformers' breach of their vowed celibacy. (c) With respect to the former of these falsifications, Dr. Ryan derides it, and says: "The Remish version agrees nearly with our own!" (d) while the vicar refers to his former work for a satisfactory proof that the word cannot "is most agreeable to the original," (e) which says DO NOT. As to the second falsification, the vicar says: "I have been obliged to convict Dr. M. of gross ignorance of the Greek, no less than a fraudulent application of the Latin, and have proved to demonstration that the Rhemish version of this text, ει δε ουκ εγρατευονται is erroneous." (f) Now in what does this boasted conviction of my ignorance, and of the erroneousness of the Rhemish version, consist? Why the vicar says

(a) End of Controv., Let. ix., p. 72.

(b) P. 95.

(c) Another falsification of the same kind, which seems to be levelled at the tenet of free-will, occurs both in the earlier and later version of Galat. v. 17. The apostle says: You DO NOT the things that you would; α av θελητε ταυτα ποιητε; this the translators turn thus: So that YOU CANNOT do the things that you would, contrary to the original Greek, the Latin Vulgate, the Syriac, Arias Montanus, Erasmus, Beza, Tremellius, &c. It is extraordinary that neither the editor of the Rheims Testament nor Ward has pointed out this corruption.

(d) Analysis, p. 19. (c) Reply, p. 95. On consulting the book and page here referred to, the only words relating to the translation itself, consist in a repetition of Ryan's above-quoted falsehood, namely, he says: "The Rhemish construction does not substantially differ from the Protestant one." The rest of billions discontinuous in made up of his own configured expressions. his long dissertation is made up of his own confused exposition of the scripture and the fathers on the subject of celibacy. See Answer to Ward, pp. 33, 34, 35. (f) Ibid., p. 95.

that εγοκτευομαι " is a verb of the middle voice, and that "the Vulgate reading, which agrees with it, is, si vero se non continent, (g) that is to say: if they do not contain themselves;" therefore, according to the vicar, the passage ought to be translated: if they cannot contain, as in the common Bible! What is it that chicanery and confidence will not attempt to prove! The other instance of still subsisting error in the latter translation of the Bible, as well as in the former, consists in the false translation of 1 Cor. xi. 27, where St. Paul speaking of the B. Sacrament, says: Whosoever shall eat this bread, on drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord: Dois of an eadin ton agron τουτον η πινη το ποτηριον του χυριου αναξιως, ενοχος, εσται του σωματος και αιματας του κυριου. This text, which is so decisive in favour of the Catholic doctrine, respecting the body and blood of Christ being received under either kind in the B. Sacrament, is, on that account, falsified in both translations of the English Bible, by turning the disjunctive article or, into the conjunctive article AND. Dr. Ryan finding this falsification (which Ward does not fail to expose) too gross to be defended, very prudently passes it by unanswered. The vicar had, in his former work, attempted to prove that \u03c4 and xai, or and AND, are convertible articles! At present he contents himself with relating a story about Dr. . Kilbie, who, he says, hearing a certain clergyman maintain in the pulpit that there are three arguments against the translation of a certain word, in the way it has been translated, answered him that there are thirteen reasons why it should be translated as it stands; concluding thus: "To Dr. M. I leave the application of the foregoing anecdote; for it certainly affords a useful hint to a self-confident critic." Such is the issue of the contest to which the vicar challenged me! And such are his reasons for showing that the term DO NOT, should be translated CANNOT, and why the disjunctive or, should be changed into the conjunctive AND. I hope you will not forget Dr. Kilbie: if I do not mistake, the vicar will again introduce him to you. In the mean time, I remain,

Yours, &c., J. M., D. D

P. S.—The vicar's mode of reasoning on tho corruption in question is of a piece with that of Luther, quoted by me in Letters to a Prebendary, Let. v., p. 187, when being called to an account for an undeniable false translation of scripture, he answered: " Sic volo, sic jubco, Luther usita vult, et ait se doctorem esse supra omnes doctores in toto Papatu."

(g) Answer, p. 35.

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NOTES

DO YOU HAVE A HOLY BIBLE?

	KJV
2 Pet. 1:21	holy men
Matt. 25:31	holy angels
I Thess. 5:27	holy brethren
Rev. 22:6	holy prophets
Rev. 18:20	holy apostles and prophets
John 7:39	Holy Ghost
I Cor. 2:13	Holy Ghost
Matt. 12:31	Holy Ghost
Acts 6:3	Holy Ghost
Acts 8:18	Holy Ghost
	Matt. 25:31 I Thess. 5:27 Rev. 22:6 Rev. 18:20 John 7:39 I Cor. 2:13 Matt. 12:31 Acts 6:3

INTRODUCTION

[Y]e have perverted the words of the living God. Jeremiah 23:36

This book is what reporters refer to as a 'scoop'. Much digging in libraries and manuscripts from around the world has uncovered an alliance between the new versions of the bible (NIV, NASB, Living Bible and others) and the chief conspirators in the New Age movement's push for a One World Religion. Unlike the sensational or emotion-ridden fogging of the facts which could accompany such a disclosure, this book objectively and methodically documents the following discoveries, which stunned the author as they will the reader.

- 1. The New Age movement's expressed goal of infiltrating the evangelical church and gradually changing the bible to conform to its One World Religion is evident in the current new versions. Their words and doctrines prepare the apostate church of these last days to accept the Antichrist, his mark, image, and religion—Lucifer worship.
 - 2. This has taken place because the editors of the new

versions, as well as the authors of the Greek editions, manuscripts, lexicons and dictionaries used in their compilation, hold beliefs which an orthodox Christian would find shocking. Research opens the door exposing them in seance parlors, mental institutions, prison cells and courtrooms for heresy trials. A few examples include:

•The Greek text used to translate the NIV, NASB and others was an edition drastically altered by a Spiritualist (one who seeks contact with the dead through seances), who believed he was in the "new age." 1 Two other 'new' version editors were also involved in spiritualism.

•The NIV's chief editor vaunts his version's heresy saying: This [his own translation] shows the great error that is so prevalent today in some orthodox Protestant circles, namely the error that regeneration depends upon faith. . .and that in order to be born again man must first accept Jesus as Savior.2

[F]ew clear and decisive texts that declare that Jesus is God.3

•The NASB's progenitor, called "the mediator between East and West" by his colleagues, was an instrumental member of the 'gathering' which *East-West Journal* calls the kick off event for the New Age movement and "East West Synthesis." 4 This new version editor referred to his alterations of the articles of faith saying:

The changes thus far. . .are in the right direction. . .and should contain the germs of a new theology.5

- •A surprising number of new version editors have permanently lost their ability to speak (five and still counting).
- •Insanity marked another prominent new version editor whose commitments to mental institutions served as bookends to a life fraught with derangement and hallucinosis.
- •The reference dictionary used by new version editors to research Greek etymology was edited by Hitler's propaganda 'high

priest', who was later tried and found guilty of war crimes as an accessory in the death of millions.

- 3. Contrary to advertising claims, the new versions are *more* difficult to read than the KJV, according to research using the Flesch-Kincaid Grade Level Indicators.
- 4. A 'new' Christianity is emerging from the new versions which substitute riches for righteousness, a crown for a cross, and an imitation for a new creation.
- 5. The few Greek manuscripts underlying new versions contain yet unreleased material which is an exact blueprint for the antichrist's One World Religion. A complete translation of these is being called for by new version editors and New Agers alike. This 'new' version could be the final "universal bible" called for by U.N. Assistant Secretary General Robert Muller.

Why this Book?

This book is written in loving concern for those who are 'victims' of these versions. Unsuspecting Christians have been carried off by an ancient chariot, resurrected and given a fresh coat of paint by Madison Avenue. (Is that Latin for 'hail the new'?) It appears that there is a vast difference between the press publicity and the product. This chasm, characteristic of the coming antichrist-Big Brother era, was called 'Newspeak' by George Orwell. It is built of soap bubbles which burst at the slightest touch of analysis. The documentation herein will scatter to the wind many false arguments and confident conclusions. After this evidence is made public, new versions will keep afloat only on the hot air of emotion and preconceived prejudice.

Kent State University has always been a hot-house creating a climate of open discussion and debate. This has cultivated creative thinking (e.g., the liquid crystal) and also a crop of cults and

classrooms providing pulpits for professors preaching New Age consciousness. Each year brings a swell of students who eagerly swallow the sophistry of the 'sage on the stage'. After a decade in this climate, as a Christian and a professor, plied with questions, a bombshell hit as a young man asked, "Is the fall, recorded in Isaiah 14 about Lucifer [as the KJV and Hebrew text indicates] or Jesus, the morning star, as the NIV and NASB imply?" Practiced perception pointed to the latter as a mislaid page from the podium of the New Age sages surrounding me. This prompted a six year research project into new bible versions, Greek editions and manuscripts, commencing with over 3000 hours of word-for-word collation of the entire New Testament. This groundwork was inspired by Herman Hoskier, the world's pre-eminent manuscript scholar who observed:

Rough comparison can seldom, if ever, be of any real use, the exact collation of documents, ancient or modern with the Received Text, is the necessary foundation of all scientific criticism.

The Lord graciously provided me access to documents, as well as research time not typically available to busy pastors, seminary students, and Christians. The investigation focused heavily on the New American Standard Version (NASB), a F.E. (formal equivalency) version popular among pastors, and the New International Version (NIV), a D.E. (dynamic equivalency) version growing in popularity in evangelical circles. (A review of those versions which tend to translate 'esoteric' Greek manuscripts, like papyrus 46 or Manuscript D, showed them unlikely candidates for use by Christians—i.e., Today's English Version (TEV), Good News for Modern Man, The New American Bible, the Jerusalem Bible, and the New Revised Standard Version.)

Scientists marvel at how children are conformed to the physical likeness of their parents through several microns. They hold formulas several feet long which contain the complex genetic code to create 60 trillion highly differentiated cells. If God put the key to one's passing physical life in such a perfect and complex format, can you imagine how intricately and carefully the key to eternal life—conformed to the image of his Son—would be? As with the genetic code, one change sets off a series of alterations which makes the 'new

born' unlike instead of like his parents. The changes, additions and omissions discovered in the new versions have affected the health of the body of Christ and taken it step by step away from the image of God.

The Message, the Men and the Manuscripts

The Message, the Mea and the Manuscripts

The Mandate: Infiltrate

And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Revelation 13:4

Souls snagged in a spiritual region remote from reason, will one day give way—sliding headlong down into Satan's dark chambered church. These chaff choose a pew. (He'll hew one for YOU too.) Friend and foe are "falling away," down the steep slippery stairs, framed by the archfiend—to the Church of Chapter 13.

Satan's barred by a small book from his quest for the throne. When opened it unleashes a wall of words—graven in stone.

It is written, Thou shalt worship the Lord thy God and him only. . .Luke 4:8

NIV, NASB et al.

worship

Phil. 3:3

KJV worship God

Wanting to weaken this wall, Satan slips out stone after stone, hoping not to be known.

Satan cometh immediately and taketh away the word. . . Mark 4:15

To begin, he removes the rubblestone of sin and the keystone of salvation. The cornerstone of Jesus Christ and the capstone of his second coming are cut. These words once withdrawn leave loopholes for skeptics and portholes for postulators. Taken together these breaches become windows with wide-angle lenses, taking in the "broad way" of these "last days." The stones piled high become props for his lie. Widening and deepening gaps give way, as scattered stones lay—like stepping stones to Satan's sought after throne. The word of God so discomfit, becomes a bridge to the bottomless pit.

His goal is to trap souls, so he adds key words, like keyholes. Page after page these open his hatchway to the New Age. Slipping in the side door of Satan's church, using these keys, the ushers of apostasy bring souls from the nave to their knees, as a chorus of New Agers sing:

We are one world. We now need a world religion. We are entering a New Age. 1 Toward a New World Religion

I would suggest a meeting of the world's religions. . . My great personal dream is to get a tremendous alliance between all major religions and the U.N. . . a completely new world in the making, a new age.2

Robert Muller U.N. Asst. Sec. General

I predict that in our lifetime we will see the rise of essentially a New World Religion.³ Jean Houston

[E]stablish a church based on universal principles.4

Unity-in-Diversity Council

The reorganization of the world's religions. . .[is] for the new world religion.5

Alice Bailey

In Asia and Africa, Satan has cleared footpaths to his throne through the paganism that grips much of the globe today. Visions of this "angel of light" light the way for the masses in South and Central America, Mexico, Spain, Italy, Ireland, and half of Europe and North America. Finally, he has set in motion a current to carry the communist and 'Christianized' cultures to the coming 'conversion'. A

storyteller, weaving "cunningly devised fables" will lull this group to sleep. As the New Age's nanny admits:

[T]he war. . .will be fought with mental weapons in the world of thought.6

Antics with Semantics

The "beast's" own books betray his scheme to use bibles as building blocks for his bridge back to Babel—its One World Government and One World Religion. God split this league by dividing the languages. So Satan sees words, welding East and West, as the only weapon in his war to win the world. His legion carrying this common language is called 'The New Age Movement'. The Encyclopedia of Occultism and Parapsychology divulges Satan's secret in their definition of "the New Age," calling it a "largely semantic revolution."7 ('Semantics' means changes in the meaning of words.) Lola Davis, another semantic soldier writes in Toward a World Religion for the New Age:

When an appropriate common vocabulary is developed, each group can help toward a World Religion.8

Already inside the church, the wife of Episcopal Bishop James Pike echoes:

[We need]. . .one vocabulary and one way of talking so that we won't have the split we have had for so many years.9

Since both Western 'Christians' and Eastern mystics are moving along a semantic bridge—meeting in the middle—in spiritual Babylon, their troops are trumpeting two trends.

TREND ONE

Oriental mystics, traveling West via the New Age Movement, are adopting Christian terms for their occult ideas and identities. (Some years ago the leading New Age newsletter [Lucis Trust, United

Nations Plaza] called for volunteers to help find acceptable Christian counterparts for New Age words.) So now 'Buddha', 'Krishna', and Lucifer become 'The Lord', 'The Christ', and 'the One'. Occult initiation becomes 'baptism', the beginning step on their 'Way'. Los Angeles Times writer, Russell Chandler, observes:

New Age metaphysical groups often co-opt the language and trappings of the traditional Christian church, thereby making newcomers feel more comfortable in their transition to alternate forms of belief or practice. 10

A book about Luciferic initiation made its way to the bestseller's list. Its author, Whitley Striber, called it *Communion* to make it more easily acceptable. "Infiltrating the New Age Into Society," an article in a New Age journal admits:

One of the biggest advantages we have as New Agers is, once the occult, metaphysical New Age terminology is removed, we have concepts and techniques that are very acceptable to the general public. So we can change the names and in so doing, we open the New Age door to millions who normally would not be receptive.11

The New Age Dictionary by Alex Jack, editor of the popular East-West Journal, gives New Age definitions for Christian terms. He boasts, "[T]his book is only the beginning in the direction of unifying. . .East and West." 12 The left column gives some of his New Age definitions, while the column on the right shows how new versions are changing to conform to the New Age.

NEW AGE DICTIONARY	NEW VERSIONS
the Holy Spirit: a spirit that is whole	Substitute man's spirit for the Holy Spirit.
Christ: any fully realized person	Drop 'Jesus' from Christ.

NEW AGE DICTIONARY	NEW VERSIONS
Sanat: [Satan scrambled] Lord of the World	Use 'Lord' alone dropping the identity of Jesus or Jehovah.
Lucifer: the morning star	Call Lucifer "the morning star."
the dragon: a great beneficent being; a symbol of wisdom	Drop half of the references to "the dragon."
devil: great strength	Omit connection between Lucifer and the devil.
daemon: demigod	Transliterate daemon as demon, dropping its connection with devil.
Sin: Sumerian Moon God	Omit scores of references to sin.
love: sexual passion or desire ¹³	Substitute 'love' for 'charity'.

The New Age scheme to use Christian words to veil their 'venom' has not gone unnoticed by cult watchers. Moody's book Satan's Evangelistic Strategy for This New Age lists several ways in which Satan works. One method is to "use language to disguise your identity." Others have observed:

This new theology can be confusing with its apparent new definitions for words that have long established meaning.14

Dave Hunt Beyond Seduction

What the bewildered Christian fails to understand is that the cultist redefines orthodox terminology to suit his own belief system.15

Bob Larson Larson's Book of Cults

Satan, the real master of the New Age, delights in mysterious code words and phrases because they allow his agents, when questioned, to escape public censure by hiding behind a verbal mirage.16 Texe Marrs Dark Secrets of the New Age

Christians can be disarmed since these terms are part of their own vocabulary.17

Elliot Miller A Crash Course on the New Age



Western word warriors traveling east on the semantic bridge have matched moves with the mystics. Since Buddha, Krishna, and Lucifer became 'the Christ', 'the Lord', and 'the One', editors riding the new version bandwagon east have changed Jesus and Jehovah to 'the Christ', 'the Lord' and 'the One'—all a response to the call for a common language and the crowning of the Nameless God of occultism. *The Metaphysical Bible Dictionary*, a standard source for New Age beliefs, chides those who refuse to join the new age/new version move to replace personal names with impersonal titles.

Those who personalize God, Christ, Devil, and localize heaven and hell are the Pharisees of the present time. 18

In this New Age 'name game', new versions have substituted 'titles' which transport the reader immediately to a list of Satan's latest poison pen names. The rock scene sings of Lord Satan (Venum) who's "a new god" and "a star from the east" (Wang Chung). New Agers refer to Lucifer as "the One," "the Spirit of the Age" and a "divine being." Now new versions point readers to Satan instead of God.

SUMMARY: THE NAME GAME			
KJV/Christianity	New Versions/New Age		
Lucifer	morning star		
Jehovah	Lord		
Holy One of Israel	One		
Holy Ghost	Spirit		
Lord Jesus Christ	Lord		
Godhead	divine being		

As the following quotes reveal, the 'New' age and 'New' versions are merely resurrecting the serpent worship of history's Gnostics, Egyptians, magicians, and witches.

In ritual magic there is a doctrine of the Incommunicable Name, the hidden name of the god. It is believed that this god keeps his name secret in order that no one may gain power over him.19

The god of witchcraft's name is kept a secret.20

In Egypt, for example, the concept of the "Concealed Name" was extremely common.21

In Gnostic thought, the concrete is resolved into the abstract. **Personal names** are replaced by terms of philosophy; mythological figures are changed into qualities and attributes and events into cosmic processes. [Hence, the personal name Jehovah becomes the attribute 'Lord'.] In many religions the god represents a **thing** such as Aeolus, as the personification of the wind. [Hence, the personal name Lucifer becomes a thing, 'morning star'.]22

This book will document in detail hundreds of New Age philosophies which have gained entry into the church via the new versions. Like the pinhole in the ozone which over the last 100 years has stretched into a wide puncture, the slit in the "bottomless pit," which allowed liberalism to leak into the *Revised Version* of 1881, has now become a streaming spout, spreading mysticism out through the *New International Version* and *New American Standard Version*. The new versions give a picture of the widening apostasy. And like a photographic negative, it is a dim view. When held up to the light of God's word, it is clearly discernable that they are pictures of the coming One World Religion. Line by line the face of Jesus Christ and Christianity has been changed—first to a caricature and finally to the face of Antichrist.

When the picture is fully developed, a final edition 'New Revised International Version' will be the culmination of a progressive plan described in Dark Secrets of the New Age. Its author reveals:

- 1. Satan recognizes that a bible is needed to control the masses. The development of a New Age Bible is among his top priorities.
- 2. The New Age has pledged to develop a world Bible [which]. . .will affirm the 'truths' to be found in Hindu,

Buddhist, Sufi Moslem and other Eastern Mystical religions.

- 3. The New Age Bible will be the unholy vessel into which the Antichrist will pour these doctrines of devils. It will incorporate the major doctrines of the [One World] religion.
- 4. The devious strategy that seems to be paying off for the New Age is that of revising or updating the Bible to make it more 'meaningful to modern times'. It will not be necessary to stage a direct frontal attack on Christianity. The Bible of the Christians and Jews will surely be revised and 'objectionable passages. . . will be removed.
- 5. The church will all be unified in doctrine and ritual... Antichrist will seize world political and economic power...establish a One World Religion and One World Government.23

The pressure to change the bible to conform to this One World Religion is conceded by 'insiders' on new version projects.

Certain words have gathered theological significance through the years and to change them might be to change doctrine. . Do the changes in meaning come from new evidence or simply new theology.24

Lewis Foster, NIV and NKJV Committees

[T]he question of good or bad translation is no longer a linguistic one but a doctrinal one.25

John Kohlenberger The N.I.V. Concordance

The plumb line for heresy and orthodoxy is given by cult expert Bob Larson who says:

The basic fault of cults is that they demote God, devalue Christ, deify man, deny sin and denigrate scripture.²⁶

Those five heresies summarize my findings regarding new versions. This leads me to direct the reader to heed Josh McDowell's warning in *Understanding the Cults*.

Beware of any group or individual that changes essential doctrine.27

Gordon Lewis, Christian apologist and cult expert, notes that the New Age 'word game' "makes the bible endorse what its writers emphatically opposed."²⁸ The following chart is an overview of the New Age words and doctrines found in new versions. The words are direct quotations from each version. Documentation follows in this book.

Are new versions preparing mankind to receive the Antichrist and "worship the dragon"?

KJV	VERSE	NASB (NIV) et al.
Jesus	Luke 24:36	he
Jesus	Matt. 4:18	He
Jesus	Mark 2:15	He
Jesus	Mark 10:52	Him
The kingdom of God	Matt. 6:33	His kingdom
God	Rev. 21:4	He
God	l Tim. 3:16	Не
God	Gal. 1:15	He
God	Matt. 22:32	He
the name of the Lord	Acts 22:16	His name
the spirit	I Cor. 14:2	his spirit
his Father's name written in their foreheads	Rev. 14:1	His name and the name of His Father written on their foreheads (see Rev. 14:11!)
worship God	Phil. 3:3	worship (see Rev. 9, 13, 14, 16)

WHO IS GOD?				
KJV	NEW VERSIONS	NEW AGE/ LUCIFERIANS		
He	The One	The One		
The Holy One	The One	The One		
The Holy Spirit	The Spirit	The Spirit		
Jehovah	The Lord	The Lord		
Our Father	The Father	The Father		
Lord Jesus Christ	The Christ	The Christ		
The Godhead	divine being	divine being		
God	a God	a God		

WHO IS:		
KJV	NEW VERSIONS	NEW AGE/ LUCIFERIANS
Lucifer? Satan	OMIT	a God called the Virgin
the dragon? Satan	OMIT	a God called the Virgin
the Force? Satan	OMIT	a God called the Virgin
Mary? a virgin	the Virgin	a Goddess called the Virgin
Diana? devil	OMIT	a Goddess called the Virgin
devils? devil	demons	demons (Gods and Goddess)
Satan? devil	OMIT	Jehovah
WHO IS THE MORNING STAR?		
KJV	NEW VERSIONS	NEW AGE
Jesus Christ	Satan	Satan

ANTICHRIST OR CHRIST?			
KJV	NEW VERSIONS	NEW AGE/ LAST DAYS	
Jesus	he	he	
Christ	him	him	
Jesus Christ	the Christ	the Christ	
King of saints	King of nations	King of nations	
God	he; the Great Power	he; the Great Power	
The kingdom of God	His kingdom	His kingdom	
The name of the Lord		His name	

ONE WORLD RELIGION OR CHRISTIANITY:				
KJV	NEW VERSIONS	NEW AGE/ LAST DAYS		
his Father's name in their foreheads	his namein their foreheads	his namein their foreheads		
[those who worship an image are] too superstitious	[those who worship an image are] very religious	[those who worship an image are] very religious		
the image of him	the image of the One	the image of the One		
visions he has not seen	visions he has seen	visions he has seen		
a new earth	a new age	a new age		
end of the world	end of the age	end of the age		
(the enemy) MYSTERY BABYLON	(the enemy) BABYLON	(the enemy) BABYLON		
fruit of the Spirit	fruit of the light	fruit of the light		
keep under my body	beat my body	beat my body		
Pray: Our Father, which art in heaven thy will be done as in heaven so in earthbut deliver us from evil.	Father (omit remainder)	Father (omit remainder)		

heaven

WHAT IS MAN?			
KJV	NEW VERSIONS	NEW AGE	
ignorant	unaware	unaware	
vile	humble	humble	
a little lower than the angels	a little lower than God	a little lower than God	
OUR ATTITUDE SHOULD BE:			
I abhor myself	my conscience is clear	my conscience is clear	

WHY DID CHRIST DIE?					
KJV NEW VERSIONS NEW AGE/ LUCIFERIAN					
for us			TIMC		OMIT
FOR WHOM DID CHRIST COME?					
men		men of		his	men on whom his favor rests

HOW ARE WE SAVED?				
KJV	NEW VERSIONS	NEW AGE/ HUMANISM		
	how hard it is	how hard it is		
by grace	OMIT	OMIT		
through his blood	OMIT	OMIT		
the gospel of Christ	a gospel	a gospel		
the door	a door	a door		
the word	a message	a message		
believe	obey	obey		
faith	faithfulness	faithfulness		
believe in him	believe	believe		
Lord, Jesus	OMIT	OMIT		
THEN WE ARE:				
saved	are being saved	are being saved		
DESTINATION OF THE UNSAVED				
KJV	NEW VERSIONS	NEW AGE/ HUMANISM		
hell	grave	grave		
hell	death	death		
fire	OMIT	OMIT		

CHARACTERI	STICS OF THE CH	RISTIAN LIFE		
KJV	NEW VERSION/ NEW CHRISTIANITY	NEW AGE/ HUMANISM		
pure	adequate	adequate		
Rejoice	proud	proud		
righteous	prosperous	prosperous		
take up the cross	OMIT	OMIT		
[grow] by the word	OMIT	OMIT		
give with simplicity	give with generosity	give with generosity		
follow	imitate	imitate		
not with outward adorning	outward adorning	outward adorning		
ATTITUDE TOWARD ENEMIES				
KJV	NEW VERSIONS	HUMANISM		
bless	OMIT	OMIT		
	(youbastard)	(youbastard)		
do good	OMIT	OMIT		
	(go to hell)	(go to hell)		
forgive	OMIT	OMIT		
	(you son of a bitch) (you son of a bitch			
'EXPRESSLY' FORBIDDEN				
KJV	NEW VERSIONS	NEW AGE		
murder	OMIT	OMIT		
fornication	OMIT	OMIT		
	(its "natural")			
whoremongering	OMIT	OMIT		
	ONIT	OMIT		
blasphemy	OMIT	OMIT		

GOD'S ATTITUDE TOWARD CHRISTIANS		
KJV	NEW VERSIONS	NEW AGE/ LUCIFERIANS
servants	slaves	slaves
chastened	punished	punished
humble	humiliate	humiliate

New versions have touched the palate of bible readers giving them a taste of the New Age. Like a cake's ingredients, mysticism is mixed so thoroughly with Christianity that it is not easily discernable, except to those who have tasted the forbidden fruit before. Consequently, New Agers like Shirley MacLaine say, "The bible is very metaphysical." Mystics can now say "[T]he bible confirms New Age views," as Mystery Mark of the New Age reveals.29 New versions have incited a shift in doctrine within some Christian circles that has not gone unnoticed by mystics and occultists. Starhawk, a self-proclaimed witch remarks:

I am very glad to discover such movement within Christian churches that is sympathetic to the pagan spirit.30

Author of *Toward a World Religion for the New Age* has also tasted the forbidden fruit before and points out the origin of Christianity's "changes in teaching."

[Christianity] demonstrates changes in teaching. . .which are related to the ageless wisdom taught in Egypt. . .early Greek philosophy and in the mystical schools. . .and in most esoteric groups.

Naive Christians pass over the esoteric terminology and philosophy in new versions because, as Moody's *Agony of Deceit* points out:

[T]hey are unaware that they are repeating the errors of the past. Because they do not understand Greek philosophy or Oriental mysticism, or 19th century theosophy [Luciferianism], they do not know how seriously they have been affected by such thinking.31

Caught up or Falling away?

Let no man deceive you by any means for that day shall not come except there come a falling away first. II Thessalonians 2:3

Players drop—captured pawns of the black-hearted chessman who makes his move across checkered bibles. His deadly dart escapes view. But Genesis 3 provides a clue to those who say, "The devil surely could not have infiltrated new versions of THE BIBLE!" Yet, "We are not ignorant of his devices." (II Corinthians 2:11) His point of attack (the words of God), his method (subtlety), and his vehicle (the tree of knowledge [Ph.d]), successfully served as "devices" to snare his prey—so they continue today.

His subtlety today is called a "softening up process" by the author of the *Lucifer Connection*.³² New Age spokesmen reveal their mandate and their method:

MANDATE:

Change those aspects of religion. . . which delay the full manifestation of planetary unity. . . 33

The New Group of World Servers "Objectives", (U.N. Plaza, N.Y.)

METHOD:

The collusion is so low-key that no one notices.34

The Aquarian Conspiracy

Present religions will begin to make changes and evolve into. . . the World Religion. . . We need to synthesize the major religions with a World Religion for the New Age. 35

Toward a World Religion for the New Age

[T]he dominant straight society has apparently not recognized the pervasiveness of the new consciousness culture. Perhaps this is just as well as far as polarization between the old culture and the new one has been avoided. If the New Age movement does become a target of alarmed forces. . .it will offer a. . .target very hard to identify.36

Donald Keys "Planetary Citizens"

Progressive simplification and unification will. . .have taken place in the religious field.37

Most New Agers, however teach that the new will overcome the old by a gentle process of ecumenical unity and absorption of the religions into one another. . .The New World Religion will contain all the common elements of all religions.38

The Lucifer Connection

The new spirituality does not reject the earlier patterns of the great universal religions. . .they will not be forced out of existence in the New Age, they will be absorbed into the New Age.39

If the final planetary synthesis of the Eastern and Western Spiritual traditions is to be realized. . .Eastern mysticism must be incorporated into traditional Christianity.40

Peter De Cappens, New Age editor

Yet new versions omit all three clues describing Satan's devices.

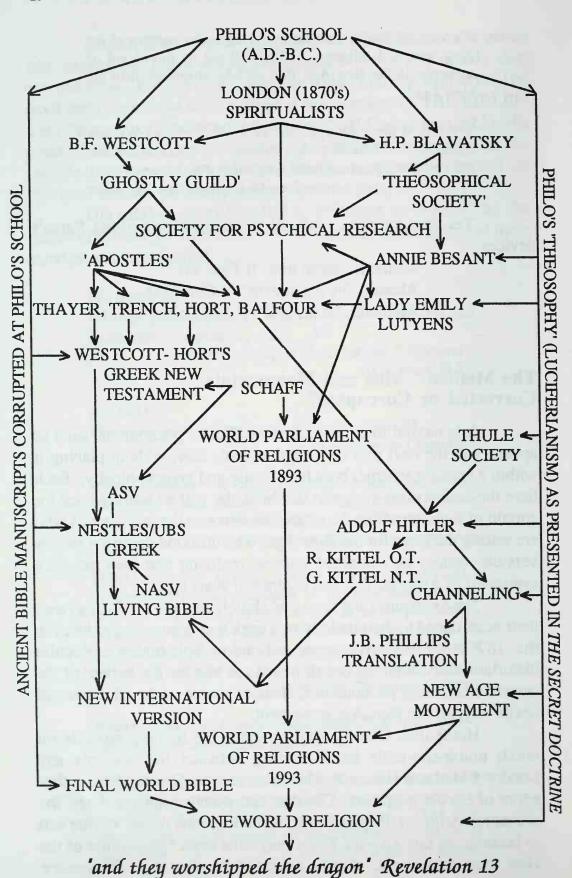
Method: "creep into" II Tim. 3:6 Means: "by any means" II Cor. 11:3 Moment: "at his will" II Tim. 2:26

The Method: Men and Manuscripts Corrected or Corrupted?

It is natural to perceive certain discrete phenomena, such as apostasy in the next pew or a version that's new, without placing it within a broader scheme, both historically and geographically. Each time the reader turns a page in this book, he will be pulling back the curtain of time, revealing the concealed wires on the marionettes who are setting the stage for the New Age. The unsound doctrines in new versions cannot be examined without realizing that they are only symptoms of a disease that was contracted years ago.

New versions (and the 'new' church they are producing) owe their occult bend to their underlying Greek text, a novelty produced in the 1870's by B.F. Westcott, a London Spiritualist. Secular historians and numerous occult books see him as 'the Father' of the current channeling phenomenon, a major source of the "doctrines of devils" driving the New Age movement.

His British Ghostly Guild became the training grounds for much under-the-table hand holding between his students and London's Madame Helena P. Blavatsky, another Spiritualist and then editor of *Lucifer* magazine. Christian cult watchers aptly call her "the seamstress who cut the pattern for the harlot's new dress." 41 She was to become, as *Los Angeles Times* magazine says, "godmother of the New Age movement." 42 The editor of the *New Age Dictionary*



calls her the "midwife of the New Age."43 New Age leader Vera Alder says:

H.P. Blavatsky was one of the foremost to resurrect the ancient Mystery Teachings and interpret them for our time in a set of books which have become the Bibles, as it were, of the modern metaphysician or occultist.44

Since both Westcott and Blavatsky, through their occult involvement, signed up for service in Satan's Church, he has used them as his two arms. She has offered her writing arm to usher in the friends of the Bride of Satan, the whore (Revelation 17). Her writing has wrapped up society's non-conformists (Hitler, Sirhan Sirhan) in her wizard's cape, capturing them for Satan's kingdom. Westcott, working as a 'priest' in the Church of England, will wed Satan to the harlot church. With his sheep's clothing, he has pulled the wool over the eyes of churched-conformists.

The Encyclopedia of the Unexplained says Blavatsky exhumed her Luciferian doctrines from Philo's School in Alexandria, Egypt.45 This same school also produced manuscripts of the Old and New Testament—altered to conform to their esoteric teachings. The graveyard haunts of Westcott's 'Ghostly Guild' brought up these very manuscripts and used them to alter the traditional Old and New Testaments. New versions mimic the New Age because they both made their debut on the same stage—at Philo's School.

As spiritualists (necromancers) both Westcott and Blavatsky recognized the esoteric tone given New Testament manuscripts produced within hearing distance of Philo's school. Both believe these were 'corrected' not corrupted versions. Blavatsky's books (with subtitles like 'Holy Satan') join Westcott in sounding the death bell for the KJV—the real bible. She blows Westcott's 'spiritualist trumpet' saying:

That which for nearly 1500 years was imposed on Christendom as a book, of which every word was written under the direct supervision of the Holy Ghost; of which not one syllable nor a comma could be changed without sacrilege, is now being retranslated, revised and corrected and clipped of whole verses, in some cases of entire chapters.46

[The] London Committee for the Revision of the Bible. . .show[s] the origin of the bible to be occultism. . .and pagan.47

Westcott's then "shocking" Greek New Testament slowly infiltrated the liberal seminaries during the first half of this century and today floods the bookstores under 'New' version covers. James Webb, author of *The Occult Underground* and *The Occult Establishment* is among a string of historians tying Westcott's work to the "Occult Revival." He observes:

It is to restate a truism that what is avant-garde for one generation is taught to the next in the schools [seminaries]. By the third generation, it has become an accepted part of the unperceived assumptions on which everyday life is based.48

Even the NIV Concordance editor concedes that this century's versions are a deviation from the text type used, as Blavatsky said, "for nearly 1500 years." He acknowledges, "A century ago—even a half century ago. . .nothing seriously threatened these standards." Noting their deviation from the traditional text, one NIV editor yields, "Certain verses that. . .have traditionally been thought to be part of Holy Writ, were in the judgement of the translators, not present. . ."50 Wheaton professor, Dr. Gordon Fee, comments on the "clipped" character of all versions except the Authorized Version (KJV).

The contemporary translations as a group have one thing in common: they tend to agree against the KJV. . .in omitting hundreds of words, phrases and verses.⁵¹

The NIV has 64,098 less words than the KJV. Manuscripts and Greek New Testaments produced according to the "revise" rule of Philo's school are markedly different from the great mass of N.T. manuscripts (over 5000) used to produce the KJV. J.B. Phillips, another Spiritualist and new version editor, acknowledges this "vast" difference in his forward to the NASB Greek-English Interlinear New Testament.

You will see how and why a modern translation produces vastly different verbal results.52

The *vast* difference between this Greek text type and most, mirrors the vast difference between paganism and Christianity. Yet they have become, in Webb's words, "...an accepted part" of liberal N.T. scholarship. The mandate to infiltrate has been followed so fully that these altered manuscripts are referred to today as "the originals" by Luciferians and liberal N.T. scholars.

LUCIFERIAN	NIV EDITORS
"This 'Pagan' view was shown in the original[s]the English translation [KJV] being worthless."53	The KJV is "misleading
"The King James Version; as it is translated, has no resemblance whatever to the originals." Blavatsky	"The King James Version changed the originals " ⁵⁶ Palmer
	"[T]he Textus Receptus contains so many significant departures from the original manuscripts of the various New Testament books that it cannot be relied on as a basis for translation."
ASSESSMENT OF THE RESIDENCE OF THE PARTY OF	Youngblood

What spurs them to concur? The uncanny parallel between what these 'New' editors brew and Lucifer's 'New' Age view, will be uncovered herein through scores of quotes—matched as if hatched by the same name. This job, says Bob Larson, is Satan's:

There is a striking harmony in the way all false belief systems view truth. This is to be expected because all ideologies which are contrary to scripture originated from the same source—Satan.58

Discoveries into Darkness

The "vast" shift in the contents of the New Testament, moved by Westcott's graveyard manuscript 'discoveries', marks the beginning of a series of 'digs', around the tree of knowledge and down to the bottomless pit. "Science and recent discoveries" will be utilized to 'authorize' Satan's diabolical enterprise—the New World Bible. New Age leader, Vera Alder, forecasts:

[F]rom all archaeological archives. . .and the illuminations of modern science and discovery. . .the Research Panel would develop a new 'Bible' of a World Religion which will be the basis of future education.59

To equalize the pagan and 'Christian' elements in this synthesized religion, two groups of documents arise. Toward a World Religion for a New Age reveals:

In this century religious data previously unavailable has been found. Among these are[:]

- [1] the Dead Sea Scrolls
- [2] Christian writings deleted from the bible during the 4th century

Probably much of this knowledge could be advantageously used in synthesizing the major religions with a World Religion for the New Age.60

Item [1], the scrolls from the Dead Sea, are merely shed debris—the skins of the python who crushed the souls of this ancient sect. Their burial served as protection, lest this occult infection spread, leaving others 'spiritually' dead. Unearthed from the sand at Satan's hand, they are being given life by much media hype. These scrolls will squeeze souls into submission to the serpent's lies—all while promising, "to make one wise."

Item [2], the "Christian writings deleted from the bible during the 4th century," are the very manuscripts now being used to "correct," as Luciferians say, the New Testament and create new versions. These manuscript types (Aleph, B, D, papyrus 75, 45 et al.)

were rejected by a growing and discerning Christian body—almost immediately after their creation by the 'friends of Philo'. "Deleted" also were their extra books such as *The Shepherd of Hermas* and *The Epistle of Barnabas*. Both paint a scene which will be seen when Satan's Church of Chapter Thirteen convenes (see chapter 40). New Agers, like Davis, also recognize the esoteric qualities of these "deleted" manuscripts. Their ability to synthesize pagan and Christian ideas drew the liberal churchmen who circled the table of the 'new' Greek and 'new' version committees. Inch by inch, Davis' "deleted" manuscripts have become, in the words of editor Bruce Metzger, the "discovered" manuscripts.⁶¹ Dark Secrets of the New Age cautions concerning this revision strategy:

The bible that is developed by the antichrist will be applauded as fully in keeping with the high tech age. Further, New Age citizens will be told that New Age scriptures can be changed when ever new scientific discoveries suggest revisions are needed.62

The New Order "shall deceive MANY."

Alder's bait, the scrolls and "deleted writings," will be used to re-'educate' members of Satan's emerging global state. On her slate for its magistrate is the New Age candidate—antichrist. She continues:

Who will this superman be? There is surely only One who would be suitable—the Christ. . .he will build an integrated **new world order**. Orthodoxy as we now know it would have ceased to exist.63

The two pallbearers who carried orthodoxy out of the church also christened the "new order's" name. First "Blavatsky...broke the ground for the creation of the new order," then Westcott seeded the soil with tares and tales of a "progressive" "new order."64 These weeds have gradually gained ground and today grip Presidential policy and public opinion. They are also choking the church, cautions Constance Cumby. Gleaning from the plan in Rifkin's *Emerging Order*, she concludes:

The evangelical church would be the primary instrument to bring the new world order to birth.65

The confiscation of the bible by the antichristian world system has begun. Zondervan, the world's largest publisher of the NIV, has just been taken over by the secular publisher Harper Collins. The American Bible Society now titles and seals bibles for worldwide distribution with the insignia—Good News for a New Age or 'God's Word for a New Age'.(see Plate) At this moment even the evangelical churches glue the mortar which will bind the new order. The NIV clears the way, in Hebrews 9:10, then the NEB spears the prey.

[T]he old order is gone and a new order has already begun. II Corinthians 5:17 (NEB)

In church after church, on channel after channel, new versions are becoming sanctified by custom. "Everybody's doing it," quip Christians in spiritual adolescence. Basing the decision of what bible to use on church 'customs' or personal experience is a move to the New Age mind set. Margot Adler, a modern witch, says:

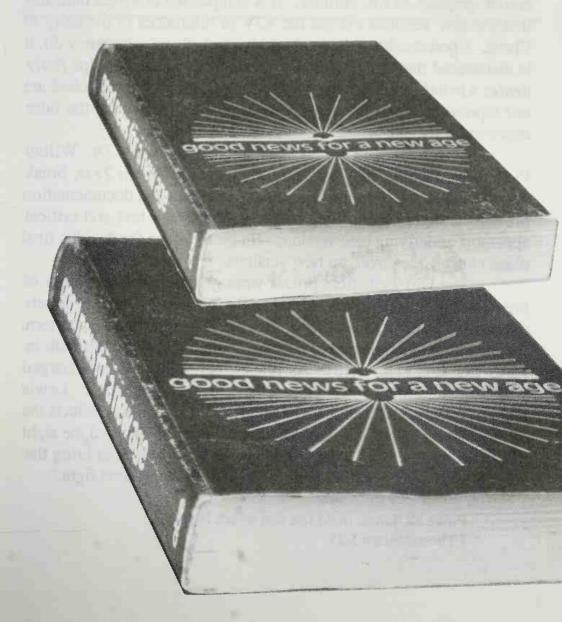
Most Neo-pagan religions. . .are based on. . .custom and experience rather than the written word.66

Concordance editor, John Kohlenberger, points out the three most common reasons for selecting a version of the bible: 1) friends and fellowship, 2) finances, 3) and finally, research.

Those with a theological investment in a given translation can make the choice a matter of faith and fellowship. And those with an economic investment in a given translation can help muddy the waters with half-truths and overstatements. Unless you simply want to accept someone else's opinion second hand, you must do a bit of research.67

Promoting new versions, magazine ads and media preachers together present a fog accompanied by a bull horn. The blare fills the air allowing feelings (not facts) to fan Philo's ancient ash heaps and their heresies. Scholar Dean John Burgon observes:





The Sacred Text has none to fear so much as those who feel rather than think.68

A world of shared misconceptions often surrounds both the 'man on the street' and the man of letters. True researchers know that the popular press serves poorly as a research tool; primary sources must be examined. The popular reference work *Words About the Word*, published by Zondervan, will serve as an example. It asserts that 1) The "doctrinal problems" in the KJV are discussed in *The English Bible from KJV to NIV*. 2) The orthodoxy of new version editors, regarding the inerrancy of scriptures, can be seen in such autobiographies as J.B. Phillips'. 3) A comparison of verses indicates that the new versions exceed the KJV in references to the deity of Christ. Upon checking the books and verses given, which few do, it is discovered that *no* "doctrinal problems" are listed, Phillips *flatly denies* a belief in the inerrancy of scriptures, and the verses cited are *not* representative of the deity issue at all. Yet, for most, the false *impressions* remain.

This book and others, like linguistic expert Dr. Wilbur Pickering's recent *The Identity of the New Testament Text*, break through this maze of multiplied misinformation. His documentation proves the highly misleading nature of the Greek text and critical apparatus underlying new versions. He set the stage for this, the final page, closing 'the cover' on new versions.

The Old Testament priests were given the responsibility of preserving the scriptures which were written by the prophets (Deuteronomy 31). When Christ died, the veil of the temple was torn; the priesthood then passed to *all* who come to God through faith in Jesus Christ (I Peter 2:16). As priests, believers now are charged with safeguarding the scriptures written by the apostles. Lewis Foster, a member of both the NIV and NKJV Committees reflects the elitism among liberal scholars who say the issue is "beyond the sight of the average reader." ⁶⁹ It is the purpose of this book to bring the subject *within* their sight, re-arming them to "fight the good fight."

Prove all things: hold fast that which is good. I Thessalonians 5:21

The Message

N . NEW AGE VERSIONS

The Sucred Text has some to fear to much as those who feel rather than think.86

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They Worshipped The Dragon

They Wershipped The Dragon

Praying to a New God: Lucifer, the god of this world

II Cor. 4:4

praying to a new god

You better start praying to a new god. they're saying the devil's got a new job. it's another second coming like it or not you better start praying to a new god. start praying, what are you afraid of there's a big world. . . they've all come to see a star from the east. is he man or beast? decide feel like I'm crucified. still I'm not satisfied start praying to a new god praying on the freeway, airwaves ...at the back door on the dance floor, start praying to a new god.1

his handful of lines from the huge hit recording hammers away at hearers in the 90's. They crow, ". . .the devil's got a new job," as a new god, but students of the word of God recognize his timeworn attempt.

They sacrificed unto devils, not to God; to gods whom they knew not, to **new gods**. . .And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters. . .They chose new gods; then was war in the gates. Deuteronomy 32:17,19; Judges 5:8

Pounding to penetrate this generation, Satanic lyrics have drifted from the 'metalica' to the 'middling' music market. This shift from the counter-culture to the common place has likewise occurred as the philosophies of the "Occult Underground," as James Webb called it, have been transported by fellow travelers into the recent bible versions.² Their "star from the east" is reverberating on the pages of all of the new bible versions; the repercussions thunder as we witness the "falling away."

The Doctrine of Satan: The Name Game

"How art thou fallen from heaven, O Lucifer, son of the morning!" how art thou cut down to the ground, which didst weaken the nations!

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.

Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee saying, Is this the man that made the earth to tremble, that did shake kingdoms, that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" Isaiah 14:12-17

In Lucifer's boastful cry, "I will be like the most High," discontentment weighs on every word; the anointed cherub wanted an

identity change. The new persona he wished to pursue included the response of worship from whomsoever would. This is seen in his appeal to Jesus Christ to "fall down and worship me," recorded in Matthew 4:9. Unfortunately his ambition will be fulfilled, as seen in Revelation 13:4, "and they worshipped the dragon." Revelation 12:9 identifies, "the great dragon [as]. . .that old serpent, called the Devil, and Satan."

The public relations campaign required to transform the public's image of Satan, from his true evil character to one which would inspire worship, is monumental. It pivots upon the transformation of his identity.

Historically, Isaiah 14 has been used as *the* singular biography of Lucifer, shedding unique light upon the "mystery of iniquity." In verse twelve Lucifer is in heaven; in verse fifteen Satan is in hell. The intervening verses expose his pride in the five "I wills," each a rung in his descent into hell. ("I will," is also the official motto of the U.S. city sporting zip code 60606. In 1966, this same city hatched the NIV.)

These passages must be the object of Satan's rancor and consequently his opposition. They reveal his arrogance (verse 13 and 14), his responsibility for much of the world's misery (verse 17) and his end (verse 15 and 16). He is indicted as soundly in Ezekiel 28, but is unnamed and designated "the anointed cherub."

His ambition is to be "like the most High" and these verses sweep away that illusion, presenting him transparently. To hold that he would not grapple with the word "Lucifer" until it was securely removed from such an unflattering context and replanted into a "like-the-most-High" context, is naivete. Fait accompli, the feat is accomplished in all new bible versions; the KJV remains uncorrupted.

NIV	NASB	KJV
How you have fallen from heaven O morning star, son of the dawnbut you are brought down to the grave.	fallen from heaven O star of	How art thou fallen from heaven, O Lucifer, son of the morning! Yet thou shalt be brought down to hell.(Is. 14:12,15)

Twentieth century versions have removed the name Lucifer, thereby eliminating the *only* reference to him in the entire bible. The word Lucifer then falls to the realm of the poets and writers of mythology and ceases to be an identifiable character of biblical origin. He is thereby divorced from the truth concerning himself. In John 8:44 Jesus said, "the devil. . .is a liar, and the father of it." He can now have whatever characteristics he desires.

"Morning Star" Not In Hebrew

The change in new versions does not spring from the original Hebrew language, but from the 'theology' of the new version editors. The NIV's wording parallels *exactly* the view expressed by NIV committee member R. Laird Harris. He asserts that Isaiah 14 is not about "Lucifer" and his descent to "hell," but about a king from Babylon and his interment in the "grave."³

The NIV's version of Harris' view is one link in a chain tied to New Age Luciferian H.P. Blavatsky, who like the new versions and new theologians, denies the fall of Lucifer. Blavatsky writes the script for the 20th century scribes saying:

Now there are many passages in the Bible that prove on their face, exoterically, that this belief was at one time universal; and the two most convincing are Ezekiel 28 and Isaiah 14. Christian theologians are welcome to interpret the great War before Creation. . .if they so choose, but the absurdity of the idea is too apparent.4

An examination of the original Hebrew will dispel any illusion that "morning star" is an acceptable substitute for the word "Lucifer." The Hebrew is "helel, ben shachar," which is accurately translated, "Lucifer, son of the morning." The NIV and NASB give an English translation as if the Hebrew said, "shachar kokab, ben shachar" or morning star, son of the morning (or dawn). Yet the word for star (kokab) appears nowhere in the text. Also 'morning' appears only once, as the KJV shows, not twice as new versions indicate. The word kokab is translated as 'star' dozens of other times by NIV translators; morning or dawn is likewise used hundreds of times. New version editors know boger kokab is 'morning star' since it is

used in Job 38:7. If God had intended to communicate 'morning star', he could have repeated it here. The word he chose, helel, appears nowhere else in the Old Testament, just as "Lucifer" appears nowhere else.

Why "Morning Star"?

The matching of Lucifer with the morning star rises not from the Hebrew bible but from classical mythology, a fount of bitter water not intended by God as our "fountain of living waters" (Jeremiah 17:13). Reference works concede that the switch is based on ". . .classical mythology for the planet Venus."5 Just because Satan has convinced the heathen world to connect him with Venus, the morning star, is no basis for the repetition of that "myth" by Christian scholars. But II Timothy 4:3, 4 says the time for myths has come.

> For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. [muthos: from which we get the word 'myths']

Who is the "Morning Star"?

The ultimate blasphemy occurs when the "morning star" takes "Lucifer's" place in Isaiah 14. Jesus Christ is the "morning star" and is identified as such in Revelation 22:16, 2:28 and II Peter 1:19. With this slight of hand switch, Satan not only slyly slips out of the picture but lives up to his name "the accuser" (Revelation 12:10) by attempting to make Jesus Christ the subject of the diatribe in Isaiah 14.

The NASB compounds its role as malefactor by placing the reference, II Peter 1:19, next to Isaiah 14:12 to solidify the notion that the passage refers to Jesus Christ rather than Lucifer.6 In using this reference the NASB becomes the willing marionette, costumed in sheep's clothing, of ravenous wolves like New Age Rosicrucian leader R. Swineburn Clymer. His occult treatise concurs with the new versions' perversions regarding the daystar. He concludes,

In this one short sentence is stated most clearly one of the greatest occult truths. 7

Lucifer's Spar To Be "The Morning Star"

With an eye to be "...like the most High" (Isaiah 14), Lucifer has tried to infer that he is the "Morning Star." Spanning the gamut from the compendium on black magic, *The Secret Teachings of All Ages* by Manly P. Hall, to the increasingly popular *New International Version* of the bible, the "Morning Star" is used as a synonym for Lucifer. Hall comments:

The pentagram is used extensively in black magic. . .it signifies the fall of the Morning Star.8

Blavatsky echoes, "[T]he pentagram. . . is the Morning Star."9 In the *Theosophical Glossary*, used as a major resource of dogma by the New Age we read:

[T]he Christian savior is made to say of himself in Revelation XVI:22, [sic] I am the bright morning star or Lucifer.

The Christians...without suspecting the real meaning... greeted the Morning Star, Venus, Lucifer. The Trinity... was in truth composed of the Sun (the Father)...Venus (the Holy Ghost), ... and Lucifer, as Christ, the bright and morning star. The Verbum (the Word) and Lucifer are one...10

One hundred years ago, Blavatsky's Theosophical Society promoted Krishnamurti, a young Hindu, as "the star from the east" and "the second coming" of Christ. Today the "prince of the power of the air" propagandizes to a new generation through the radio air waves that "a new god. . .is a star from the east. . .another second coming." The sounds have reached the United Nations Plaza where Lucis Trust re-echoes the 'new version' of the facts.

Lucifer as here used means. . .the morning star and has no connection whatsoever with Satan. . .11

Prior to the "falling away" and apostasy of this current generation of scholars, there was a general consensus that Christ alone was the day star. The old *Commentary: Critical and Explanatory of the Old Testament* by Robert Jamieson foretold the current name game.

Daystar: a title truly belonging to Christ and hereafter to be assumed by antichrist.

Likewise timewom (1913) *The Pulpit Commentary: Isaiah* by H.D.M. Spence states:

[T]he title daystar is truly Christ's but will be confiscated by the antichrist of whom Babylon is a type and mystical Babylon is a forerunner. And Satan will assume it, who is the spirit that energizes the heathen world power Babylon, that now energizes the apostate church and shall at last energize the secular antichrist. . .and his champion the false prophet.

Stages Of Initiation

The first step in Satan's public relations campaign was to remove his name from the indictment in Isaiah 14, which is the only historical non-fictional documentation of his true nature. Evidently it was much easier to excise the one word "Lucifer," than to retain it and replace the remaining verses of chapter 14 with the compliments he has currently deceived New Age leaders into penning.

New Age and esoteric literature is replete with references to levels of initiation as a part of their theory of the evolution of consciousness. Overheard on one of my infrequent research visits to the local New Age bookstore was the comment by the owner to a customer selecting a book, "I don't know if you are ready for that; you'd better start with something that doesn't shock a beginner."

Expectedly, there are a number of different levels of esoteric understanding among New Agers regarding the identity of Lucifer and Satan.

The following five steps represent Satan's progressive and gradual image-transforming campaign.

STEP ONE

The Denial of the Existence of Satan.

'Satan. . . is not a Person but a Force."

Pike, Morals and Dogma

"The Devil is a metaphysical abstraction."

"There have never been any Devils or disobedient angels."

Blavatsky, Isis Unveiled, The Secret Doctrine

"According to the New Age doctrine. . .Satan is a mere collective thought form."

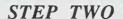
Carr, Lucifer Connection

"[T]he devil [is] the flesh and its desires."

Clymer, The Science of the Soul

"Devil: the mass of thoughts. . .that fight against the truth." Filmore, Metaphysical Bible Dictionary

Agreeing with these esoterics are the editors of the 'New' Greek New Testament from which all new versions are translated. Reflecting "an age when the personality of Satan is freely called in question," both Westcott and Hort assert that the devil is not a person but a general "power of evil." 12



The Assertion that Lucifer and the Devil are Separate and Distinct Entities



One Luciferian confesses:

It must be recognized that he takes mighty precautions against being recognized as the Prince of Darkness. 13

As a part of his identity crisis Satan has historically hidden behind the name and identity facades of the heathen pantheon. Among the list of thousands of names he has used are the Hindu Kali and Shiva, as well as the Greek Hermes and Roman Hermas, Heosphorus, Phosphorus and Pan. The apostle Paul peeks behind Ancient writings such as the *Book of the Secrets of Enoch* and the essays of Pythagoras made a distinction between Lucifer and Satan which migrated into the writings of New Age godmother H.P. Blavatsky. The current adoption of her belief that "Lucifer has never been the name of the Devil" has been noted by New Age observers.14

Why then is the world still confused about the Luciferic roots of the New Age. In part this comes about as a result of the New Ager's absurd contention that though Lucifer is lord, he is not Satan. Satan is said to be a figment of the Christian imagination. Lucifer is not Satan. Lucifer is a good angel.15

Marrs, Dark Secrets of the New Age

The Lucifer of the New Age is not the Lucifer of the bible. Lucifer is thus misidentified and given a positive image in the New Age. . .New Agers have divorced Satan and Lucifer. Many of them believe that Satan is a myth invented by the church in the Middle Ages. 16

Carr, The Lucifer Connection

The following definitions from two patently New Age dictionaries expose this movement's blatant adoption of Step 2.

Metaphysical Bible Dictionary: day-star (Lucifer)...The passage in Isaiah regarding the day-star or Lucifer... is supposed to be Satan...this is a mistake; the text has no such inference...[I]n II Peter 1:19 day-star is symbolic of the Christ lights springing up in individual consciousness.17

The Dictionary of Angels: Lucifer ('light giver') erroneously equated with the fallen angel [Satan] due to a misreading of Isaiah 14:12. . .The name Lucifer was applied by St. Jerome and other Church Fathers. Milton . . .Vondel. . .Blake. . .and Meredith [helped create his wrong identity]. Actually Lucifer. . .is the brightest angel, even the Child of Light.18

Step 2 has seized some seemingly traditional groups. Albert Pike issued the following instructions to the Masons.

Yes, Lucifer is God. . .The doctrine of Satanism is a heresy; and the true and pure philosophic religion is the belief in Lucifer. . .you may repeat it to the Brethren of the 32nd, 31st, and 30th degrees: The Masonic religion should be. . .maintained in the purity of the Luciferian doctrine.19

Perhaps the most shocking aspect of Step 2, the alleged distinction between Lucifer and Satan, is its appearance in the majority of 'Christian' reference books. We would expect as much from New Age sources, but pseudo-scholarship and what appears to be much copying from each other, has Christians parroting the New Age line.

Lucifer has been removed from most bible dictionaries and commentaries. If he appears at all, the reference quickly assures the reader that Lucifer is not Satan. The accompanying samples will stun the reader, showing the theological effect of the removal of Lucifer's name from new versions. They are evidence for Carr's claim that "New Age ideas infiltrate the church and appear under a Christian impremature." They remind readers of Kurt Koch's warning in *The Devil's Alphabet:* "He operates through the latest scientific methods." 21

The following reference books were *not* found in liberal or neo-orthodox bookstores but in essentially fundamental-type stores or church libraries. They were the only books offered, for the most part, in the reference section.

REFERENCE BOOK	AUTHOR	Citation under heading "Lucifer" or Isaiah 14
International Bible Commentary	F.F. Bruce (editor)	"[1]t is p. 732 inappropriate to the passage to think Satan is meant."

REFERENCE	AUTHOR	Citation under heading "Lucifer" or Isaiah 14	an T
Harper's Bible Dictionary		"[T]he connection was made erroneously between Lucifer and Satan."	
Eerdman's The Bible Dictionary		Lucifer is not included in this dictionary. They refer the reader from 'Lucifer' to 'daystar' (Jesus Christ) saying, "another name for morning star. Il Peter 1:19, Revelation 2:28. Some commentators link the idea with an ancient myth about the banishment of a divine person."	p. 267
Smith Bible Dictionary		"[F]rom Jerome downward it referred to Satan."	
The New Standard Bible Dictionary	Funk and Wagnel, Editor, M. W. Jacobs	Lucifer is not included. They refer the reader to 'daystar' which states, "[Applied to Lucifer and Christ.]"	o. 173
Dictionary of the Bible	McMillian Pub., (ed. McKenzie)	Lucifer is not included.	
Who's Who in the Old Testament	Joan Connery	Lucifer is not included.	

The trend to ignore the KJV's Lucifer/Satan connection is shared by Luciferians and new version editors. Both Blavatsky and NIV, NKJV committee member Lewis Foster steer readers away from the bible and toward sources such as these commentaries.

LUCIFERIAN	NEW VERSION EDITOR
"The English [KJV] translation of the bible can never be relied upon." ²²	"[I]t demands the aid of a good commentary to study the meaning of the passage." ²³

Constance Cumby has observed the fruit of this burgeoning trend in the Christian community.

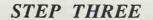
"Interestingly, as many New Age groups work to extol Lucifer's name, there has been a parallel movement within Christianity to clear his name and disassociate him from any Satanic identity."24

Lest his character be maimed, Satan stole his *new* name—another move in his game.

NASB, NIV et al		KJV
OMIT	Luke 4:8	Get thee behind me, Satan

Challenging those who profess the changes in new versions do not affect any major doctrines, Herbert Lockyer's classic *All the Doctrines of the Bible* calls Isaiah 14, "The biography of the devil [where]. . .Lucifer. . .becomes Satan." He observes the current dilemma:

How shocked all true. . .believers. . .were to read that Dr. Ramsey, when Archbishop of Cambridge, answered Cambridge undergraduates' question about Satan, he said, 'I do not draw from the bible the inference that there is an individual monarch of evil.' One wonders from what kind of Bible the genial Archbishop reads. It must be one from which all references to a personal devil. . .have been expurgated. [T]he Archbishop of Canterbury, ecclesiastical head of the Church of England cannot find the devil in his bible.25



The Declaration that Lucifer is a Good Angel and is the Christ Himself

35

Garnishing his name with adulation is the next step. Higher levels of initiation embrace this tenet which seems to be held by a

quickly growing circle of occult elitists. This slippery descent into the "depths of Satan" begins with buttery blandishments by New Age high priestess H.P. Blavatsky.

> Lucifer represents. . . Life. . . Thought. . . Progress. . . Civilization. . . Liberty. . . Independence. . . Lucifer is the Logos. . . the Serpent, the Savior. 26

David Spangler, contributing editor of New Age Journal assents:

> Lucifer. . . is an angel of God's love. . . the angel of man's inner evolution. . .[He] prepares man in all ways for the experience of Christhood. Christ is the same force as Lucifer,27

Vaulting themselves into unparalleled profanity New Agers like Benjamin Creme address Lucifer as, "the sacrificial lamb."28 Channeller J.Z. Knight transmits, "[I]n Lucifer lies divinity."29 Alice Bailey concurs, "Lucifer is the Ruler of Humanity."30

STEP FOUR

Lucifer's True Identity as Satan is Revealed using the Anagram, a Transposition of Letters, To Obscure It.

'Blinds', as esoterics call them, include scrambling the letters of a name to hide the true meaning of a word from the uninitiated. They confide:

The name isn't important. It is the letters.31

Gods of the New Age include Sanatan and Sanatsiyata, the Hindu sons of Brahman and San-tisita (it is Satan) of the Buddhists, shown holding a white lotus. (The "shade trees" of the bible are also turning into "lotus plants" in the new versions.) New Agers say each name is "concealed anagrammatically,"32 "and are aliases,"33 and are "an anagram used for Occult purposes."34 "Satan," "it is Satan," and the like are clearly meant. Constance Cumby reports Sanat Kumara is being touted as "our God" by New Age leaders Benjamin Creme, David Spangler, Church Universal and Triumphant and the California Association of Sananda and Sanat Kumara. (Is Santa, the great usurper of Christ's attention at Christmas, an anagram? "Ole Nick" is listed among the fallen angels or devils in the *Dictionary of Fallen Angels*. Scholars concur that Christ was born in the fall on the 4th day of the feast of tabernacles. December 25 is actually "the feast in honor of the birth of the son of the Babylonian queen of heaven, later called Saturnalia by the heathen Romans."35)

STEP FIVE

The Bare Facts are Revealed; The Rhetoric is Gone.

It is Satan Himself Behind All of the

Cosmetic Semantics.

[T]he four previous steps have seen Satan, with the aid of the New Age and not diminished by the new bible versions and commentaries, create a web of subterfuge, each thread designed to obstruct man's path to the truth expressed in Isaiah 14. To speed the cultural transition from Step 1 to Step 5, New Age leaders quote from the book of Jude and conclude, "Paul, Peter, and Jude. . .reverenced Satan." They finally disclose to their 'most advanced' initiates that Isaiah 14 is about Lucifer and Luke 10:18 is about Satan.

[O]ne of the most hidden secrets. . .involves the so called fall of Angels. Satan and his rebellious host. . .will thus prove to have. . .become the direct Saviors and Creators of divine man. . . .Thus Satan, once he ceases to be viewed in the superstitious spirit of the church, grows into the grandiose image. . .It is Satan who is the God of our planet and the only God. [The last line sits on a page headed 'Holy Satan.'] Satan [or Lucifer] represents. . .the Centrifugal Energy of the Universe. . .this ever-living symbol of self-sacrifice for the intellectual independence of humanity.37

Too Close for Comfort

Those who have embraced Step 5 stand perilously close to the church and the culture as a whole. The previous quotation was not written by the Son of Sam or any of the other counter-culture dementia who are known to follow Satan. It was penned by the celebrated midwife of the twentieth century New Age movement, who assisted the 'doctors' who delivered today's new versions. Her friend, Anna Kingsford, the wife of a clergyman whose church sponsored these new versions, founded a group called "Esoteric Christianity." Her book, *The Perfect Way*, includes an appendix entitled, "The Secret of Satan." Summarizing her views she says:

Among the Gods is none like unto him. . . Many names hath God given him. . . Stand in awe. . . speak his name with trembling. . . blessed and sanctified is the Angel of Hades, Satan.

It would seem that protrusive worship of Satan would be beyond the conscionable in our culture. One would expect it to be reserved for obscure groups like the Yezidyes of East Turkey. Yet children's games like Skeltor bring such ideas close to home. Just prior to sitting down to write this paragraph, I was drawn to the window by the sounds of a small group of young teenagers. Overheard was a repeated rhyme, ". . . the devil in me, the devil in me." They were all clothed entirely in black, a sight quite ominous in itself. Soon their disappearance into an upstairs room of a neighbor's home was followed by the flash of a light which silhouetted an image flanked by two black candles.

A generation earlier, the full moon accompanied young teenagers to football games on such a night. Questioning Christian students who attend the same high school elicited stories of a girl who writes 'I love Satan' on the walls of the school and another who interrupts classes singing 'I'll kill your baby'. Tragically, Step 5 has impregnated this brood of nestlings; the seeds will incubate until Revelation 13:4 is hatched.

The "devils. . .and hateful bird" of Revelation 18:2 have perched, as well, among the well-feathered nests of our society. Observed during a visit to the home of the granddaughter of one of the nation's most famous and wealthy industrialists was a large collection

of very hand-worn Satanic and occult books accompanied by several black candles. Her comment that the volumes had belonged to her famous grandparents was accompanied by her extraordinary interest in discussing all of their fine points. A subsequent visit by her to my home, was abruptly cut short upon her discovery that I was a Christian. It sprung her from her seat without comment and propelled her out of the door, never to be seen by me again. This 'disappearing act' must be hereditary. Her 'father' vanished from Isaiah 14 and Luke 4, as well.

Rich and poor have given Satan the nod as his New Age prods have a new generation, "praying to a new god."

Your Father, the Devil

John 8:44

Or Our Father Which Art in Heaven

Luke 11:2

Praying to a new god

Praying to a new one, how is it done?
Leave out the Son.
Then change a few words, maybe every third,
'til the subject is blurred and the prayer is transferred?

ew Agers invoke "a father" (John 8:44), a Jesus and a spirit (II Corinthians 11:4). But they do not follow the formula prescribed by God of praying to "Our Father," in the name of Jesus Christ through the Holy Spirit. New versions, as well, use formulas of their own, so that prayers take a path to 'the new god's' throne.

Perhaps the most shocking discovery of my research was the admission by the New Age movement and esoteric community that there is, in fact, an occult version of the "Our Father" and that it has found its way into Luke 11:2 in the new versions.

KJV	NIV, NASB, et al.
Our Father which art in heaven Hallowed be thy name Thy kingdom come Thy will be done, as in heaven, so in earth	Father hallowed be your name your kingdom come
Give us day by day our daily bread And forgive us our sins; for we also forgive everyone that is indebted to us. And lead us not into temptation; but deliver us from evil Luke 11:2-4	Give us each day our daily bread Forgive us our sins for we also forgive everyone who sins against us. And lead us not into temptation

The bold sections on the left indicate the words and sections which have been removed from the prayer in all modern versions, such as the NIV, NASB, Living Bible, NRSV, Good News for Modern Man, New Century Version, The New American Bible, and The New Jerusalem Bible. They are the very words which distinguish "Our " Father "in heaven" who "delivers us from evil" from "your father the devil," who is "the god of. . .this present evil world."

New Age Confession

The use of the term 'Father' by occultists and New Agers, when addressing their god, should be no surprise since Satan's goal is to be "like the most High." A close examination of New Age writings reveals their plan to portray their 'preying' wolf in sheep's clothing. Alice Bailey instructs the movement's inner core as follows:

The general public will regard it as a prayer to God transcendent. They will not recognize Him yet as immanent in his creation. Alice Bailey

Eliphas Levi's *Dogma and Ritual of High Magic* distinguishes between the original "Our Father" and the shortened version used by esoterics and new versions.

[There is an]. . . occult version of the Paternoster [Latin for 'Our Father']. . . There were originally two ways of doing it. . . one reserved for the . . . initiate. . . the other for the profane.2

The heading "The Real Paternoster" blazes across the pages of one of H.P. Blavatsky's books, as does "Holy Satan." She confesses that the Father of the New Age is, as she puts it:

"Holy Father of Evil, Sainted Satan."3

With jaded joy, she boasts that this 'Father's' version has stepped into the new bible versions—cradled by her second century mentor Marcion, then carried to the twentieth century by bible critic B.F. Westcott.

Finally we may add that modern bible criticism, which unfortunately became active and serious toward the end of the last century, now generally admits that Marcion's text of the only gospel he knew anything about—that of Luke, is far superior and far more correct than that of our present Synoptics. We find in *Supernatural Religion* the following startling sentence: 'We are, therefore, indebted to Marcion for the correct version even of the 'Lord's Prayer'.4

New Age Bible Interpretation outlines how Marcion's followers used the shortened Lord's Prayer.

[E]arly Christians used this prayer in the following manner to attract the beneficent down-pouring of the great celestial Hierarchies.⁵

Marcion, or the "beast," as he was called by second century Christians, describes 'the Father' of these "great celestial hierarchies" in his *Philosophumena*, *The Revelation of Marcion*. (emphasis mine)

[F]irst its Father. . .the Kabalistic Ain Suph. . . manifest[ed] itself in the form of the Invisible One. The Supreme Tetrad [meaning four] came down unto him. . .in a female form. . .the Silence, the Father.6 [Marcion and Blavatsky's 'Father' uses the title 'One' and appears in a female form, a clue this book will pursue in Chapters 5, 6 and 7.]

New Ager Blavatsky analyzes this flurry of words, this "Father," the female image, and Marcion's theology.

This is as plain as ancient esoteric secrecy could make it.7

Marcion viewed Jesus neither as King or Messiah. . .[He] maintained the fallaciousness of the idea of an incarnate god.8

[He] taught that Deity had to be viewed under the symbol of four. . .[and] gave out more of the esoteric truth than any other Gnostic.

This teaching of Marcion was that of the early Kabalists and is *ours*. [the New Age's] This Father alone is the God of spirit. . .To compare him with the subordinate and Sinaitic Deity is an error. Did Jesus ever pronounce the name of Jehovah? Never!9

Marcion's mischief was recorded by his contemporaries— Christians such as Tertullian, Epiphanius and Irenaeus. The latter said:

> Wherefore also Marcion and his followers have betaken themselves to mutilating the scriptures, not acknowledging some books at all; and curtailing the gospel according to Luke; and the epistles of Paul, they assert that these alone are authentic, which they themselves shortened.10

More recently and of equal weight are the comments by Dean John Burgon. Internationally respected for his renowned scholarship, he writes of "heretical depravation" and "scandalously corrupt Greek texts" used by the committee and new versions for their Lord's Prayer.11

Marcion's mutilated recension of S. Luke's gospel. . . the Lord's Prayer. . is exhibited by codices Aleph, A, B, C, D. . . [T]hey are never able to agree among themselves as to any single various reading. . . of 32 (out of 45) words. . . Besides omitting the eleven words which B omits jointly with Aleph, Drs. Westcott and Hort erase from the Book of Life those other 11 words which are omitted by B only. And in this way it comes to pass that the mutilated condition to which the scalpel of Marcion the heretic reduced the Lord's Prayer some 1730 years ago (for the mischief can all be traced back to him) is palmed off on the Church of England. . . as the work of the Holy Ghost!12

A Deeper Look

An analysis of each of the deleted or retained sections follows to show 'why' and 'how' New Agers use their version of the Lord's Prayer.

"Our"

"Our" must be removed since it is a clear witness against the New Age belief in the 'universal fatherhood' of God. The concept that God is Father to all, without the adoption that occurs at the new birth, is a maxim of the New Age and the soapbox on which many liberal churches pose.

The bible, however, speaks of mankind's distinct division into two camps, described by Jesus to the Pharisees.

I speak that which I have seen with my Father: and ye do that which ye have seen with your Father. . . If God were your Father, ye would love me. . . Ye are of your father the devil. John 8:38, 42, 44

This disdain for a father which is "ours" alone is repeated throughout the new versions, based upon the "scandalously corrupt" Greek minority texts. The following examples are given.

KJV	ه المسائل بالرابسية	NEW VERSIONS
my Father	John 10:29,30,32	the Father
my Father	John 14:28	the Father
our fathers	Acts 3:25	your fathers
our Lord	Gal. 1:3	the Lord
God and our Father	I Thess. 1:3	our God and Father
God himself and our Father	I Thess. 3:11	our God and Father
God our Father	I Thess. 3:13	our God and Father
God our Father	2 Thess. 1:2	God the Father
God our Father	I Tim. 1:2	God the Father
our Lord Jesus	Philem. 1:25	the Lord Jesus
our Lord Jesus Christ	Rev. 22:21	the Lord Jesus
(The epistles of Pau chapters distinguish	l use the term 'the' Fa him as 'our' Father.)	ther after their first

In Ephesians 3:14, the corrupt Greek text also omits the words denoting 'which' Father:

KJV	NASB
I bow my knees unto the Father of our Lord Jesus Christ	I bow my knees before the Father.

"Father"

This title is in the new versions since, as the following examples illustrate, it has been used from Babylon to the present to identify Satan, the 'father' of the occult family of religions. Blavatsky reveals, "The initiates alone understood the secret meaning of the term "Fathers." 13

Ancient

Babylon: Makes multiple references to "the father." (see writings of Eudemus)

Egypt: Reveals the connection between the serpent and the pagan "father" calling forth, "Osiris. . .great favorite of thy father Ra, Father of Fathers. . .attached the serpent on thy head. . ."

The Egyptian Book of Hermes also speaks of the "Breath of the Father." [A] fiery **dragon** appears to Hermes and says, "I am thy God. I am far older than the concealed deity. I am God the **Father**."

The Egyptian Funeral Rituals found among the hymns of the *Book* of the *Dead* says, "I have made my soul come and speak with his Father. . ."

India: Brahman is called "Father of men."

Plato: Wrote of his "Father Aetha," "the Fashion and Father of all things."

Rome: Built temples to the god, "Janus, Father of the world," says Bryant's Mythology.

Mexico: Yzona, "the Father."

Mithraism: Called its leader Pater Patrum, or "Father of Fathers."

Time of Christ

Simon, the Magician: Preached, "One Father, unknown to all," according to Irenaeus, Clementine Homilies, I., xxii, p. 118.

Gnostics: Referred to "Father Ennoea" and "the uncreated Father." Used "Septre of the Father" as a secret password.

Nazarenes: Worshipped "Father Abatur."

Basilideas: Worshipped "the unnamed Father." (See Chapter 28 regarding the new versions' omission of Jehovah.)

Occult Revival

Rudolf Steiner: Wrote an entire book entitled, "The Our Father [Lucifer]."

Eliphas Levi: Calls necromancers to invoke, "Vouchsafe to be present O Father of All. . .Glory be to the father of life." (Dogma and Ritual of High Magic)14

Madame Blavatsky: Four "Fathers"

- 1. Satan:
 - "Satan the Serpent of Genesis. . .the real creator and benefactor, the Father of Spiritual Mankind."15 "The Great Serpent Jupiter. . .the Dragon of Life, the Father."16
- 2. The devils or fallen angels:
 "[T]he Fathers, the lower angels, are all nature spirits."
- 3. The initiator:
 "During the mysteries. . .the initiator was called Father. Furthermore, the hierophant, the discloser of the Petroma, was called 'Father'."

 18
- 4. The sun:

"Lucifer, as Christ, the bright and morning star...the Father is the Sun..." [Arthur C. Clark, popular author of 2001 Space Odyssey and 2010 writes in the latter of a sun, named Lucifer, appearing to bring peace to the earth.]

Alice Bailey: Speaking of the anti-Christ she says, "[H]e is closer to the Father and to the One. . .[H]e had to re-institute the Mysteries of Initiation in such a form that they would prove the basis of a new world religion, [worshipping] The Father, the Lord of the World." "We are all Gods, all the children of the One Father."²⁰

R. Swineburn Clymer: Writes, "There are those throughout the world who have been here before and now belong to the Invisible Brotherhood, the Hierarchies of the Illuminated. . .[T]hey have dedicated themselves to the works of the Father."21

Charles & Mildred Filmore: Deny an external "Father" yet say, "We have identified ourselves with the Father-Mind."22

Current New Agers

Benjamine Creme: Says, "Sanat Kumara. . . is our Father."23

David Spangler: Looks forward to "a vast initiatory process [with] life in the Solar Father." (Conscious Evolution: Personal and Planetary Transformation)

Meher Baba, Baba Paramahansa: Use the term Baba, meaning 'Father' as part of their name. The former is guru of Peter Townshend of the "Who" rock group. The latter is John Denver's 'Father' guru.²⁴

Harold Sherman: Authored New Age book, How to Use the Power of Prayer. Suggests readers pray, "Great Spirit...Dear Father."25

World Healing Meditation (prepared by the Planetary Commission): "I and the Father are one and all that the Father has is mine. In truth I am the Christ of God."26

Encyclopedia of Occultism and Parapsychology: Suggests New Age necromancers, "[O]pen the bible and wait for the spirit to come saying, 'Vouchsafe to be present, O Father of All, and thou thrice mighty Hermes Conductor of the Dead. . .Glory be to the Father."²⁷

Why do new version editors use the occult version in Luke11:2? The preceding history noted that both the *Dogma & Ritual of High Magic* and the *Occult Encyclopedia* recommended the use of the term "Father of All" or "All-Father" to necromancers (spiritualists who seek contact with the dead). Followers of Hermes do likewise. Do new versions use the occult version of the Our Father because *the* editor of the 'New' Greek New Testament underlying all new versions was also a spiritualist, who communed with the "All-Father" and founded the 'Hermes Club'?"28 (See Chapter 30.) Fellow spiritualists recognize their affinity with new versions saying Jehovah is not 'the Father'.

[T]he bible [new version] has never made any secret of it. Only the text of the Protestant English Bible [KJV] is, as usual, in disagreement with those. . .versions more concordant with truth and fact.29

"Which Art In Heaven"

This critical phrase distinguishes the identity of the Father being worshipped because it delimits and defines his dwelling place.

"...heaven; for it is God's throne" Matthew 5:34

". . .children of your Father which is in heaven." Matthew 5:45

"[T]here came a voice from heaven saying. . .Thou art my beloved Son." Mark 1:11

God is in heaven; the 'god of this world' is not. As Jesus reports in Luke 10:18, ". . .I beheld Satan as lightning fall from heaven." "Which art in heaven" has therefore fallen "as lightning" from the pages of the new versions. (Not only in Luke 11 but also in John 3:13 where Christ "who is in heaven" is omitted based on a few Greek manuscripts corrupted by those who agreed with Apolinarius that Christ was not God before the incarnation.)

A God "in heaven" is also not consistent with New Age pantheists who write:

We should pray the Lord's prayer, 'Our Father is within us in secret, not in heaven.' The kingdom of God and of heaven is within you, says Jesus, not outside.

[T]he effect of abandoning a logical Pantheism. . .[was] to build a prop for lazy man, a merciful Father, in Heaven.³⁰

"Hallowed Be Thy Name"

This phrase is used by the New Age to invoke a spirit, to affirm one's own godhood or perhaps to doxologize one of the 'Fathers' of the New Age. Like the new versions, the *New Age Bible Commentary's* exposition on the use of the Lord's Prayer eliminates the "our" and "which art in heaven," beginning:

'Hallowed be thy name': Invocation of the masculine pole of spirit. Will, through the planet of divinity Neptune, to the Hierarchy Aries, who gave the first initial impulse of motion.31 [The pitch fork used as a symbol for the astrological sign Neptune and seen accompanying him in drawings is among several elements which some historians have used to associate Neptune and Satan.]

Unity's *Metaphysical Bible Dictionary* tells New Agers to pray, "Father, Hallowed be thy name," just like the new versions.

In true prayer we. . .turn our attention within to the very center of our being, where the Father dwells. . .In order that the creative law of words [magic] may be fulfilled, we must pray, 'Father, Hallowed be thy name.' Here is recognition of the all-inclusive and completeness of Divine-Mind.³² [Along with their dismissal of "Our. . . which art in heaven," they then go on to interpret esoterically the remaining verses in Marcion's dehydrated Lord's Prayer.]

"Thy Kingdom Come"



If Satan also be divided against himself, how shall his kingdom stand. . .no doubt the kingdom of God is come upon you. Luke 11:18-20

The currently popular heavy metal rock group *Kingdom Come* gives venomous voice to the serpent who coils "all the kingdoms of the world" (Luke 4:5,6). His kingdom comes—crushing its prey—invoked by those who choose to be charmed. The *Dogma & Ritual of High Magic* rattles their chant:

[T]he initiate, carrying his hand to his forehead, said, 'To thee'; then he added, 'belong'; and continued carrying his hand to his breast, 'the kingdom. . .throughout the generating cycles—Tibi sunt Malchut et Geburah et chesed per aeonas'.33

The battle royal rages between "his kingdom" and the "kingdom of God." New versions commit high treason, and for no reason, since the earliest manuscript, P45, and the majority of Greek manuscripts agree with the KJV.

NIV, NASB		KJV
his kingdom	Luke 12:31	the kingdom of God

'His kingdom' cannot bear the Lord's Prayer of Matthew 6 to mix 'the kingdom' with "Our Father which art in heaven." So here comes the leaven—new versions omit sentence seven!

NIV		KJV
OMIT	Matt. 6:13b	For thine is the kingdom, and the power and the glory, for ever, Amen.

This is a sin since it's in 99 out of 100 Greek N.T. documents, 3rd century manuscripts like the Sahidic version and Apostolic Constitution, and the 4th century writings and versions of Chrysostom, Ambrose, Isidore, the Gothic, Ethiopic, Cureton's Syriac, Harkleian, Armenian and Georgean. Paul repeats it in II Timothy 4:18, as well.

New Agers pray "thy kingdom come" along with Alice Bailey who channeled Djwhal Khul saying:

The objective of the new social order, of the new politics, the new religion is...to bring in the Kingdom...

Of antichrist.

"Thy Will Be Done In Earth As It is In Heaven"

This entire line is taken out of new versions based upon the scantiest manuscript evidence imaginable. The majority of Greek texts and even the corrupt manuscripts retain it, with the exception of Vatican MS. NO. 1209, which does not contain Revelation, Titus, I and II Timothy, and Hebrews 9:14-13:25 either. The explicitness of this verse leaves little room for interpolation. By removing this line and the 'heaven' of the first line, "heaven" has been completely eliminated from the Lord's Prayer.

The "will" of "heaven" is in opposition to that "will" spoken of frequently by the New Age. Alice Bailey's New Age sickle has pruned "the Branch of righteousness" (Jeremiah 33:15) to match new versions, saying:

'Father, Thy will be done' is the answer 'flung back' from 'the Father's house. . .where the will of God is known. . Shamballa of the esoterics. . .where reigns the Christ.'34

The Great Invocation of the New Age speaks of "the centre where the Will of God is known." This "centre" is not heaven and their God is, by their own admission, Satan. New Age manual, *The Keys of Enoch*, speaks of obeying the image which comes from "The Father" so that we will not err in fulfilling the "Father's will." Even Reverend Moon organizes his followers in prayer sessions "to bring about Moon's will on earth." 36

Heaven is out; the centre, the image, Reverend Moon, and Shamballa are in.

"Give Us This Day Our Daily Bread"

This phrase is preserved in the new versions. Satan's offer of material benefit in exchange for worship is seen in Luke 4.

All this power will I give thee and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. In this devil's bargain, the worshipful prelude, "Father, Hallowed be thy name," is an overture which anticipates recompense. Jeremiah 44 describes such a correlative relationship between the female idol, "the queen of heaven" and the wayward Hebrews.

[W]e make her cakes to worship her. . .But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things.

Answered prayer is not necessarily an indicator of fellowship with the true God.

"And Forgive Us Our Sins; For We Also Forgive Everyone That is Indebted To Us."

Kathryn Paulsen's, The Complete Book of Magic and Witchcraft cites a Satanic ritual:

Grant that I may be cleansed by this water from all my sins. . .37

Although this seems peculiar, Satan's desire to be "like the most High" extends to masquerading as a forgiver and destroyer of sins, so this line is kept in the corrupt versions.

Esoteric Christianity, says:

Stand in awe of him and sin not: speak his name with trembling. . .For Satan is the magistrate of the Justice of God. . .38

Even the Hindu Krishna sect exclaims, "Hari Krishna!" 'Hari' means "sin destroyer."

"Lead Us Not Into Temptation"

A phrase which has a very straight forward meaning to Christians, is adopted by the esoteric community and given a cryptic

meaning. These words are included in the new versions because, as New Age Bible Interpretation inform us, this phrase was used by Marcion's followers as,

... the invocation of the desire nature through Venus.39

Blavatsky gives her endorsement to this line:

'Lead us not into temptation' is addressed by man to the terrible spirit of duality in man himself.40

"But Deliver Us From Evil"

This final line is uprooted from the text and jettisoned away, in company with all of the references to 'heaven'. Words like good and evil, heaven and hell, paint a picture which is too black and white for the New Age which sees the world in varying shades of grey. The new versions don't present an "evil world," as seen in Galatians 1:4, but an "evil age." They believe this 'evil Age' of Pisces will soon become their glorious 'Age' of Aquarius.

Regrettably, when the New Age Great Invocation chants, "... seal the door where evil dwells, "the Holy Father of Evil" is sealing them *in* 'with,' rather than delivering them "from" evil. Isaiah 14 warned that Satan "... opened not the house of his prisoners."

New Versions Halt Prayer

God's formula of praying to the Father, in the Son's name, through the Holy Spirit is totally circumvented in new versions. They call for prayer directly to the Son or to the Father, but not in Jesus' name.

NIV, NASB, et al.		KJV
If you ask me anything in my name, I will do it.	John 14:14	If ye shall ask anything in my name I will do it.

(The preceding verse states that the prayer is answered "that the Father may be glorified in the Son," yet new versions omit the Father.)

If you shall ask the Father for anything he will give it to you in my name.	John 16:23	Whatsoever ye shall ask the Father in my name, he will
		give it you.

In addition, prayer, especially fervent prayer, is omitted seven times from new versions. (John 14:16, 17:9, 15, 20, Luke 21:36, Acts 1:14 and James 5:16) Other examples, like the following abound.

NIV, NASB, et al.		KJV
keep on the alert	Mark 13:33	watch and pray

Prayer's powerful partner—fasting—also disappears in new versions.

NIV, NASB, et al.		KJV
OMIT	Matt. 17:21	this kind goeth not out but by prayer and fasting.
OMIT	2 Cor. 6:5	in fastings
OMIT	2 Cor. 11:27	in fastings
this kind can come out only by prayer	Mark 9:29	This kind can come forth by nothing, but by prayer and fasting
devote yourself to prayer	I Cor. 7:5	give yourselves to fasting and prayer
Four days ago I was praying	Acts 10:30	Four days ago I was fastingand prayed

This tendency to short circuit man's prayer life is a reflection of some new version editors' unbiblical beliefs. Edwin Palmer, NIV

chairman believes that prayer should be directed to the Holy Spirit.41 Origen, the editor of the Greek manuscripts used for new versions agreed.42

Confusion regarding prayer is pervasive today in Christian circles. Kenneth Copeland says, "Pray to yourself." Others 'claim' or 'demand' answer to prayer, unaware that this is the exact method used by esoterics. Alice Bailey urges them to "lay your demands before God." 44

Finally: "[T]hey worshipped the dragon"

Speaking at the occult Arcane School, Robert Muller, esoteric and Asst. Sec. General of the United Nations, told of his efforts to unite East and West with "world prayers." (Already in place is U.N. Rule 62 which requires this group to pray.) Muller suggests:

The prayer, Our Father, which the Christ has given us, remains as valid as ever.45

"Integrating Eastern and Western Prayer" is promoted by one Catholic publication. Their advertisement, which follows, integrates the Lord's Prayer with yoga, meditation and the *chakras* of India. [i.e., the serpent coiled at the bottom of the spine]46

THE LORD'S PRAYER INTEGRATING EASTERN AND WESTERN PRAYER Louis Savary

Savary used modern Scripture studies to analyze the seven petitions of the Our Father. He takes these seven petitions and makes a remarkable correlation with the seven energy centers of the East (chakras). He explains how these petitions and chakras describe various postures before God.

The final stereo cassette has two centering meditations using the petitions and specially designed music by Steve Halpern. 4 cassettes (3 hrs., 20 min.) with study guide in vinyl album

AA0391 \$32.95

Final cassette (40 min.) sold individually AA0394

\$8.95

the episode where Salan meets his less ghode.

Legions of mainline churches, which are Christian in name only, recite the Lord's Prayer every Sunday as a part of their liturgy. As the apostasy of the last days reaches its culmination, these church members will pick up the new 'Bibles' provided in the pews, and recite Luke 11:2, so artfully carved by Marcion to match his diabolical theology. They will finally fulfill the biblical prophecy. . .

[A]nd they worshipped the dragon. Revelation 13:4

The Dragon,
That Old Serpent, Which is the Devil and Satan Revelation 20:2

he fiery dragon, first emblazoned on the Gate of Ishtar in ancient Babylon, was to journey round the girth of God's earth. He soon parched a path in the orient whose aftermath scorched souls from pole to pole. His fiery breath still speaks death, yet in today's New Age, he's all the rage. One New Age observer says, "One finds the dragon gracing everything from newsletters to jewelry." His migration to America is marked by a posh West Coast restaurant where patrons dine beneath a life-size dragon (designed by leading architect Frank Ghery). The dragon's inroads corrode the children, as books like the Dragon ABC, Dragon Dance and The Dragons of North Chittendon call kids on a voyage to a mirage.

When Satan escaped Isaiah 14 and Luke 4:8, he slipped out the 'dragons' in between. The weight of this drama and its details are diminished as new versions dismiss "the dragon's" role and depose him from over half of the 34 bible verses. The NIV omits 20 references, while the NASB drops 18. Again, the clues vanish and the culprit escapes detection, while scribes like the NIV's Edwin Palmer admit their "uncertain" position.2 The NIV even had to unload the episode where Satan meets his last abode.

"[H]e shall slay the dragon." Isaiah 27:1

"The great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth **the whole world**." (Revelation 12:9) Richard Roberts, traveling partner of Joseph Campbell (*The Power of Myth*), reports on the pervasive worship of the dragon worldwide. This image of international scope is skipped in the "international" version.

Robert's remarks relating to the nature of this dragon bear remembering by the reader as this book further investigates Satan's name game.

As far as I've been able to determine, every culture contains a mythology of a serpent or dragon which represents the ancient and formidable Goddess of nature.³



The One vs. the Holy One

The Sexless 'One'

Hath a nation changed their gods? Jeremiah 2:11

hanging of the Gods by New Age author Naomi Goldenberg asserts:

God is going to change. . .we women are going to bring. . .the end of Him.1

God does not change, but new versions try to transfigure him as they translate. The NASB and other new versions "brings the end of Him" changing the words "he" and "Son" to "the One." (The word in all Greek texts is always masculine, not neuter.)

	NASB (NIV et al.)	KJV
Luke 10:16	rejects the One	despiseth him
Luke 12:5	the One	him
Matt. 13:37	The one	He
Matt. 24:13	the one who endures	he
John 4:25	One	he
John 6:46	the One	he

	NASB (NIV et al.)	KJV
John 7:18	the one	his
John 9:37	He is the one (NIV)	it is he
John 15:21	the One	him
John 12:45	he who beholds me beholds the One (NIV)	
I Cor. 15:28	the One	unto him
Acts 7:38	the one	he
Acts 10:21	the one (NIV)	he
Acts 10:42	this is the One (NIV)	it is he
Acts 22:9	the One	him
Col. 3:10	the image of the One	him
Heb. 5:7	tears to the One	unto him
Heb. 7:21	the One	him
Rev. 2:1	The One	he
Rev. 1:18	the living One (NIV)	he that liveth
I Pet. 1:15	One who	he which

Books like *Sensuous Spirituality*, by avowed lesbian NIV editor Virginia Mollenkott, echo the New Age movement's hopes to replace the 'he' of Christianity with the neuter 'One' of Hinduism. InterVarsity Press warns:

The One must move from the avante garde fringe to the very heart and mind of society. The whole society must be brought into harmony with the One as the New Consciousness produces the New Age.2

'The One' is being smuggled into Christianity, concealed under the cover of new bible versions like the NKJV. 'The One's' masquerade is betrayed by the 800 blanks which occur where the underlying Greek or Hebrew word should be given in the NASB Exhaustive Concordance. If 'the One' does not come from the original Greek or Hebrew, what is its source? The Encyclopedia of Mysticism and Mystery Religions [Mystery Babylon?] unravels the 'mystery':

One: Term for the Ultimate. . .in many mystical religions and philosophies.³

The New Age resurrects the mystery religions revealing 'the One's' three fold meaning.

- 1. 'The One' or 'the Only One' is Lucifer, the angel of this planet's evolution.
- 2. 'The One' or 'the Living One' is all of reality as described in pantheism or monism.
- 3. 'The Coming One' or 'The Mighty One' is Lord Maitreya's New Age Christ [antichrist].

New versions harbor all three aspects of the 'Mysteries'. This section will show *some* of these 'stowaways' and displays the New Age piracy piloted by new version editors and currently floating under 'the bible' banner.

The One: Lucifer

Mystery Babylon is foreseen in Revelation chapter 13. The mystery religions convene—

And they worshipped the dragon. (Revelation 13:4)

The dragon's name is the same 'One' which slips in 'til it grips. The rebels worship the dragon with 'the bible' on their lips. Arch-Luciferian Madame Blavatsky lists a litany of names for this 'being of sin' in her book *The Secret Doctrine*.

The Dragon of Wisdom is the One
The One and the Dragon
Great One. . .Lucifer
Lucifer is one
Sanat. . .For he is One
The Fiery Serpent. . .is but One
One ever hidden. . .Sat
One Reality—the Nameless Sat
Pan,. . .the One and Great All. . .theology makes him the
Devil!
Pan is the One
a virgin Kumara. . .the Mysterious One4

'The One' is so central to Luciferian teaching that the entire first chapter of the Secret Doctrine is a discussion of 'the One'. This title is so pervasive in the book that it covers an entire page in her index.

Lucifer's cry—to "be like the most High" (Isaiah 14:14) is seen in his claims to the divine names—'god' (II Corinthians 4:4) 'Christ' (I John 2:22), 'prince' (Matthew 12:24), 'king' (Job 41:34), 'lord' (Matthew 10:25) and 'one' (Matthew 13:19, I John 2:13, 14, 3:12, 5:18). The last, "the wicked one" is a sharp contrast to "the Holy One," the title God uses to identify himself. The Hebrew word qadash, meaning 'holy', is translated "Holy One" (even in Isaiah 57:15 where the two words are split). Satan is not holy and therefore can claim only the name 'One'. Blavatsky agrees saying 'the One' applies neither to the "creator nor to the Father of our modern monotheists," nor their "Holy One."5

God also identifies himself as "the Holy One of Israel" to distinguish himself from "the god of this world" (II Corinthians 4:4). The religions "of this world" identify their "god" as "the One," not the "Holy One of Israel."

Rig Veda:	"That which is One the wise call it in diverse manner."6
Egyptian Funeral Ritual:	"I am the Great One."7
The Aquarian Conspiracy:	"In the infinite Onethe God of Force."8
Qur'an 112:	"Allah is One." [Mohammed means Praised One; the expected Madhi is the Guided One.]
Bhagavad Gita:	"the Blessed One"10
Tibetian Buddhism:	"The Great One"11
Druzes:	"the One Supreme"12

Cults, channelers, and gurus worship 'the One' [the dragon] as well.

Association for Research and Enlightenment (Edgar Cayce):	"The One Source"13
Worldwide Church of God (Herbert W. Armstrong):	"the Oneyou can become God" ¹⁴
Church Triumphant and Universal (Elizabeth Clare Prophet):	"Sanat [Satan] Kumara, the Great One."15
Science of Mind Church (Terry Cole-Wittaker):	"the One-beyond-ism" ¹⁶
Unity (Ernest Ramsey):	"For the Glory of One"17
Channelers: Neil Cohen, John Randolf Price:	"the Beloved and Radiant One" and "the Awakened One" 18
Bhagwan Rajneesh:	"the Blessed One"19
Eckankar:	"the Divine One"20

Author of *Toward A World Religion for the New Age* sees the same 'One' wrapping the world.

Similarities in the religions may be attributed to their being based on revelations from the One.21

Blavatsky admits 'the One' is not "the Holy One of Israel" saying:

One is not Jehovah.

The Jewish Deity is. . .never the One Absolute All.

No God. . .called Jehovah. . .can be the One.

The One is superior to Elohim.

[T]he Unknown Unmanifested One, since it abounds in both sexes is—male and female—nor yet the Christian 'Father' as the latter is a male and not androgyny.²²

The NIV's Mollenkott says, "To refer to God Herself seems to me a humanly just way of referring to the One who is neither male nor female."²² New versions again parrot pagans like Blavatsky saying, "the One" is not Jesus Christ.

It is not the **One** unknown ever present God in Nature... that is rejected, but the God of human dogma and his humanized 'Word'.23

Manual Superior	NASB (NIV, et al.)	KJV
John 1:14,18	the One and Only (NIV)	the only begotten Son
Luke 9:35	My Chosen One (chosen is in a few MSS)	my beloved Son
John 6:69	Holy One of God*	Christ, the Son of the living God
John 4:42	this One indeed is the Savior of the world	this is indeed the Christ, the Saviour of the world

*(Luke 4:34 reveals that only the devils call Jesus the 'Holy One of God'.)

Yet Intervarsity's Understanding the New Age points out:

[T]he presuppositional antithesis between Christ and the One could not be sharper. 24

New 'International' Versions adopt 'the One' of the nations and nix the God of Israel.

onli bini	NASB (NIV et al.)	KJV	GREEK	NEW AGE
Mark 12:32	he is One ; and there is no one else besides Him	there is one God and there is none other but he	The word 'God' is omitted from the minority Greek text.	Stating that there is no one else beside God is Pantheism.
Matt. 19:17	There is only One who is good	There is none good but one, that is God	Minority text omits "God" and "there is none good."	Substitute the 'One' for 'God'.

	NASB (NIV et al.)	KJV	GREEK	NEW AGE
Luke 23:35	His Chosen One (NIV, Living Bible)		3 H 34	The speakers are mocking Christ.

The One or the Son

The dismissal of "he" and "Son" for "the One" in new versions makes them copies of *The Occult Catechism* which reads:

Question: 'What is it that ever is?'

Answer: 'The One is. . . the Father and Mother.'25

This virus, spawned now in new versions, is spreading in some 'Christian' bookstores and spotting works by (Frs.) John Powell and Matthew Fox with "the mother-father. . . he/she God" and "the Kingdom/Queendom of God." Years earlier, before new versions, a reader only saw such sentiments in obscure esoteric works like Mary Baker Eddy's Rudimentary Divine Science:

> God is the everpresent I am filling all space. . .the one Mother-Father 26

The NIV Story, by NIV editor Burton Goddard (p. 65), says stylists like Mollenkott made "significant changes" to the NIV text. She says, "Happy and aligned with the One are those who find their home in the breathing; to them belongs the inner kingdom and queendom of heaven."26 Remember-"The One must move from the avante garde fringe to the very heart and mind of society."

NIV's the One and Only: Satan

Why are the 3 titles used by the NIV identical to the 3 titles used by Luciferian Mme. Blavatsky? Historians affirm the title belongs to Satan.

LUCIFERIAN	NIV	KJV
"the One an Only" ²⁷	d "the One and Only"	"the only begotten Son" (John 1:14,18)
"only One" ²⁸	"only One"	"God" (Matt. 19:17)
"Only One" ²⁹	"Only One"(f)	"God" (John 5:44)

Variations of this title occur elsewhere also.30

LUCIFERIAN	NEW VERSIONS	KJV
"One-Only One"31	"only onethe One" (NASB) "only onethe one" (NIV)	"one" (James 4:12)
"the One and Only God" ³²	"the <i>one</i> and only God" (NASB)	"God" (John 5:44)

NIV chief Edwin Palmer asserts that the terms 'one' and 'only' are "modern and elegant" substitutions.³³ But historians have regarded the title as 'old and evil'. Layard's *Babylon and Nineveh* (London, 1853) traces the origin of the 'One Only' to *the serpent* "the one Only God of the Babylonians."³⁴ MACROBIUS, *Saternalia* written in A.D.1521 confirms the historical association of the term "one only" with Satan.

a serpent. . . According to the fundamental doctrine of the mysteries [is]. . . the one only god. . . Satan, then was recognized as the one only god.³⁵

The title, according to "Asiatic Researches" (London, 1806) was a "wicked perversion of the title of the true God." Lowth and other Orientalists have written of the perverse "rites of the ONLY ONE." Another author notes the universal adoption of the title by pagan religions worldwide and its depiction by the symbol of the dragon or serpent.

But all the multiform divinities with which the Pagan world abounded. . .at the bottom they recognized only Adad, the One God. . .each of these figures was only an emanation of the Same Great Being or Only One.37

Harnack's History of Dogma cites the title 'One and Only' in a strictly non-Christian context. The third century Arians adopted the title for God to affirm their denial of the deity of Jesus Christ. Scholars contest that Arianism's "language was borrowed from Origen," the progenitor of the few Greek manuscripts which sometimes use the title 'the One'. Harnack cites one of the eight tenets of Arianism as:

The characteristic of the One and Only God is solitude.38

The title has grown and spread down through history, seeded in American soil by Johnny Appleseed. His tracts promoted 18th century mystic Emmanuel Swedenborg whose "communication with spirits" revealed, "The universe is an image of God. . .the one only."39 Today the title finds itself planted in the mystical and esoteric section of the library, in books like Rice's Eastern Definitions, where "the One and Only Reality" matches "the Nameless Sat" [Satan].40 Now 'the One and Only' is shooting up in Detroit—as the name of its diabolical street gang leader. In this hot house, missionary Joseph K. Hicks sees the fruit of the seeds of the "one" and "only" and they are neither "modern" nor "elegant."

Number One

'The One' has crossed the tracks, so to speak, from street gangs and Satanists to society as a whole. The semantic rail system of the New Age has carried the term as its chief cargo. One author agrees saying:

> The root idea of the New Age is oneness, unity, and wholeness-the One for all.41

The Los Angeles Times religious editor observes:

The New Age bottom line can be stated in three words. . . All is One.42

Virtually all exposes on the New Age Movement observe that 'the One' is this movement's object of worship. Books like Intervarsity's Unmasking the New Age identify 'the One' as the god of the New Age over 100 times (in a book of only 192 pages). Its chapter and subject headings echo the New Age theme: "The Rise of the One," "Putting the One to Work," "Pluralism and the One," "All Religions are One," and "Challenging the One." To neophyte New Agers 'the One' does not represent Lucifer but merely the following world views.

Monism: The philosophical doctrine that there is only one reality in existence and that all things are parts of or composed of this reality.

Pantheism: The doctrine that reality involves a single being of which all things are modes, moments, members, appearances or projections. . .the whole of reality itself, are God.⁴³

Both monism and pantheism are technically called *Visistadvaita* qualified non-dualistic Hinduism, as developed in the 11th century by Ramaniya. Scholars describe it as an "elastic" philosophy because it accepts *all* gods and theologies. It states, "The One Power manifests itself in various ways."44 This schizophrenic philosophy is perfect for the New World Religion which will try to embrace and marry the many religions of the world.

Benjamin Creme writes in Reappearance of the Christ:

[T]he new world religion will be based [on] God Transcendent and of God Immanent within every form of life.45

The New 'International' bibles are as "elastic" as the cosmology which has infiltrated them—pleasing the pantheists with the neuter Hindu 'One' on some pages, then pandering to the 'less evolved' Judeo-Christian tradition on other pages.

Today the great majority who have fallen sway to 'the One' have never picked up Lao Tse's book Tao Teh Ching, nor would they classify themselves as pantheists on religious preference cards. Yet, through cultural osmosis, they have adopted a view of the universe that is saturated with 'the One'. Hollywood's The Empire Strikes Back and Star Wars paint scenographic pictures of Lao's ki or force.

Douglas Groothius points out, "The social credibility granted to science is being employed to empower the One for all."46 Intellectuals are being prodded down the primrose path to pantheism's 'One' by Planck's quantum physics, Gabor's holographic theories and books by Fritjof Capra like The Tao of Physics. A study of college students on 48 campuses identified a greater proportion who believe God and the material world are one and the same, than believe in the Christian view of God as a distinct supernatural 'Being'.47 These students are merely mirroring textbooks laced with the views of Thoreau, Emerson, Spinoza, Schelling and Schopenhauer, all professing the "oneness underlying all phenomena."

The word 'One' may have brought to mind "the Holy One of Israel" to a past generation, but a shift in semantics is mirroring the move from a Christian to a humanistic culture. This shift is not accidental, but part of what esoteric Alice Bailey called 'the Plan'. She said, "This type of transcendent. . .creator must be shown to be false."48 So showing up side by side on bookstore shelves are books like The Dream of the Earth and new versions, both urging Christians to drop 'the Son' for 'the One'.

This New Age god of pantheism is not a personal God but a number. They assert:

> God is a number endowed with motion. . . the essence of which is eternally One, formless, sexless. . . We refuse to that which monotheists call a personal anthropomorphic God.49

Readers will not "see" a "personal God" in many new version entries since his person has been replaced by a number.

NASB (NIV)	KJV
One	God, Christ, Son, he, Most High, majestic, righteous, straight, strong, and just, etc.

Like the Gnostics of old, New Agers refer to this force or ultimate reality as 'one' because the number denies any duality or distance between 'god' and man. When deity is ascribed to this 'one' reality, it becomes a proper name 'the One'. New versions transform the Greek words *heis* (used elsewhere correctly as "one jot," "one of his disciples," etc.) to 'the One', giving the New Age god greater visibility and accommodating a broader range of 'religionists'. (Now that Zondervan is owned by Harper San Francisco "all things are possible," if they are profitable.)

	NASB	KJV
John 1:26	among you stands One	one
Matt.23:8-10	One is your teacher	one
	One is your father	one
John 8:50	One	one
Rom. 5:17	the One	by one
Rom. 5:19	the One	one
Rev. 4:2	One	one (italics)

"The Living One"

The tenets of pantheism are often expressed in esoteric circles by referring to the 'one life' or the living planet. Note how this living 'One' moves from the "avante garde fringe to the very heart of society."

Step 1	Luciferian:	"There is ONE LIFE , eternal, invisible." ⁵⁰ (Blavatsky)
Step 2	New Age:	"He is closer to the One Universal Life than ever beforethe basis of the New World Religion." ⁵¹ (Bailey)
Step 3	New Greek New Testament Editor:	"[T]he one life is fulfilled in many parts." ⁵² (Westcott)
Step 4	New Version Committee (NIV):	"[T]here is One Ultimate Interrelational Being who undergirdseverything that lives." ⁵² (Mollenkott)

Step 5 New Versions:	"the living One" Luke 24:5 (NASB) "the living One" Rev. 1:18 (NIV, Living Bible) ('One' is not in any Greek text.)
Step 6 Apostate 'Christianity':	"[A] new human community forthe manifestation of that life-giving, life-enhancing Universal One." (World Council of Churches, "Ministerial Foundation in a Multi-Faith Milieu")

Lest anyone contend that the new versions and New Greek editors are not presenting a pantheistic philosophy, a detailed description of their 'one life' philosophy follows:

To me it appears that the Spirit is teaching us now above all things the unity of life, of all things, of all beings, of the seen and of the unseen. . . We view. . .men as disconnected, but this is simply a consequence of our limited powers. To God all life that is truly life is one. .

. There can be no doubt that the uniform tendency of recent research is to establish in many unexpected ways the closeness of the connections by which we are bound one to another. In proportion as we know more fully, this connection is found to be more powerful and far reaching. It is the element—one element—in the idea of life which has been revealed to us in this age. . .the little life which is now my own is part of a vaster life.53

Westcott

[T]he relation of parts to wholes pervades the invisible no less than the visible world, and beneath the individuality which accompanies our personal lives lies hidden a deeper community of being as well as feeling and action.⁵⁴

Hort

The monism I'm talking about assumes that god is so allinclusive that she is involved in every cell of those who are thoughts in her mind and embodiments of her image.54 Mollenkott Even NIV translator Larry Walker applauds the rejection of the Hebrew Old Testament for the *Ugaritic* wherein the gods of pantheism preside.

The god named Yam (sea) was not recognized in the KJV. . .but is reflected in some of the new translations. . .'Sea' in JB (Job 7:12). . .The NIV does not contain the divine names Yam or Mot, but it does refer to Death in Job 26:6, 28:22 where it is personified.⁵⁵

The National Catholic Register calls (Fr.) Thomas Berry, author of The Dream of the Earth, "the acknowledged leader of a massive shift in consciousness as Christians [?] begin to see the Earth as the revelation of God."56 This massive shift received its impetus from the esoterics and is being fostered by new versions who seem to agree that: 1.) the creation is a manifestation and revelation of the One, its creator. 2.) "All" will finally be gathered back into the One.

LUCIFERIAN	'NEW' GREEK EDITORS	NEW VERSIONS
"Everything originated in the Onethe Creator." ⁵⁷ Blavatsky	"One who is the Creator." ⁵⁸ Hort	"the creation waits eagerly for the revealing the creation its own will" (NASB, NIV, et al.) Rom. 8:19, 20, 21
LUCIFERIAN	'NEW' GREEK EDITOR	NEW VERSION
"All merge into the One itself" ⁵⁹ Blavatsky	"[A]IIis gathered up without loss of personality in One .God in all things and all things in God."60 Westcott	"[I]n that day the LORD will be the only one, and His name the only one." NASB (Zech. 14:9)

The Coming One: The Executioner!

The Hindu belief that God is in *all* things leads logically to the notion that it is he who is inspiring every action in the world—both good and *evil*. A Reasoned Look at Asian Religions describes pantheism and its denial of free will.

Each individual is a part of the cosmic process. No man chooses his actions; they are determined for him.61

NIV chief, Edwin Palmer also flatly denies free will and, at his own admission, "accepts the most illogical matters possible." He takes what he calls his "mystical faith" to its illogical limits; Madame Blavatsky is there to meet him.62

NIV EDITOR

"God is the one. . . God is all in all. . .There is none other beside him. He controls the thoughts and activities of all men. Is Sin within the Plan of a Holy God? Yes. All things are in the plan of God. . . even our sin and evil. . . If sin were not in his plan, then he would no longer be almighty. There would be forces outside of All things are him. foreordained by God: the moving of a finger. . .the opening of a window, the mistake of a pianist while playing-even sin. . . The Bible describes man as utterly passive in the matter."63

LUCIFERIAN

"He is the One. . . But if the homogeneous One is no mere figure of speech. . . [he] must contain in itself the essence of both good and evil. If God is Absolute. . .whence comes Evil or D'Evil if not from the. .Absolute. We are forced to accept the emanations of good and evil. . .as offshoots of the same trunk of the Tree of Being or to resign ourselves to the absurdity of believing in two eternal absolutes."64

If God judges men by their actions, they must be free to act. Palmer's conclusions are *truly* "illogical." His denial of free will is seen in his NIV. He says his change in I Thessalonians 1:4 "suggests the opposite" of the KJV.65

NIV and NASB et al.		KJV
He has chosen you	I Thess. 1:4	your election of God
If anyone is to go into captivity, into captivity he will go.	Rev. 13:10	He that leadeth into captivity, shall go into captivity.
everyone whose name has not been written from the foundation of the world	Rev. 13:8	the Lamb slain from the foundation of the world

Islam has recently adopted this view and the evil which has ensued has had global effects. They believe:

[E]verything that happens results from God's choosing it to happen. When a man acts, God creates in him the will, the power and the intention to act.66

Charles Manson, agreeing with Palmer, Blavatsky and the Moslems asks, "If God is One, then what is bad?" 67 One Intervarsity editor observes:

Few people realize Charles Manson was immersed in the One for all. . .This is the great mystery—the ultimate paradox with which Eastern religions perpetually wrest. If the ultimate truth. . .is that in this one, all opposites including evil are eternally reconciled then have we any right to blame Charles Manson. . . Both Mark Satin and Jerry Rubin speak of legitimate experiences where good and evil dissipate into 'the One'.68

Those, like Manson, Blavatsky and the NIV's Chief, Edwin Palmer, who see God as 'the One'—driving both evil and good—"call evil good" (Isaiah 5:20). They are setting the stage for the slaughter of those who are saved during the tribulation. Jesus forewarned:

Yea, the time cometh, that whosoever killeth you will think that he doeth God service. John 16:2

The Hindu 'bible', the Bhagavad Gita meaning 'Song of the Divine One', is currently very popular among New Agers. It is a lengthy tale in which 'the One' tells Arjuna to be "utterly passive" (to use Palmer's words) as he kills in God's service. 'The One', that is, the universe, is merely 'cleansing itself'. Dark Secrets of the New Age says,"[T]he Christian's failure to trust the One will be fatal," as the bible foretold:69

> [B]eheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands. Revelation 20:4

Can you just imagine how the following new verses could be plucked out of context and used to encourage worship of the image of the beast, and murder in his "service." In the NASB 'the One' is God (II Thessalonians 2:4); he has an image; and he beheads those whom he chooses.

NASB

[T]rue knowledge according to the image of the One. . . Colossians 3:10

[W]ith loud crying and tears to the One able to save from death. Hebrews 5:7

The One who has the sharp two-edged sword. Revelation 2:12

But I will warn you whom to fear: fear the One who after he has killed. . . Luke 12:5

Lest those killed should see themselves as "martyrs," all references to martyrs have been removed in new versions.

NEW VERSION	وورس لللمرطيخ إراقي	KJV
one	Rev. 2:13	martyr
witnesses	Rev. 17:6	martyrs

(The Greek word is martus, meaning martyr.)

The Coming One: Antichrist

New Age matriarch Alice Bailey's chapter, "The Doctrine of the Coming One," has been read by legions of New Agers. In it she states:

Humanity in all lands today awaits the Coming One—no matter what name they may call him. . .Then shall the Coming One appear, his footsteps hastened through the valley of the Shadow by the One of awful power who stands upon the mountain top. . .Let death fulfill the purpose of the Coming One.70

A careful re-reading of this quote in the light of scripture reveals the following facts:

the Coming One:	Antichrist ("him, whose coming is after the working of Satan" 2 Thess. 2:9)
the One:	Satan ("I will sit also upon the mount " Isaiah 14:13he was a murderer from the beginning. John 8:44)

'The One' is coming in the new versions also.

undan territoria	NEW VERSIONS	KJV
Matt.11:3, Luke 7:20	Are You the Coming One (NKJV)	Art thou he that should come
Mark 1:7	after me One is coming who is mightier than I	There cometh one mightier than I after me.
Luke 3:16	but One is coming who is mightier than I	but one mightier than I cometh
John 4:25	when that One comes	when he is come
James 4:12	There is only one Lawgiver and Judge, the One (NIV and NASB)	There is one lawgiver
Matt. 23:8-10	One is your Leader	one is your Master

The Mighty '()ne':	Lucifer
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NIV, NASB et al.		KJV
the Mighty One	Luke 1:49	he that is mighty
the Mighty One	Psalm 50:1	the mighty God
the Mighty One	Josh 22:22	the LORD God

God is clearly the mighty one of Israel, the mighty one of Jacob, or the mighty God—never the Mighty One. Its use is a gross perversion of the original bible languages. New versions were preceded in their use of "the Mighty One" by occult literature. Lucifer Publishing Company, which is now called Lucis Trust for public relations reasons, publishes their *Great Invocation* in popular magazines like *Reader's Digest*. It is used to invoke their 'Mighty One'.

Let the Lord's of Liberation issue forth
Let the Rider from the Secret Place
come forth [Revelation 6:2?]
And coming, save
Come forth, O Mighty One
Let Light, and Love, and Power, and Death
Fulfill the purpose of the Coming One.71



Blavatsky called her 'god' Lucifer, 'the Mighty One', in both volumes of her *Secret Doctrine*.⁷² Rosicrucian books like *Science of the Soul* do likewise.⁷³ These are rooted in esoteric Buddhism's "the mighty One" and the Egyptian *Book of the Dead's* "mighty One."⁷⁴ The bible usually uses this term to refer to those in opposition to God.

Cush begat Nimrod: he began to be a mighty one in the earth. . .and the beginning of his kingdom was Babel. Genesis 10:8, 10

Their end is foretold in Joel 3:11 and Jeremiah 46:5-10 where the mighty ones are "beaten down. . .[in] the day of the Lord." Nimrod's tower of Babel, like the feeble 'church' being built by the new versions,

[H]ad brick for stone and slime they had for mortar. And they said, Go to, let us build a city and a **tower**, whose **top** may reach unto heaven. . .Genesis 11:4

This mighty one's attempt to build was cut short as "the LORD scattered them abroad. . .and they left off to build" (Genesis 11:8). Consequently, esoterics from every civilization have used a tower, with an unfinished *capstone*, to symbolize their sought after 'Mighty One', who will lead a religious and political "ingathering of all the people in the world." New Age books like *The Great Seal* (Price, 1952) and *America's Secret Destiny* (Hieronimos, 1989) trace the history of the top *capstone*, left eye and twoer on the U.S. one-dollar bill, showing it represents the "eye" of "the Mighty One", "the Seventh Avatar" who will come to "the new Temple of Peace." Zechariah 11:17 and II Thess. 2:3,4 unveil this impostor, whose "right eye shall be utterly darkened," leaving only his left eye to peer from the *capstone*, as this "man of sin. . .sitteth in the temple of God, shewing himself that he is God."

New versions not only substitute the "Might One" for the LORD God, in the Old Testament, but the NIV has carved a *capstone* out of the Nebsenti papyrus of the Book of the Dead, and sealed it in five places in their New Testament.

The "household of God" is "built upon the foundation" of "Jesus Christ. . .the chief corner stone" (Eph. 2:20). To the KJv this base is a "precious cornerstone, a sure foundation" (Is. 28:16). The 'New' Babel "builders rejected" this supporting *base* for a floating face.

NIV		KJV
capstone	Matt. 21:42	head of the corner
capstone	Mark 12:10	head of the corner
capstone	Luke 20:17	head of the corner
capstone	Acts 4:11	head of the corner
capstone	I Peter 2:7	head of the corner

Meditation and the One

Since cults and New Agers like to lace their arsenic with scriptures, the adulterated verses in new versions will no doubt find themselves hip to hip with some strange and Godless philosophies. 'The One' in the new versions will certainly be used to perpetuate the idea that the Judeo-Christian God is the same as the god of the New World Religion. New Age 'salesmen' assure the "unlearned and unstable" that "It's in the bible!"

Millions of meditators see new versions as yielding sofas, cradling them and making them quite comfortable as they sit and meditate to 'the One'. Toward a World Religion for a New Age tells readers:

Through meditation man can seek guidance from 'the One' called Lord Maitreya'.75

Note how the following New Age groups, such as Transcendental Meditation, the World Instant of Cooperation, the New Group of World Servers, as well as Harvard professors and a host of Hindoos, call on 'the One' in their moments of meditation.

- 1. "The One Preserver and Power of the Universe "was the object of the World Instant of Cooperation when nearly 900 million participants, including the U.S. Pentagon's Meditation Club, joined this worldwide 'meditation' to 'the One'. It was orchestrated by New Age leader John Price whose work is initiated by his 'spirit guide' "Asher, the Awakened One."⁷⁶
- 2. 'The One' is invoked on every line of the mantra for the New Group of World Servers. Members, like Notre Dame University's President Theodore Hesburg, are midwifing the coming of the New Age 'Christ'.77
- 3. "[T]he One Being. . .the One Spirit" are represented by the universal mantra OM.78
- 4. "One" is the mantra recommended by Harvard Medical School cardiologist Herbert Benson in his recent book touting the physiological benefits of meditation.

5. TM INITIATION

'The One' is used to conjure the Hindu devis in Transcendental Meditation's compulsory initiation ceremony. Initiates

kneel in a candle lit room before a swastika marked picture while the initiator chants to 'the One' in Sanscrit.

TM CEREMONY EXCERPT	THE BIBLE
"the One"	"the wicked one" (I John)
"preceptor of this world"	"god of this world"(2 Cor. 4:4)
"the eye of knowledge has been opened by Himthe serpent (bujagindra) ever dwelling in my heart" [TM initiators and recent exposes falsely give the translation of bujagindra as Brahman.]	"the serpent saidyour eyes shall be opened knowing" (Genesis 3) "Why hath Satan filled thine heart?" (Acts 5)
"And therefore to O most beautifulDev! bow down." [repeat 26 times]	"The devil saidif thou therefore wilt worship me" (Luke 4)

The Sanscrit dictionary identifies 'Devi' as "demon" or "the shining one." The Hebrew dictionary likewise identifies the "serpent" (nashach) as "the shining one." Occultists reveal that just as 'Sat' means Satan, so 'Dev' means Devil. **O The Serpent Power*, a book written in the 1800's by British scholar Sir John Woodroff calls the specific mantras used by TM, a "garland of letters," each letter summoning a Hindu "demon" (a legion for the price of one). TM Initiators are coached in methods to camouflage the noisome aspects of demonic activity and warned not to allow initiates to meditate more than a few minutes to prevent vomiting. A window is opened and incense burned to dispel offensive odors. The result of all of this conjuring of 'the One' is seen in a recent message channeled from one of 'the legion' of devils.

[W]e are so close and so One—our legions are with your own. We mingle with you.81

The TM *initiation* is just the beginning. 'The One' follows his mantra with a MARK, reveals *The Rays and the Initiations*.

[L]et him seek the mark. . . of the One initiator whose star shone forth.82

His Mark & Masquerade

Proadcasting a beacon to be on guard for the gathering clouds which are to escort the end of the world, the book of Revelation gives warning of an unholy triumvirate, "the dragon [Satan]. . .the beast [the Antichrist]. . .and the false prophet," who will govern the globe, mastering mankind (Revelation 16:13-14).

New Age rhetoric is laced with expectations of a one world government that encourages personal freedom in a kind of cozy communalism. A blanket of coercion will cover the earth, and these dreamers alike, as they wake to the despotic control of the antichrist. His reign, as anticipated in the book of Revelation, will not be 'power to the people' but 'over' the people.

[A]nd power was given him over all kindred, and tongues and nations. Revelation 13:7

The false prophet's shroud, like a dark storm cloud, hides heaven from the earth's inhabitants.

And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. Revelation 17:15

Together they hope to veil the 'dead men's bones' (Matthew 23:27) of their man-made religious and political system—characterized by 'the mark of the beast' and 'the image of the beast'. This section will attempt to unveil this skeleton and its attempted resurrection by examining 'the mark' and 'the image', their roots in history, their branches reaching around the world, crossing cultural and religious barriers, and most importantly their current shoots. These appear blatantly in the New Age Movement and apostate Christianity where visions, Virgins, and new versions are giving voice to these dead men's bones which have no tongue of their own.

The Mark: Christ or Antichrist

And I looked, and, lo, a Lamb stood on the mount Sion and with him an hundred forty and four thousand, having his Father's name written in their foreheads. Rev. 14:1

This verse, along with Revelation 22:4, reveal that at some point in time, whether symbolically or literally, the Lamb will have "his Father's name" written in his servants' foreheads. Revelation 7:3 and 9:4 attest similarly to God's people being "sealed in their foreheads." In his typical counterfeit counterpoise, we see the deceiver afoot, working through the antichrist. Revelation 13:16 foresees his forgery.

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. . .and his number is six hundred threescore and six [666].

All new versions make the fatefully frightening addition of three words in Revelation 14:1.

". . .the Lamb, standing on Mount Zion, and with him 144,000 who had his name and his Father's name written on their foreheads." NIV

Will the unwary, reading Revelation 14:1 in a recent version, be persuaded that the bible sanctions and encourages the taking of "his name" before they receive his Father's name? Dr. Carl Sanders, developer of the hypodermically inserted Positive Identification Microchip (pim I Sam. 13:21 NKJV), now warns Christian audiences that new versions will deceive many, as they did him, into believing that the forbidden mark is on, not in, the hand or forehead. Is the U.S. government's top secret laboratory at Los Alamos creating this microchip and digitizing the Rockefeller Foundation supported Dead Sea Scrolls because the scrolls prescribe all of the elements necessary to coerse people to conform to the one world political and religious system of the antichrist? With the microdensitometer "You can actually move letters around in the manuscript" allowing manipulation of "the evidence", warns one researcher. The scrolls, created by the esoteric Essenes already call for: 1) confiscation of personal property, 2) two messiahs, one political and one religious (Rev. 19:20), 3) the Sons of Light, "ruled by the angel of light" (II Cor. 11:14), 4) an Arabic Mahdi whose 'Name' and initiation, if rejected, bring death and imprisonment during a 7 year period.2 The NIV mimics this 'Name' over 80 times and prescribes death for those who will not bear it. In the tribulation (and new versions) "his name" is in and "the Lord Jesus" is out. Will "another Jesus" (II Corinthians 11:4) brand his followers with the mark of the beast, after "his ministers" (II Corinthians 11:15) have prodded them with skewed bible verses? The smoke of Satan's branding iron ascends forever.

And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image and whosoever receiveth the mark of his name. (Revelation 14:11)

NIV, NASB, et al.		KJV
his name and his Father's name written on their foreheads	Rev. 14:1	his Father's name written in their foreheads
his name	Acts 22:16	the name of the Lord
the Name	Lev. 24:11	the name of the LORD

NIV NACE of al		KJV
when he blasphemes the Name, he must be put to death (NIV)	Lev. 24:16	when he blasphemeth the name of the LORD, shall be put to death
I bear on my body the brand marks of Jesus.	Gal. 6:17	I bear in my body the marks of the Lord Jesus.
tattoo upon the hand the name (LB)	Is. 44:5	subscribe with his hand unto the LORD
your people bear your Name (NIV)	Dan. 9:19	thy people are called by this name
the name which thou hast given me	John 17:11	those whom thou hast given me
Name	3 John 1:7, Acts 5:41	name

The number of "his name". . . is 666

There are two modes of communication: 1.) direct and explicit (i.e., the word of God and its doctrines) 2.) indirect and implicit (i.e., symbols and rituals). God uses the first method; Satan uses the second means. The number 666 in the form of a mobius symbol appears on the cover of the *New King James Version* (NKJV), just as it does on the cover of *The Aquarian Conspiracy*, the most popular New Age book. Its meaning is mantled to NKJV readers, a maneuver set in motion by Vera Alder and others who call for the use of such "symbols. . .to conceal certain knowledge from the masses." Aquarian Conspiracy fans are privy to the 'conspiracy'.

What makes it a symbol for people is this strange power to communicate to some and not to others.4

Luciferians say it is "recognizable by those who have received certain instructions." Alice Bailey adds:

[T]he number 666 has to do with. . . the Greater Initiation the initiate is defined as one who has. . . expressed 666.6

The Keys of Enoch "instructs the reader to use the numerical sequence 6-6-6 as frequently as possible:"7

- 1. [T]o be an "outer and visible sign of an inner and spiritual reality." 8 [The NKJV denies the deity of Christ in Acts 3:13,26, 4:27, 30; Rev. 1:6, Matt. 20:20, 26:64, Gen. 22:8, Mark 14:62 et al.]
- 2. "[T]o invoke Lord Maitreya."9
- 3. "[T]o attract higher intelligences from. . .other dimensions."10

New Agers heed the call and parade the 666 shaped mobius. The Mobius Group, based in Los Angeles, is a leader in investigating "psychic phenomena." They give much press to the spirits still lingering in Cambridge from Westcott's Ghostly Guild.¹¹ While New Agers hang 666 over their door, new versions try to push its negative connotations out the back door. A note in the NASB and *Living Bible* nudges readers to believe the number to avoid is not 666, but 616. Their readers are not told that only two insignificant documents, manuscripts *C* and 11 record this error.

The Mark and Image of the Virgin

For thousands of years the mark has been looming in the world's cultural and religious scaffolding, ready to be unleashed at the advent of the antichrist. The 500 million Buddhists worldwide revere effigies of Gautama Buddha and Buddhist 'saints' with a mark on their forehead and on their hand. The 800 million Roman Catholics sport spots on their forehead as a part of their yearly Ash Wednesday service. Daily doses of cow excrement don the foreheads of Hindu Krishna devotees. Surveying the meaning behind this ancient practice may forearm us as to the nature of the religious system of the antichrist. Scholars tell us the forehead mark represents, "the eternal Virgin. . .the One itself." New Agers disclose that this is Lucifer.

The point-bindu is a standard religious symbol throughout the world. . .bindi—the red spot that Hindu women wear on their forehead. It is nothing other than a form of the bindi of esoteric origin. . .and other mystical disciplines. . .[It] is an affirmation that she is Shakti, the feminine power. . .The concept of supreme power as female. . . [arises] from submerged prehistoric mother cults of the earliest people of the subcontinent. The Goddess is the source of all, the universal creator, as eternal Virgin (Kumari). . .She is the One itself.12

Even though most of the world's religious systems are pantheistic, that is, worship 'the One',—the Virgin or Mother Goddess has perennially been the tangible icon through which that nature god has been addressed and venerated. An engraving on a goddess icon from ancient Egypt reads, "I am all that has been, or that is, or that shall be."13

The bible opens to expose this accomplice, a talking image, that takes victims by the hand to receive their mark.

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads. Revelation 13:15,16

An image of 'the Virgin' appearing in Marienfried, Germany to Barbara Reuss, speaks, calling for the taking of a mark on the forehead. This phantom pronounces to all:

I am the Sign of the living God. I place my sign on the forehead of my children.14

Just as the esoteric Virgin is the image or outward manifestation of 'the One', so this apparition in Germany calls itself the 'sign of God'. This commonality, among others, identifies this talking entity, not as Mary, but as 'the Virgin', of esotericism. The scriptures identify 'the Sign' as Satan himself.

Even him whose coming is after the working of **Satan** with all power and **signs** and lying wonders. II Thessalonians. 2:9

Lucifer: The Virgin

New Age writers concede that this 'Virgin' is indeed the Great Dragon which Revelation 20:2 reveals to be Satan. Blavatsky states:

Imprudent are the Christian theologians who have degraded them into Fallen Angels and now call them Satan and his demons. Is he not. . .Sanatsuyala, another name of Mother. . .the Celestial Virgin—Mother of the Invisible Universe, also called the Great Dragon. 15

As if we did not know that their Virgin, the Great Dragon, is Satan, Blavatsky proceeds to tell us.

[T]he Great Magic Agent. . . the Astral Light. . . the Sideral Virgin—is that which the church calls Lucifer. 16

Mirjana Dragicevic, one of the six children who reported seeing what now are internationally known 'visions' in Medjugorje Yugoslavia, describes the vision of April 14, 1982. In it, the bible verse, "Satan himself is transformed into an angel of light" (II Corinthians 11:14) was graphically depicted. He transformed himself before Mirjana. Her naive interpretation follows:

He was ugly, horribly ugly. You cannot imagine how ugly, he almost killed me with his gaze, I almost fainted. ..Then **Satan** went away and Our **Lady** came and said to me:' ...renew the use of holy water, wear blessed objects and holy objects and put them in your homes.'17

This transformation of Satan (or another evil principality and power i.e., Zech. 5:9) into 'the Virgin' is not an isolated incident. The Irish press reports from Mitchelstown, County Cork, Ireland:

[Twenty thousand] 20,000 pilgrims are said to have visited the town since some children claimed they had seen black blood flowing from a statue of Our Lady and an apparition of the devil with horns appear behind the statue.18

This 'transformation' from a devil to 'the Virgin' was viewed at seven other Irish cities. (Dunkill, Ballinspittle, Mooncorn, Mountcollins, Cartloe, Monasterevin, and Stradbally) Blavatsky confirms the identity of 'the One' who changes form:

[H]e is the mysterious personage about whom legends are rife in the East, especially among Occultists. It is he who changes form, yet remains the same. He is the Nameless One...who has so many names...He is the Initiator.¹⁹

New Versions and Visions

B.F. Westcott, editor of the 'New' Greek text underlying the NIV, NASB and all new versions, agrees with Blavatsky that visions of 'the Virgin' are merely 'God' changing "form." He expresses this in a letter to a cohort from his seance club, written while pursuing apparitions of 'the Virgin' in France.

As far as I could judge, the idea of La Salette was that of God revealing himself now, and not in one form but in many.20

With family friends like Lady Emily Lutyens (who writes in her autobiography of her Luciferian connections with directions to "revive the idea of our Lady" and legalize prostitution) and Westcott's penchant for "the idea of the divine motherhood" and enthusiasm for 'visions', he felt led to write an article.21 His son notes:

[O]n his return to England. . .He had fully intended to publish this article but was refrained from doing so by Dr. Lightfoot's advice. The professor feared that the publication might expose the author to charges of

Mariolatry and prejudice his chances of election to a Divinity Professorship at Cambridge.22

While pursuing phantoms in France, Westcott was also pouring over documents to find support for the esoteric changes he wanted to make in his 'New' Greek New Testament. From La Salette, he slipped to Milan to mull over the Muratorian Fragment of the N.T.. His view of 'visions' now appears on the pages of all new versions.

NASB et al.	KJV
taking his stand on Col. 2:18 visions he has seen.	intruding into those things which he hath not seen

One hundred years ago the reading in today's versions was merely a note in Westcott's *Revised Version* (RV), since only a few manuscripts of bad character omit the word 'not'. The elimination of this highly critical word gives the text the exact opposite meaning intended, adding it to the growing list in which new versions urge the reader to disobey the true word of God. The NASB also adds the word 'visions' which is not in any Greek manuscripts. Further, "taking his stand" is not an accurate translation of *embateuo*, which all interlinear bibles render as the KJV does.

Will this verse, as it stands in new versions, be plucked out of context and replanted in some New Age tome to calcify in the minds of the naive that there is biblical support for these 'angels of light'? (Already, books like *Angels on Assignment*, about Assembly of God Pastor Buck, are urging readers to pursue visions and return to Rome.)

The Image of the Beast?

New Ager Madeline L'Engle's book, A Cry Like a Bell, suggests that 'the Virgin' may be the focal point of worldwide ecumenical unity.23 Almost 100 years ago, religious historian Alexander Hislop concluded that 'the Virgin' would be the "image of the beast" worshipped during the great tribulation.24 The tremendous

power held by the antichrist will produce a psychological climate that will nurture the religion of the false prophet. Social anthropologist, Edmond Leach, concludes that 'Virgin' worship occurs where there is an immense gap between the ruler and the ruled.25 Religion and Regime, a classic in the sociology of religion, states that a society which emphasizes conformity (". . . all both small and great, rich and poor. . .") will lead to a religious emphasis on the female.26 Christianity Today also warns of the "egalitarian social organization" which will emerge with a "nurturing goddess as the cultural image of deity;" a Spring 1994 issue showed an image called 'The Heart of the Beast' being worshipped at a feminist conference by lesbians like the NIV's Virginia Mollenkott.27 As mentioned earlier, the image of 'the Virgin' is the universal icon of pantheism. Consequently, this goddess could be the yoke pulling pantheists (i.e., Hindoos, animists, Buddhists, Native Americans) and non-pantheists (Muslims, Catholics) to the altar of the false prophet.

Visions of virgins are occurring worldwide and are not the exclusive 'channel' of one religious sect. Recently, just a few miles from Cairo, Egypt, hundreds of thousands of Muslems have traveled to see a "luminous something" hovering in the sky above the Church of the Virgin. The vision, appearing frequently over a three year period, was front page material in the Arab press. The Muslims, joined by the Coptic 'Christian' Church hierarchy, view this as a "messenger from God."

Comments about her appearance varied, but both the press and the huge crowds agreed that "doves of light" were seen flying above her head. This novel addition was necessary to entrap Egyptians familiar with the heathen temple of Hierapolis in Syria and its statue of 'the Virgin Juno', whose head is mounted by a dove. The locals have had this imagery woven into their culture for centuries. Archaeological discoveries of images of Astarte, Cybel, and Isis have the identical dove on their head.28 This phenomena is based on the Babylonian trinity (Father, Son, and Mother), in which the female replaces the Holy Ghost (the dove).29

The "father of lies" and his madame mount the skies to materialize Mary in Medjugorje. To patronize the guys in Cairo, they must revise to Virgin Juno. Soli, a channeled demon, unclouds the phenomenon saying, "However you perceive of us in the spirit dimension, this is how we shall appear."30

a virgin or the Virgin?

'The Virgin' is a title which has been used since fallen man sought to construct his own god "and worshipped and served the creature more than the Creator" (Romans 1:25). It likely evolved from God's pronouncement in Genesis 3:15 which foretells of "a virgin" birth. To obscure this origin, the Catholic bible completely crops Christ and adopts 'goddess power'.

CATHOLIC BIBLE	KJV
she shall crush thy head and	her seed ; it shall bruise
thou shalt lie in wait for her	thy head and thou shalt
heel ³¹	bruise his heel

The spokesmen for the recent Yugoslavian apparitions, Fathers Vlasic and Slavko, repeat this false notion and extend the "she" to include 'the Church'.

[T]he passage, at the beginning of the bible about a Woman being the sign and the salvation by which Satan will be overcome. . .We forget that it is the Woman with her children, and you and I are our Lady's children.32

All new versions adopt this Catholic 'holy mother the Church' concept (THE MOTHER OF HARLOTS, Revelation 17:5?), even though all Greek manuscripts identify the church as 'it' here.

NIV, NASB, et al.		KJV
her	Eph. 5:25	it
her	Eph. 5:26	it
her	Eph. 5:27	it

Numerous mythological fables surround 'the Virgin' of the heathen; many counterfeit Christian theology. Mimicking Isaiah 7:14, the Hindu Vedanta scriptures say:

[I]n the early part of the Kali-Yuga shall be born the son of the Virgin.33

The title 'the Virgin' has been applied to the goddesses of the Canaanites (Astarte and Ashtoreth), the Babylonians (Rhea or Semiramis), the Egyptians (Isis), the Hindus (Isi, Kanyabava, Trigana), the Romans (mother of Romulus and Remus), and the Greco-Roman goddesses Ceres, Hestis, Vesta, Diana, Artemis, Demeter, and Cybele. For this reason, new versions omit a phrase in Luke 1:28 which speaks of Mary's *unique* position.

NIV, NASB, et al.		KJV
OMIT	Luke 1:28	blessed art thou among women

Clearly, there is a distinction between Mary, the historical mother of Jesus Christ, and this Virgin of the heathen religions. Mary was 'a virgin', as foretold in Isaiah 7:14.

Behold a virgin shall conceive and bear a son.

However, the use of the word as a proper name or title, as the capital "V" indicates, implies that this virginity was perpetual. Contrary to the Catholic Council of Chalcedon in A.D.451, which proclaimed Mary's perpetual virginity, the dogma can be rejected based upon the witness of all four gospels. (Matthew 12:46-49, Mark 3:31-34, Luke 8:19-21, and John 2:12), Galatians 1:19, Luke 2:7, and Matthew 1:25, the last of which is omitted in new versions.

NIV, NASB, et al.		KJV
OMIT	Matt. 1:25	firstborn

'The Virgin' of the heathens has found its way into the NIV. The capitalization of the 'V' brings out all sorts of New Age theological possibilities.

NIV		KJV
Virgin	2 Kings 19:21, Isa. 23:12, 37:22, 47:1, Jer. 18:13, 31:4, 31:21, 46:11, Lam. 1:15, 2:13, Amos 5:2	virgin
OMIT	Heb. 1:3	by himself

Alan Schreck's *Catholic and Christian* uses these verses to support 'Mary's Role in God's Plan of Salvation.'34 He urges all to heed the message given in recent visions.

God is speaking a prophetic word to the church today through Mary, Christians at least ought to be willing to listen to her message in order to test it. If God does continue to speak to the world through Mary, this could be another sign to Christians of her continuing role in his plan of salvation.³⁵

Schreck's comment about Mary's 'role' in God's plan of salvation is a reference to the Catholic church's use of the titles Co-Redeemtrix and Co-Mediatrix. New Ager, Geoffrey Hodson, also speaks of not one but two saviors.

The divine Messengers sent to save mankind, the Christ, as the son of God and the Celestial Virgin [Lucifer], [were] sent down from heaven to earth to save perishing humanity.³⁶

'New' Greek co-editor F.J.A. Hort shares Westcott's belief that 'the Virgin' is the female personification of the divine principle.

I have been persuaded for many years that Mary-worship and Jesus-worship have very much in common in their cause and in their results.³⁷

Michael Carroll explains the root of their reasoning in his thoroughly researched *The Cult of the Virgin Mary*.

[T]radition recognizes Mary's...role but distinguishes her from Sophia, or Heavenly Wisdom, the female personification of the divine principle, whereas Roman Catholic tradition merges these two concepts and has in the process deified Mary.38

William P. Barker, author of *Everyone in the Bible* summarizes:

Scholars point out that much Mariolatry. . .Mary's supposed immaculate conception by her own parents, her supposed perpetual virginity, her supposed translation bodily into heaven, her supposed appointment as coredemtrix with Jesus. . .grew out of the devotion to the female cults so extant in the Mediterranean world in the early centuries of Christianity.³⁹

Testing the message, given by 'the Virgin', as Schreck requests, is done based upon the word of God. Departures from biblical Christianity are frequent occurrences in the reported appearances. The statements given by 'the Virgin' during her recent daily visits to Yugoslavia are contrasted with verses from the bible.

'Virgin': "...search for God within."40

Mark 7:21,22,23

Jesus said, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within..."

'Virgin': "...to be stronger than all our difficulties means to be saved..."41

Titus 3:5

"Not by works of righteousness which we have done, but according to his mercy he saved us."

'Virgin': "I have come to bring peace to the world."42

Luke 12:51/Matthew 10:34

Jesus said, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." "Think not that I am come to send peace on earth: I came not to send peace, but a sword."

'Virgin': "...recite the rosary everyday...four hours a day"43

Matthew 6:7

Jesus said, "When ye pray use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking."

'Virgin': "I have given myself for you."44

Luke 22:19

Jesus said, "This is my body, which is given for you."

'Virgin': "Our Lady will knock at our door and the door of the Church."45

Revelation 3:20

Jesus said, "Behold I stand at the door and knock."

'Virgin': "Pray to the Mother of Goodness. . .'I offer myself to you by means of your goodness, your love, your grace, save me. . .give me your goodness. Let me gain Heaven by means of it.46 I accept you as my mother and keep you in my life."

Acts 4:10-12

"by the name of Jesus Christ . . . Neither is their salvation in any other for there is none other name under Heaven given among men whereby we must be saved."

'Virgin': "Our Lady does not like to talk about sin."47

John 5:14

Jesus said, "sin no more."

'Virgin': "I must suffer for the salvation of souls."48

I Peter 4:1

"Christ hath suffered for us in the flesh."

'Virgin': "Jesus comes in the Host."49

Acts 1:11

"Two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

'Virgin': "Pray our Lady's 'PLAN' may go forward."50

Matthew 6:9

Jesus said, "...pray ye...thy will be done..." [The term 'PLAN' is a New Age buzzword for their agenda]

Carroll, a Princeton scholar, points out that in each of the so-called Marian apparitions, the entity is *never* identified as Mary by the observers. This was the case at Lourdes, Fatima, La Salette, as well as with Catherine Laboure, creator of the popular Marian medals. The observers usually report seeing a "luminous something" which is only later identified as Mary at the prompting of a third party who was not privy to the visions themselves. In some cases, the entity later identifies itself by such names as 'the Angel of Peace', 'the Mother of God' or 'the Immaculate Conception' (meaning *she*, not Jesus, was immaculately conceived). None of these scripturally identifies the speaker as Mary.

The 'light' of Lucifer

NIV, NASB, et al.		KJV
fruit of the light	Eph. 5:9	fruit of the Spirit

Mariolaters and Muslims are now seeing the same "luminous something." This is quite telling since Lucifer is a Latin word

meaning 'light bearer', and II Corinthians 11:14 refers to his transformation into an angel of light. There is no word more widely used among New Agers and ancient occultists than 'light'. Benjamin Creme boasts that Maitreya says, "My army of Light. . .shall. . .see Light." He calls his followers to visualize white light during meditation. Elizabeth Claire Prophet talks about 'light from the presence'. New Age magazines report on a group called 'the Light' and 'the Sons of Light'. Having seen a vision of a light is an accompanying feature of New Age consciousness, reports *The Aquarian Conspiracy*.

The Greek 'pneuma' or Spirit is leading Christians, but the 'phos' or light is driving the New Age. As Christians, our power for living a life pleasing to God comes from the Holy Spirit. Galatians 5:22 and Ephesians 5:9 enumerate 'the fruit of the Spirit'. Christians are instructed not to 'quench the spirit' that we may bear the fruit of the Spirit. New Agers tell us they are:

...instructed in the development of the Light.51

Again, new versions instruct their readers to join ranks with the New Age, calling for the 'fruit of the light', not the fruit of the Spirit. Even the testimony of scripture itself in Galatians 5:22 confirms that it is the 'fruit of the Spirit.'

In occult initiation, the initiate often sees a light which is transformed into an image. Thousands are now seeing this sequence in the most recent apparitions of 'the Virgin'. Viewers describe such visions as being announced with 'a flood of light'. Carroll has observed this phenomena of light preceding apparitions so often, that he has reserved a portion of his book to what he (as a non-believer in the spiritual world) calls, "Hallucinations preceded by Illusions." Spectators of visions of 'the Virgin' report:52

Zeitoun, Egypt: "I saw a light." Knock, Ireland: "a bright light."

Fatima, Portugal: "radiated a brilliant light"
La Salette: "came upon a brilliant light"

Banneux, Belgium: "saw a white light about the size of a human."

Hercegovina, Yugoslavia: "a very bright light" Guadalupe, Mexico: "saw a brilliant light"

New Ager J.J. Hurtag's candid *Keys of Enoch* boasts that "light pictograms," which will "be able to speak" will be dispensers of knowledge in the New Age, just as they did to civilizations of the ancient Near East.⁵³ He is referring to the bright light and vision which historically often accompany initiations. Proceus' Commentary on *The Republic of Plato* describes the phenomenon.

In all the initiations and mysteries, the gods exhibit. . .a formless light. . .sometimes this light is according to a human form.

The accompanying chart shows how lights and visions moved from: 1.) Mystery Babylon to 2.) The Greek world (Plato) to 3.) a few Greek N.T. manuscripts to 4.) the revival of Mystery Babylon by New Agers and apostate Christianity. Westcott's neo-Platonism prompted him to follow those few Greek N.T. manuscripts which exhibit alterations by like-minded Platonists.

MYSTERY BABYLON:



"In a manifestation which one must not reveal. . .there is seen on the wall of the temple a mass of light which appears first at a very great distance. It is transformed, while unfolding itself, into a visage evidently divine and supernatural."54

Egypt:



"[S]trange and amazing objects presented themselves. . . sometimes it appeared **bright** and resplendent with **light** and fire. . .sometimes apparitions astonished the trembling spectator."

Wilkenson's Manner and Customs of Egypt

Greece



"[B]eing initiated in those mysteries in consequence of this divine initiator, we become spectators of entire simple immovable and blessed visions, resident in light.

Plato's Phaedrus

'New' Greek Editor:



"[A]nd then the truly **initiated** is. . .able to rise above the world of sense and thought. . .inherent communion with a **divine** and supersensuous world."55

Westcott's Religious Thought in the West

New Age:



"The very highest attainment possible to man on this earth—is to take the Ninth Initiation. . . of the One Initiator, sometimes called the Lord of this World. . . Sanat. . .the ever Virgin." 56

Geoffrey Hodson

NASB:

"[A] very **bright light** suddenly flashed from heaven. . .but [I] did not understand the voice of **the**One who was speaking to me. .

I could not see because of the brightness of the light."

Acts 22:6-11

To produce this soliloquy in the NASB required the gross mistranslation of five areas of the text. First, their penchant for "bright" and "brightness," paralleling those comments by initiates and Virgin viewers, has no basis in any Greek text. The words are *kikanos*, which means great, and *doxu*, which they translate correctly 170 other places as 'glory'. Again, the neuter 'One' is used where a

masculine tense word is called for. Thirdly, the NASB completely removes the three critical words "and were afraid." This distinguishes vision from God from visions of the angel of light. The words "and were afraid" accompany truly heavenly visions throughout the bible. (i.e., Luke 2:9, 24:5, John 6:19, Daniel 8:17, and Revelation 1:17)

Hollywood is preparing its patrons not to be afraid of these 'bright lights' with movies such as *Close Encounters*. Movies like *E.T.* desensitize viewers to the "ugly, horribly ugly" creature described by Mirjana Dragicevic. It seems Sylvania and Satan can produce 'bright lights', but the 'glory of God' is beyond anything special effects artists can produce using 500 watt elliptical reflectors or Fresnel lenses.

Superstition or Religion?

[T]hey became fools and changed the glory of the uncorruptible God into an image. . .Romans 1:22-25

In direct opposition to the second commandment, "Thou shalt not make unto thee any graven images. . .," new versions are carving a platform to support the idol worship that will fill the globe during the tribulation when they, "worship the image of the beast." (Revelation 13:15)

[R]epented not of the works of their hands that they should not worship devils and idols. Revelation 9:20

In the upside down world of recent versions, the apostle Paul's harsh rebuke to the idol worshippers becomes a hearty compliment. Here, as in *many* other places, the *New King James Version* (NKJV) bows down to the idol of a false religion.

NIV, NASB, et al.	KJV
I observe that you Acts 17:22 are very religious in all respects.	I perceive that in all things ye are too superstitious.

The Greek word that is translated 'superstition' contains the root-word for 'devil'! The Greek word for 'religious' (thresheis or sebomai) occurs no where in the verse. With their NKJV, NIV or NASB in hand (or a Catholic bible which always omits the second commandment in their decalogue addendum), tribulation idolators will feel "very religious" indeed.

Hindoos deny the existence of idols. They assert that their *murti* is merely an expression and an extension of the 'God' immanent in the creation. New versions agree.

NASB		KJV
There is no such thing as an idol.	I Cor. 8:4	an idol is nothing

Bibles which applaud visions and idols are breeding 'Christians' who 'bravo' both. Robert Wise, Reformed pastor and editor of *The Church Divided* tells readers to set up idols, in their hearts (Ezekiel 14:7) or their homes, in his chapter entitled "Praying With Symbols and Images." Sounding exactly like a Hindu defending his *murti*, both Wise and Catholic author Alan Schreck excuse their idolatry citing Westcott's "incarnational principle" which asserts that 'Christ' is now immanent in the creation.

CATHOLIC	APOSTATE CHRISTIANITY
"Again, this is the incarnational principle at work. God works throughstatues, images"57 Schreck	"Although the Jewish point of view forbids the making of images of God, it doesn't grasp the whole meaning of the Incarnation

The command not to make an image of anything—even "that is in heaven" (Exodus 20:4)—is ignored by 'New' Greek editor B.F.

Westcott. "He could have knelt there for hours," his biographer reports, at a statue of the Pieta.59 Virgin visions likewise promote the use of such statues. The "horribly ugly"-turned lovely-"Lady" told onlookers in Yugoslavia:

It is important. . . to have. . . a statue.60

These misdirected versions and 'visionaries' are directing people away from God's direct and explicit means of communication—the bible—to the devil's indirect and implicit means of 'corruption'—the mark and the image of the beast.

Mystery Babylon The Great: The Mother of Harlots

hether a vision or an idol, the image of the beast spoken of in Revelation will not be "blessed visions," as Westcott's master Plato relays. Nor will these idolators be "very religious" partakers of the "fruit of the light" boasting of the "visions he has seen." The 'brightness' of the gold cup in the hand of the harlot will have blinded its viewers from seeing that it was "full of abominations" (Revelation 17:4) which will bar them from entering heaven (Revelation 21:27, 22:15).

Who spawned these abominations? The phantom 'Virgin' of the visions and images materializes before our eyes in Revelation 17:5 revealing her to be the unchaste progenitor THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

The cloak of mystery surrounding the book of Revelation becomes somewhat transparent as each page in the New Age handbook fulfills the prophecies of the bible. For example, "Ecumenical Movement," a massive rally-like meeting sponsored by the National Council of Churches and Auburn Theological Seminary, told participants to reconstruct their image of god to that of goddess and 'Mother'. The Pope, in an address to the bishops, said,

[P]rogress in Christian worship is necessarily followed by a correct increase in the veneration of the **Mother**. . .All-Holy-One. [W]orship of the **Virgin** has deep roots.2

The elusive MOTHER OF HARLOTS, who traffics in "the souls of men," is spoken of in Revelation 17 and 18. She is unveiled and embraced with glowing fanfare by the New Age. They are even more candid, admitting 'the Virgin' is the "Mother. . .of Devils. . . Lucifer" Blavatsky writes:

[T]he Celestial Virgin which thus becomes the Mother of Gods and Devils at one and the same time; for she is the ever-loving beneficent Deity. . .but in antiquity and reality Lucifer or Luciferius is the name. Lucifer is divine and terrestrial Light, 'the Holy Ghost' and 'Satan' at one and the same time.3

The devils, they confess, have chosen the veil of the 'Virgin' and the mantle of 'The Mother' as their masquerade. On a converging course with the New Age, apostate Christianity has applied the Luciferian titles 'Mother of God' and 'Mistress of Devils' to their 'Virgin'. *The Glories of Mary*, by Cardinal St. Alphonse di Liguori, maintains:

[The Virgin]. . .is even Queen of Hell and Sovereign Mistress of Devils. The way of Salvation is open to none otherwise. . .4 All power is given to THEE.5

The devil himself removes his mask:

[A]nd the devil said unto him, 'All this power. . . is delivered unto me. . .' Luke 4:6

The MOTHER OF HARLOTS' manifesto in Revelation 18:7 declares, "I sit a queen," a *soi-disant* not unfamiliar to those men who portray themselves as women. Today the transvestite church is even called The Church of the Virgin Mother, reports *Modern Utopia*.6 This serpentine beauty queen is a master of mutation. One version of the Ballinspittle, Ireland 'Virgin' vision recounts to the press:

I saw the face change [to] a boy. . .a head bathed in light. . .[T]he body beneath became. . .masculine. . .7

OMNI magazine's use of the term "sacred androgyny" noises the New Age belief that evolution in consciousness brings about the dissolution of stereotypical gender characteristics.8 This is rooted in the historic Hindu concept of deity which was carried into some pseudo-Christian sects in the second century.9 Marcion, author of the mutilated Lord's Prayer used in new versions, was a follower of this fickle feign.

The Tetrad came down to him from the region which cannot be named in a female form. . .manifesting itself in the form of the Invisible One.10

This concord of 'queens', cultists, and so-called Christians is the final flowering of a corrupt tree whose roots have clutched the planet ever since the Babylonian mystery religion heralded the first self-proclaimed "queen of heaven," the mother goddess Ishtar. She spawned the worship of the goddess and became the MOTHER of a stream of harlots which now meander the globe. Her current inroads into the Christian camp were cleared centuries ago. Under the heat of the Mesopotamian sun, the germ began to spread, infecting the Jewish community and bringing God's judgement. The bible records:

[T]he women knead their dough, to make cakes to the **queen** of heaven. . .that they may provoke me to anger. Jeremiah 7:18

A fifth century B.C. papyrus, found at Hermopolis, Egypt, indicates that the Jews who fled after the destruction of Jerusalem held on to this pagan worship in spite of the judgement it provoked. A thousand years later, the Jewish Collyridians were still offering small cakes—but now to 'Mary', thus beginning the current misassociation between her and the heathen 'Virgin' queen.11

As harlots are prone to do, the Babylonian goddess, "lieth in wait at every corner" (Proverbs 7:12). Revelation describes her worldwide inroads, sitting "upon many waters. . .of peoples, and multitudes and nations and tongues." Clericus records that this heathen 'Mother of God' was worshipped by the Persians, the

Syrians, and all the kings of Europe and Asia. Her migration to Egypt is evident in a stone taken from Karnac, now in the British museum. It reads, "The Divine Mother and Lady, Queen of Heaven, Morning Star." These titles were later adopted by the Greeks for the goddess Ceres and by the Romans for Cybele. A Los Angeles Times writer advises:

In addition to their roots in Greek and Roman Mythology, the themes of the Great Mother and the Great Goddess are grounded in Eastern religions.12

Erosion—from Egypt to England marks the migrating path of the MOTHER of all false gods and religions. Yet her title tethers her to hell.

Egypt:

"The Mysterious Mother of the World and Universal Mother" (Isis).

Hindu:

"The Mother of the Universe" (Lakshmi and Saki).13

New Age:

"The universal creator as the eternal Virgin. . .the One itself. . .Mother of the Universe also called the Great Dragon. . .The Mother of the Invisible Universe."

New American Bible:

"Mother of the World" (Mary).

New Greek Editor:

B.F. Westcott promoted visions of 'the Virgin' in LaSalette, France. She identified herself as the creator of the world. The vision said, "I have given you six days to labor in. . I have reserved the seventh day for myself. . .go to mass." (In the mass, 'the Virgin' is invoked silently by the priest approximately every three minutes.)

The title 'Mother of God' is applied to the Chinese Shing Moo and the Hindu Isi, Paramata, Saraswati, Taumatra, Akasa, Devanaki, and Nari-Mariami. The MOTHER makes her way into the 20th

century as Rice's *Eastern Definitions* documents with a photograph captioned:

A Tibetian lama sits in meditation. He uses a rosary as an aid. . .in his pursuit of the Merciful Mother.14

Moving to mantle the globe, she moves to Beauraing, Belgium maintaining,:

I am the Mother of God and Queen of Heaven. . .pray the rosary.

(Its 15th decade begins, "A glorious MYSTERY, the crowning of the queen of heaven.") Two thousand years after the prophet Jeremiah warned against "the queen of heaven," books like *The Apparitions and Shrines of Heaven's Bright Queen* still appear and steer so many to Satan's side.

"May the Force be with you."

Another source for Lucifer's last-days aliases is the book of Daniel. There God reveals that the antichrist will endorse "the God of forces." 'The Force' has been framed for moviegoers and fingered at grocery check-outs in *Readers Digest's* 'Great Invocation' ads, which read:

Let the Forces of Light bring illumination to mankind.

As the scroll recording his aliases unrolls—the One, the Virgin, the Mother, and the Force—emerge and merge. Lucifer's list looms on lines by both Western occultists and Eastern mystics.

"[T]he Great Magic Agent...the Astral Light...the Sideral Virgin—is that which the church calls Lucifer...[the]
Force."15 Blavatsky

"The One whom we adore as the Mother is the divine consciousness Force that dominates all existence."¹⁶ Sri Aurbindo New versions skew a true view, giving the OK to those who say, "May the force be with you." These versions leave their readers open to popular New Age books like *The Aquarian Gospel of Jesus the Christ*, which advises, "[E]nter fully into the spirit of the God of Forces" (p. 16).

NIV, NASB et al.	KJV
"the gods of his Dan. 11:36-39 fathersbut instead he will honor a god of fortresses."	"Neither shall he regard the God of his fathersBut in his estate shall he honor the God of forces."

Diana: The Mother, the Queen & the Force

A final forgery in the lineage of Lucifer's pedigree is the designate 'Diana'. Historian Alexander Hislop has identified the "God of forces" as Diana.17 Revived interest in 'the force' has therefore driven Diana from her dusty tomb to today's tabloids. A subterranean complex situated deep in the heart of Rome "holds a discotheque and bar and is the current favorite among the nocturnal haunts of the *jeuness doree*." This nightclub, called Olimpo is receiving international attention for its "mysterious atmosphere" and "a greater than life-size" figure in which "Diana fixes a victim with her arrow."18 The New Age movement has served as fairy godmother for Diana. As the goddess of nature, she has been adopted by its 'back-to-nature' wing; as goddess of the moon, she is worshipped by witches. *Los Angeles Times* writer Russell Chandler dispatches:

The great majority of people who call themselves witches . . .follow the nature oriented polytheistic worship of the Great Mother Goddess whose names include Diana. . .19

"Diana was chiefly worshipped by women," and consequently has become the 'patron saint' of the feminist and lesbian arm of the New Age movement.²⁰ They call her the 'living symbol of God'—just as the apparition in Belgium, who called for a mark, called herself "the Sign of the Living God." The New Age dictum reads:

She is the Queen. . . the chaste Diana. . . [T]he last initiated Father of the church [Origen] died, carrying with him into his grave the secrets of the Pagan temples. . . Diana, the One Mother of God having her place in heaven. . . [H]er occult aspects and powers are numberless.21

God in his foreknowledge focused 18 scripture verses on Diana and the inroads her image had made into Ephesus and "the world" (Acts 19:24-41). A generation who will "worship the image" of the beast badly needs Paul's rebuke to these Ephesians: "[T]here be no gods which are made with hands" (Acts 19:26). 'New International' versions have dropped Diana, just as she is being picked up by a new international generation in need of undisguised truth.

NIV, NASB et al.	they the Ornio Act	KJV
Artemis	Acts 19:24, 27, 28, 34, 35	Diana

Artemis, the name used in new versions, was an exclusively Greek goddess and not the one Acts 19:27 says, "...whom all Asia and the world worshipped." *Harper's Dictionary of Classical Literature and Antiquity* exposes the new version's error revealing that the goddess of Ephesus:

... is no Greek divinity, but Asiatic. This is sufficiently shown by the fact that eunuchs were employed in her worship—a practice quite foreign to the Greek idea.22

The Oxford Classical Dictionary explains why the goddess at Ephesus should be called Diana and not Artemis.

[T]he two cults had quite different origins.

The cult of Diana migrated to Rome where the Aventine temple of Diana had a statue modeled after the Ephesian, not the Greek type.²³

The Greek colonists identified her (the Ephesian goddess) with their own Artemis, because she was goddess of the

moon and power of nature. . .But unlike Artemis, she was not regarded as a virgin, but as a mother. . .24

The name Artemis, transliterated directly from the Greek bible into new versions, clearly identified the goddess to Greeks, but *not* to "all Asia and the world" for whom the KJV is intended. The use of the name 'Diana', a dynamic equivalency (translating a word as meant and not as written), shows the breadth of scholarship of the KJV translators. A knowledge of classical mythology was common in 1611 when reading books rather than watching television was the pastime of choice. (New versions use dynamic equivalencies frequently, such as translating 'Jesus' as 'Joshua' in Acts 7:45 and Hebrews 4:8. These, however, shows the naivete of new version editors regarding the prophetic nature of the O.T. references concerning Joshua.)

The Ephesians remained undaunted in their zeal for the 'Mother of God'. Four hundred years after Paul's rebuke these citizens declared 'Mary' the 'Mother of God' at the Council of Ephesus. They were led by: 1) Cyril of Alexandria, Egypt, a follower of 'Sophia' the Mother of God and 2) Egyptian Christians who believed the Trinity consisted of the Father, the Virgin, and the Son.25 Jesus Christ, speaking to the church at Ephesus, refers to men such as these saying, "[T]hou hast tried them which say they are apostles and are not and hast found them liars."

"I beat my body" (NIV)

And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus. Revelation 17:6

From the hand of the queen, blood has streamed, says verse six—on a course through the ages to fill river Styx. She beats God's martyrs and treats her followers to floggings too. History traces as the blood races during annual festivals for the bloodthirsty goddesses of Egypt (Isis), Rome (Cybele, Mary) and Ephesus (Diana). Flagellation sects in the Catholic world during the 10th and 14th centuries mirrored the masochism of certain Tibetian, Mongolian and American Indian tribes.

This cultural undertow has begun to overflow as the New Age begins to engage in flagellation. The pages of the best-selling *The Aquarian Conspiracy* promote "shamanistic trances generated by. . .self-flagellation."²⁶

Americans pursuing the path of Zen Buddhism have felt the painful blows of the *keisaku* stick inflicted during meditation to the 'Merciful Mother'.27 Rolfing retreats reportedly sound like "torture chambers" with "screams, shrieks, and murderous screams"—as New Age participants seek "structural integration."28 Like their effeminate counterparts in the cult of Diana, today's sauna bath devotees have also adopted the practice of "scourging with twigs."29

Not only the New Age, but today's major religions stage festivals which gauge the globes misdirected asceticism.

Moslems:

The Festival of Srinagar parades Shiite Moslems beating their bodies with chains to reenact the martyrdom of their Husain.30

Catholic:

The Festival of the Madonna of the Arch near Naples parades self-flagellating *fujenti*. Social scientists observed first aid stations erected for the care of over 25,000.31

Hindu:

The Festival of Jugannath in Puri is marked by devotees who fall beneath the carts carrying the idols.³²

New bible versions have adopted this pagan doctrine that, "[T]hrough self-torture and self-denial one can discipline himself to reach a high state, spiritually."33

NIV:	"I beat my body." I Cor. 9:27	
Living Bible:	"I punish my body and treat it roughly." I Cor. 9:27	
NASB:	"I buffet my body." I Cor. 9:27	

None of the Greek words for "beat" (dero, tupto, proskopto, prosregnumi, or rhabdizo) are in the sentence; nor is the word

"punish" (kolazo, timorea) or buffet (kolaphizo). The word used is "hupopiazo". The apostle Paul is saying:

I keep under [keep down] my body, and bring it into subjection. I Corinthians 9:27 KJV

In other words, he does not allow the "lusts of the flesh" to dominate him. He follows Galatians 5:16; "Walk in the Spirit and ye shall not fulfill the lust of the flesh." The verse uses the word "doulagogea" which implies he ruled his flesh rather than allowing it to rule him. This is so far removed from the Living Bible's rendition, "treat it roughly" as to be unconscionable.

Having migrated from the barbarians to 'the bible', this behavior has been reported by Bob Larson among Penitents of Colorado, New Mexico, the Philippines and Brazil where, "[T]he bible is their text of choice and symbols include icons and statues."34 The new version asceticism of Corinthians continues in Colossians:

NIV, NASB, et al.		KJV
self-abasement severe treatment of the bodyharsh treatment of the body	Col. 2:23	humility neglecting of the body

"Emasculate Themselves" (NIV)

The Galatian believers were troubled by false apostles who Paul wished were cut off from fellowshipping with true believers. His policy of not associating with heretics can also be seen in II John 10. Mutant versions, such as the NIV and the *Jerusalem Bible*, curse their enemies instead.

	The second secon	
NIV		KJV
I wish they would go the whole way and emasculate themselves.	Gal. 5:12	I would they were even cut off which trouble you.
J.B.	THE RESERVE THE	
I would like to see the knife slip.		
NASB		
Would that those who are troubling you would even mutilate themselves.		Liver to the liver of the land

Clearly Paul wished "they," not one of their organs, were cut off. Wishing someone would do themselves bodily harm is not Christian teaching. But it is New Age and ancient occult practice. Carroll writes:

[T]he galli, that is, the priests of the Great Mother, were supposed to work themselves up into a frenzy and castrate themselves. . .[T]his is the one thing that is mentioned by virtually all the classical authorities who discuss the cult of the Great Mother.

Augustine's *City of God* records that the galli were "effeminate [with] relaxed bodies and feminine gates."³⁵ Evidently sex change operations were not ushered in with the New Age focus on androgyny.

"Mutilate themselves" (NASB)

The NASB renders Galatians 5:12, "Would that those who are troubling you would even mutilate themselves." (The Greek word these versions are 'mutilating' is used again in Acts 27:32 where the soldiers "cut off the ropes." New version translators show their awareness of the true meaning by rendering this "cut" not "mutilate"

the ropes.) Here the NASB is giving expression to a practice foreign to Christianity but familiar to the mystery religions. *Fires from Strange Altars* says:

Self-mutilation including castration was a Babylonian religious virtue.³⁶

This is seen in I Kings 18:28 where the prophets of Baal "cut themselves after their manner." Across the globe, "Mayans of all social stations regularly mutilated themselves in gruesome ways," reports *Ancient Empires of the New Age*. The author of this blood bath is not God but the Babylonian mysteries. (These mystery teachings prompted Origen, author of the Greek N.T. manuscripts underlying new versions, to castrate himself.)

God records the end of the harlot's bloodletting saying, he "hath avenged the blood of his servants at her hand" (Revelation 19:2). The blood stained hands of MYSTERY BABYLON, THE MOTHER OF HARLOTS are missing from the new versions, even though "her hands" hide away in *every* Greek N.T. manuscript.

NIV, NASB, et al.	KJV
OMIT	at her hand

New Version Veil

The headwater for all of these "visions," "idols," and "blasphemous names" (The One, the Virgin, The Force, The Mother) issued from the Babylonian mysteries. This system is depicted as a woman in the book of Revelation where her 'Virgin' veil is shed. Her forehead says instead:

MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH Revelation 17:5

The religion of ancient Babylon was called 'the Mysteries'. It appears to be a mirror image of the antichrist's burgeoning One World Religion. To dim the clarity of this likeness, new versions fracture the

clear message of her title. They shift the sand, so to speak, removing the key word 'MYSTERY' from her name and forehead. The authors of the minority Greek N.T. text shift the word into the mouth of John, hoping Christians will swallow it—never to be associated with their harlot religious system again. The sand castle, thus constructed, appears in most new versions, hoping not to be washed away by the true "rivers of living water."

As it appears in new versions, "Babylon" becomes, not a religious system, but a geographic location. The flood of recent books and commentators who assign the identity of MYSTERY BABYLON to modern Persia, attests to the power of new versions to alter what the church has accepted as its meaning for almost 2000 years. To buoy up their sinking reconstruction, some versions also eliminate the reference to the trafficking of the harlot in the "souls of men" (Revelation 18:13). Thereby, the religious association with the Babylonian mysteries is again avoided.

NIV, NASB,	et al.	KJV
"BABYLON"		"MYSTERY BABYLON"
sits, and they	Rev. 17:9,10	sitteth. And there
the great city	Rev. 17:18	that great city
mystically	Rev. 11:8	spiritually

New versions also try to switch the identity of Mystery Babylon from Rome to the Middle East by giving Jerusalem's title "the great city" (Revelation 11:8) to Mystery Babylon and conversely giving Mystery Babylon's 'mystical' title to Jerusalem. The plains of the Middle East are plainly not the city of seven hills.

Seven Hills: Spires of Satan's Church

Popes and Politics

It is within Rome, called the city of seven hills, that the entire Vatican State is now confined.¹

The Catholic Encyclopedia

ccording to the book of Revelation, these seven hills will serve as the spires for Satan's church. What Ever Happened to Heaven, by Dave Hunt, follows the history of this church where the marriage of Christian terms and pagan ideas takes place. He concluded:

There seems little doubt that this false abominable last-days religious system called Mystery Babylon (Revelation 17:5) will have its headquarters at the Vatican. The joint histories of the Roman Empire and the Roman Catholic Church provide a fascinating preview of what John in Revelation foretells as yet to come. While its headquarters will be Rome, this false religious system will represent all churches, denominations, cults and religions joined in one.²

Religion and politics mix as biblical prophecy points also to the revived Roman Empire as the Antichrist's political base. Some scholars observe that the *Donation of Constantine* set the stage.

[M]any medieval texts justify papal claims to temporal sovereignty over the Roman Empire by reference to the Donation of Constantine, by which the first 'Christian' emperor, in the 4th century, willed the Empire to the bishop of Rome in gratitude for curing him of leprosy.³

This 'donation' has gathered 'interest' down through the centuries. Pope Innocent III and others have tried to 'collect' saying, "[R]oyal power derives from the Pontifical authority." Pope Boniface VIII repeated, "[T]emporal power should be subject to the spiritual."4 Today many, like U.N. Assistant Secretary General Muller are ready to donate the planet when Rome passes the plate. Muller's book devotes four chapters to Rome's focal place in the 'New World Order'. He remarks:

One could trace the world's main historic events for the last 2000 years by studying the Pope's visits. I expect the Pope to add a spiritual dimension to the emerging world vision. . .which would make the heart of the world's 4.5 billion people beat as one.

I really wish that someday a book containing the U.N. speeches of the 2 Popes. . .might be published for worldwide distribution. The result would be a kind of Bible for modern times. . .The Holy See has become so close to the U.N.. When I read documents emanating from the Holy See. . .I sometimes have the impression that I'm reading U.N. documents.5

The wheel propelling the Pope's political inroads is being oiled by his many patrons and publishing houses. His representatives hold key positions in major organizations working for a One World government. Notre Dame University's President is chairman of Planetary Citizens, Jesuit William F. Ryan is the Pope's proxy at the Club of Rome, while *Pax Christi* retains close ties with Planetary Initiative for the World We Choose.⁶ The church's Paulist Press publishes, among their host of New Age books, *Toward a Human*

World Order, promoting the "mark of the beast." While Rome has its eyes on the world, the New Age is setting up its stage in the Pope's vicarage.

The Pope: the New Age Rage

Hypnotized by its hype, New Age dreamers have their glazed eyes fixed on Rome. The *New York Times* and newspapers worldwide ran the full page ad, 'The Christ is Here Now'. Its sponsor, New Age leader Benjamin Creme, says 'Jesus' will be here too, at home in Rome, 'possessing' the Pope.

In the last 2000 years [Jesus has] worked in the closest relation to the Christ, saving his time and energy where possible and has special work to do with the Christian Church. He [Jesus] is one of the Masters who will very shortly return to outer work in the world TAKING OVER THE THRONE OF ST. PETER IN ROME [emphasis mine]. He will seek to transform the Christian Church, insofar as they are flexible enough to respond correctly to the new reality which the return of Christ and the masters will create.7

Benjamin Creme Reappearance of the Christ and the Masters of Wisdom

New Age watchers have witnessed widespread agreement with Creme's viewpoint.

Some New Agers will tell you that Jesus is still alive on earth after 2000 years and lives in the Himalayas with the other Masters of Wisdom. Some have recently claimed that Jesus moved to Rome in preparation for the manifestation of Lord Maitreya. He will allegedly take over the Vatican and become future pope.8

The blueprint for the New World Order, by Vera Alder, calls for the Pope to take his rightful "position."

The Head of the Spiritual Cabinet would therefore have to be the most spiritually developed man in the world. . .He would occupy the position which could have been that of the Pope all along.9

The *New Age Monitor* reported that a rumor was circulating widely that Malachi Martin, a prolific Catholic writer, anticipated signs in the sky regarding the current pope.

[T]he Pope was expecting a worldwide sign in the skies. . .everybody would see this simultaneously and all would know that Pope John Paul II was to be the New World Leader.10

The 'New' Age Catholic Church

The Pope's popularity among New Agers stems from their common mystical and 'Babylonian' bloodlines. The seeds of Hindu occultism grow well on Roman soil which has for centuries cultivated Constantine's crossbreed of Christianity and paganism. A doctoral research project on the profile of a 'New Age channeler' showed:

Most have been raised Catholic. They were already open to the idea of hearing voices.¹¹

As Rome's sway is waxing larger and larger, her sheep's clothing is covering less and less of the wolf's mane. Consequently Roy Livesey of the *New Age Bulletin* reports a shift to the 'East' in the Roman Catholic Church.

[Rome] is presenting a picture of herself increasingly attractive to New Agers.¹²

The LORD told Ezekiel "great abominations" accompany apostates who lean "with their backs toward the temple of the LORD and their faces toward the east" (Ezekiel 8:16). Tottering toward Eastern mysticism, Pope John Paul II tries to sway souls toward the 'beast'. In his speech L'Observatore Romano (Spiritual Vision of Man), he calls his 800 million followers to seek:

India's. . . spiritual vision of man. . . [T]he world does well to attend to this ancient wisdom.13

As channelers and the Pope call forth the spirits of paganism, 'spooky stuff' materializes on the pages of the National Catholic Reporter's publications.14 The following citations from a Winter 1991 issue document Constance Cumby's claim that "[T]his movement. . is blatant among Roman Catholics."15 The universal Hindu mantra OM is now right at home in ROMe. (Ellipses [...] usually represent a move to another of this publications 54 pages.)

Occult Techniques: Meditation, Affirmation, Imaging

"OM NAMAHA SHIVAYA. . . sanscrit chant [a translation of this from sanscrit is 'I bow down to you, Shiva,' the Hindu Prince of Devils]. . . meditating with a mantra. . . the way of the mantra. . .the Trinity Mantra Chart. ..went to Tibet to study Meditation. . .guided meditation. . .meditation music using nature images. . .the art of centering. . .breathing exercises. . .yoga. . .psychic. . .kything. . .the ancient practice of spiritual presence. . ."

"Affirmation for Personal Power. . . release the power of the

unconscious through affirmation. . . "

"Active Imagination. . . healing through imagery. . . guided imagery. . . Beyond Imaging. . ."

"We all have certain powers within us. These powers put everything we need within our reach. . .the divine Child."

Gaia: Hindu and New Age notion that the world is a female goddess of which we are a part.

"Our Mother Who is in Heaven. . .guided meditation. . .using feminine imagery of God. . . "

"Gaia's Groove. . . "

"Earth Mass/ Missa Gaia. . . "

"Some of us have worshipped a Spirit. . .the earth is alive. . . go back to the masters of natural mysticism. . .the Native Americans..."

"Kalama: A Sufi Song of Love. . . an ancient sufi melody created for the Dance of Universal Peace. . . there is no god or

self except for the unity which embraces all. . . "

"This may be the most important book published in this country right now. . .a massive shift in consciousness as Christians begin to see the Earth as the revelations of God. . . we have often positioned God as separate from, high above and immaterial..."

Hard Core Occultism

"[T]he works of. . . Meister Eckhart"

"Enneagram Inventory. .. Enneagrams: The Placement of

Attention. . . Naming our Illusions. . . "

"Shamanic drumming tradition [witchdoctor]. . .He takes seriously the words of Black Elk, a Lakota Sioux shaman and Catholic catechist, who believes that the beat of the sacred drum is the heartbeat of the universe and the revelation of the mystery of the Great Spirit. . ."

"Exploring the Secret Pathways: masks, prayer-sticks, medicine circles, altars, paintings and dancing. . ."

"RCIA [Rite of Christian Initiation]. . ."

"Magician, Lover"

Liberalism

["D]escribes homophobia: What it is, how it works and whom it hurts". . . Feminist liberation theology. . .liberation theology. . .What Marx has to offer. . .the weakness of the anti-communist stance."

World Ecumenism

"It did my heart good to see Zen Masters. . . Catholic. . . ex-Jesuits. . . all trying to integrate these elements. . . [R]ooted in the Tibetan tradition. . . spiritual powers are sought through the ancient ways. . . "

"Thomas Menton drew deeply from Eastern religious sources, especially Sufism [Moslem]."

The "great abominations" in this 1991 National Catholic Reporter publication represent the devilish debris which descended during a 1986 whirlwind from the East when the Pope called all twelve representatives of the world's religions to Italy. Such moves led Livesey to conclude, "A one-world religion, headed by the Pope, is what Rome seems to have in mind." 16

The Seven Hills and the Scriptures

According to the century old 'habit' of the Harlot, all travelers on the roads back to Rome are invited in (Proverbs 7)—the Tibetan Buddhist, the Hindu Yogi, the witchdoctor, the occultist and the

Moslem Sufi. Likewise her perennial persecution of biblical Christians also continues. This same issue of the *National Catholic Reporter* 'roasts' Christians with the following fiery darts.

Perhaps it is sinful to take pleasure in laughing at fundamentalists; but go ahead—risk it.

Fundamentalism is painful. . .how you can cope with and even convert some fundamentalists.

[E]ffective antidote for the fundamentalism of our day

[F]renzied fundamentalists¹⁷

Leaving sight of the scriptures has left Rome spiritually blind, for few are more "frenzied" than a witch doctor in action or a Sufi whirling dervish. However, Rome's move toward mysticism has always paralleled its 'roasting' of biblical Christians. They have burned and banished bibles from the Majority Greek text, along with their owners, since the 4th century. Standing too close to the fire left that century's scribes with a "seared conscience." So they slipped corrupt *Septuagint* (LXX) readings into the bible to create a 'New' Latin Vulgate. To avoid detection Old Latin Vulgates were cast, owner and all, into the fire.

Modern mystics likewise like *this* 'New' Vulgate and its Septuagint readings rather than the Majority Greek N.T. Text or Hebrew Masoretic O.T. Text of the KJV.

NIV COMMITTEE MEMBER	LUCIFERIAN
"The translators also consulted the more important early versions—the Septuagintthe Vulgate The Masoretic O.T. is not to be followed absolutely if a Septuagint reading or other reading is quite likely correct. Earl Kalland	"Only the text of the Protestant English bible [KJV] is as usual in disagreement with those of the Septuagint and the Vulgatein the Septuagint [is] the heroine of Pagan fable." Blavatsky

NIV COMMITTEE MEMBER

LUCIFERIAN

"The NIV, in contrast to some other versions, sometimes opted for the LXX [Septuagint] in preference to the MT [Masoretic Text]."

Bruce Waltke

"Most of the New Testament citations of the O.T. are from the Septuagint. . .they made primary use of the LXX, even when it disagreed with the

Hebrew."18

Ronald Youngblood

[She goes on to try to prove that Lucifer is the angel for our planet citing the Septuagint rendering of Deut 32:8, 9. "He set the bounds of the people according to the number of the angels." The Hebrew Masoretic and KJV say, "according to the number of children of Israel." The Septuagint's notion, influenced by Origen's gnostic leanings, is being heavily promoted today by fans of Luciferian Rudolf and David Steiner Spangler, contributing editor of New Age Magazine. Both say Lucifer is the 'angel of this planet's evolution'.]19

During the Dark Ages, mysticism fueled ash heaps which turned Rome's seven hills into the Tibetian Himalayas. In the fourteenth century the church of Rome even officially canonized Buddha as a saint. (Centuries later it was discovered that St. Josaphat was from a corrupt translation of Bodhisattva.)²⁰ This 'mistake' matched many others in the 14th century as historians record Rome then, "burned persons who provided the Bible in a language the laity could read for themselves."²¹ The Geneva Bible, published on the heels of this madness, sent a smoke signal forward. Its note next to Numbers 23:8 ("How shall I curse whom God hath not cursed?") says, "The Pope shall tell thee."²² Later in the 16th century, the Roman Catholic Church put the Majority Greek New Testament text, then called the Textus Receptus, on "The Index" of forbidden books. Now NIV Committee members parrot the Pope's prohibition for the 20th century listener.

It is now almost universally recognized that the *Textus Receptus* contains so many significant departures from the original manuscripts of the various New Testament books that it cannot be relied on as a basis for translation into other languages.²³

Ronald Youngblood

In place of the *Textus Receptus* the church of Rome offered the Douay version, a 'New Revised' edition of their 'New' Vulgate. Naturally, this is the corrupt version Blavatsky uses throughout her *Secret Doctrine* I and II to support her "Holy Satan" thesis. She remarks:

In this work the Douay Roman Catholic version is generally followed.24

While Blavatsky was promoting Pope Pius IV's version, he was writing his *Syllabis of Errors* which condemned the study of the Protestant bible. Also to further promote Rome's 'version' of the facts, the Pope made the *Vaticanus* (B) manuscript available to a few select non-Catholic textual critics. Spiritualists Westcott and Hort saw in it the same 'kindred spirit' which Blavatsky recognized in Vaticanus' offsprings, the Vulgate and the Douay versions. Westcott and Hort then changed the traditional Majority Greek text until it mirrored the Vaticanus (B). When their grossly altered text finally matched that used by the Catholic church Pope Pius XII [Hitler's friend] said:

[T]ranslations could be produced in cooperation with separated brethren.25

NIV and NASB Outside, Catholic Inside

The Pope's dream has become Christianity's nightmare. Few know that the four wheels driving the current U.B.S. *Greek New Testament*—Aland, Black, Metzger, and Wikgren—were being steered by a fifth wheel—in the driver's seat—Italy's own Carlo M. Martini. His editorship is revealed only on the frontispiece of the edition for translators, lest Protestants panic.

A strong pull toward ultra-liberalism and Rome is very evident in this committee's book, *The Textual Commentary on the Greek New Testament*. It gives a behind the scenes view of their work while admitting, "B.F. Westcott and F.J.A. Hort's. . .edition. . .was taken as the basis for the present United Bible Societies edition." The charge that the new Greek text, and consequently the new versions, are Roman Catholic is confirmed by the church itself, for they have stopped using the *Latin Vulgate* as a basis of translation and now use the Martini, Metzger, Aland, Black, and Wikgren text. Now both Protestant and Catholic versions are based on the same *Vaticanus* minority Greek text. (Nestle's and Bible Societies' texts are now identical.)

NIV	NASB	NAB
(PROTESTANT)	(PROTESTANT)	(CATHOLIC)
"Greek textof the NIVwas basically that in the United Bible Societies and Nestle's printed Greek New Testament."26 Ralph Earle NIV Committee	"The Greek Text used in this book is that of the	"The text used [was] In general, Nestle-Aland's [and] United Bible Societies." ²⁸ Preface

The Romanization of new versions is no accident. Pope John Paul II's first message to governments and heads of international organization, entitled "To Reach Peace, Teach Peace," dealt with, among other things, *linguistics*. In it he called for the eradication of words and concepts of language which caused "division." Catholic bibles with new version covers (NIV, NASB, et al) have served as tools when placed in Protestant hands to build bridges between denominations which a generation ago felt great division. NASB progenitor Phillip Schaff has hewn his tools for just such a job.

The changes thus far. . .are in the right direction. . .and should contain the germs of a new theology. . .Every age must produce its own theology. . .such a theology will prepare the way for the reunion of Christendom.²⁹

Schaff's strong leanings toward Roman Catholic theology led his denomination to "a formal and public indictment for heresy." "[S]harp accusations of Romanism. . .and all manner of doctrinal evils. . .were made against him." Undaunted by his denomination's pressure, he continued to work for the return of all Protestants to the Roman Church. His call for a "Catholic Protestantism, which stands for a new era," echoes from the pages of the new versions.³⁰

NEW VERSIONS		KJV	
the teachings of the Nicolaitans	Rev. 2:15	the doctrine of the Nicolaitanes, which thing I hate.	
(Nico means 'to conquer'; Webster defines laity as "the people, as distinguished from the clergy; those not of a certain profession." Jesus hates the doctrine which replaces the New Testament priesthood of all believers with a class of clergy or professional scholars who attempt to conquer the common people with their credentials.)			
ceremonially washed	Luke 11:38	washed	
votive gifts	Luke 21:5	gifts	
a renewal	Col. 3:11	[not in Greek]	
festival	Col. 2:16	holyday	
OMIT	I Pet. 1:18	by tradition	
guardian angel	Acts 12:15	angel	
we have no other practice	l Cor. 11:16	We have no such custom [The Greek word is toioutos, 'such']	

Hundreds and hundreds of other examples of Roman Catholic theology in the new versions could be cited and are explored thoroughly in other books. The Catholic teachings of salvation by works, purgatory, infant baptism, and 'the Virgin' are covered elsewhere in this book. The two major teachings which distinguish Catholicism from biblical Christianity are 1.) the Papacy, 2.) the Roman Catholic sacraments of penance, holy orders, and the 'holy eucharist'. These have been sewn into the new versions by scribes like Schaff and are cultivating a new crop of cross-breed 'Catholic Protestants'

The Papacy

		NAME OF THE OWNER, WHICH
NEW VERSIONS	THE PLANT	KJV
You are Peter, the Rock (NEB)	Matt.16:18	Thou art Peter and upon this rock
Cephas (which translated means Peter)	John 1:42	a stone
And they promptly reported all these instructions to PeterJesus himself sent out through them from east to west.	Mark 16:20	not in Greek
NEW VERSION EDITOR		
"[T]he reunion of Christendomlies in large part with the popeWhat if the pope should invite Greeks and Protestants to a fraternal pan-Christian council in Jerusalem, where the mother church held the first council of reconciliation of peace[T]he centre of unification, the honor must be conceded to theRoman communion."31 Phillip Schaff Dean Stanley, Chair of the 'New' Greek Committee calls the pope, "the head of our profession."32 (He also admires Sakya Muni, a religious prophet of the Hindoos.)		

The Los Angeles Times records the Pope, the false shepherd, calling, "[B]ring the Christian denominations back together again."33 So the black sheep scurry saying:

Its time for Protestants to go to the shepherd and say, 'What do we have to do to come home.'34

Robert Schuller

Anglicans are beginning to recognize and welcome a Petrine, universal Primacy in the office of the Bishop of Rome.³⁵ Archbishop of Canterbury

The Sacrament of Penance

NEW VERSIONS		KJV	/
confess your sins	James 5:16	confess faults (Alm Greek text the word fo here,—not	nost all s have or faults

The Christian Herald reports:

Jim Bakker. . .said he had spent the last year. . . confessing to a Catholic priest.³⁶

The Sacrament of Holy Orders

NEW VERSIONS		KJV
ministering as a priest the gospel of God, that my offering of the Gentiles might be acceptable.	Rom. 15:16	ministering the gospel of God that the offering up of the Gentiles might be acceptable
priestly service	Luke 1:23	ministration
lengthen the tassels of their garments	Matt. 23:5	enlarge the borders of their garments

NEW VERSIONS		KJV
OMIT (The 'New' Greek New Testament entirely omits verse 14, jumping from 13 to 15.)	Matt. 23:14	Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows houses and for a pretence make long prayer: therefore ye shall receive the greater damnation.

"Here's Johnny"—has become "Here's Father" as priest after priest enter stage left, passing across the semantic bridge on to shows like The 700 Club, 100 Huntley Street, Heritage U.S.A. and Trinity Broadcasting Network. The serpent hopes this high voltage venom of ecumenism will start the requiem for Christendom.

The Sacrament of Holy Eucharist

NEW VERSIONS		KJV
consecrated bread	Matt.12:4 Mark 2:26 Luke 6:4	shew bread
For the bread of God is that which comes down out of heaven and gives life to the world.	John 6:33	For the bread of God is he which cometh down from heaven and giveth life unto the world.
Unleavened Bread	Matt.26:17	unleavened bread
offered one sacrifice for sins and took his seat forever at the right hand of God.	Heb. 10:12	after he had offered on e sacrifice for sins forever, sat down on the right hand of God
sweet wine	Acts 2:13	N e w win e (unfermented grape juice)

NEW VERSION EDITOR

Westcott spoke of the "consecration" of the host.³⁷

Hort said, "I am a staunch sacerdotalist.
. the sacraments must be the center.
[T]he bond of a common divine life derived in Sacraments is the most comprehensive bond possible."

Phillip Schaff's son writes, "The doctrine of the real presence Dr. Schaff continued to defend in his later years." Schaff said, "The Lord's Supper is more than a mere commemoration celebration."³⁹

Today Oral Roberts University professor, Howard M. Ervin, joins fellow spiritual 'sight-seers' on a trip to Rome. He comments:

Pentecostals and sacramentalists share a common world view. In our own experience, we have often observed that many previously nonsacramental Pentecostals/ Charismatics have been, in varying degrees, attracted to sacramental theology as a result of their Pentecostal experience. . . For the sacramentalist the created order is an open one. It is a Spirit/matter continuum [Hindu]. . .[I]s he now unable to turn bread and wine into his body at the Eucharistic feast?40

Groups worldwide are being led to an unscriptural view of the Lord's supper "enabling men everywhere to sit down together,"

boasts Alice Bailey, and share communion with the Antichrist. She writes:

The great spiritual achievement and evolutionary event of that age will be the communion. . .enabling men everywhere to sit down together in the presence of Christ [Antichrist] and share the bread and wine.⁴¹

Mankind—from humanists to Hindoos are being prepared for this "evolutionary event." 'Intellectuals' are being set up to believe 'the Eucharist' is a psychological 'quick-fix' in books like Richard Rubenstein's *My Brother Paul*. The author asserts it is "an answer at the deepest level of the psyche to what Freud perceived to be the main barrier to psychological health (killing the father)."⁴² In this age of widespread psychological ills, *anything* which promises to remove "the main barrier" to mental happiness will be widely received. Pagan cultures worldwide have offered food to idols and then consumed it for 'spiritual power'. The East has long believed that bread 'Consecrated' to Krishna became his real body.

Conclusion: "Come out. . ."

Rome's sand castle cathedrals collapse when closely examined and severely sifted through the screen of God's word. Her bible bonfires sought to sear the screen shut. When 'culture' discouraged such 'live' cremations, she then wove culture's 'fables', like cobweb curtains, across the windows of Satan's seven spired church—screening out the "Sun of righteousness" (Malachi 4:2). "My people," says Jesus Christ, somehow got inside—seduced by the Serpent's Scribes.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Revelation 18:4

The New Christianity

crostic algebra reveals the ashy residue on which the NIV and NASV rest. When you shake down the 'Lite' versions like the *New American Standard Version* (NASV) and the *New International Version* (NIV), you find some heresies which are common to both (like their common letters 'N' and 'V', as shown in Step 2.)

The heresies which fill the NASV and NIV are composed of those common to both (N,V) and those unique to each (like the letters A, S, I as shown in Step 3).

When the portions of the true text of the *Authorized Version* (AV) are removed from these other versions, the sheep's clothing comes off and the brand on the hand of the wolf's skin spells—SIN. (Steps 4&5)

```
      Step 1:
      (NASV-NIV)-AV
      =
      X

      Step 2:
      (NASV-NIV)-AV
      =
      X

      Step 3:
      (ASI+NV)-AV
      =
      X

      Step 4:
      ASI+NV-AV
      =
      X

      Step 5:
      SIN
      =
      X
```

The leaven has been added
The meal has been digested
The 'New Christians' are coming.

The face of Christianity is changing. 'The Bride' is beginning to look like 'the Whore'. The heavy hand of the scribes, during their 'make-over' of the New Testament, has wrought this transformation. Their pens have traced the fallen features of New Age morality while allowing to waste away the pure words of the water of life. 'Here comes the Bride', —languishing, with a moral health mismatched to her Master's.

Changing God's word to change God's people is a ploy from the past, predating New Testament textual criticism by over 2000 years. The LORD said:

"I am against the prophets that steal my words. . .and cause my people to err by their lies. . ."

Jeremiah 23:29-32

The perennial nature of this problem was seen some 600 years later when "the light of the world" revealed the dark and perverse profile of the 'pen pushing' scribes. Jesus said:

[E]xcept your righteousness shall exceed the righteousness of the scribes. . .ye shall in no case enter into the kingdom of heaven. Matthew 5:20

The scribes. . .do not ye after their works. Matthew 23:3

Nearly two thousand years after this scathing speech, the scribes still sustain their sinful momentum.

NEW VERSION EDITORS	'NEW' CHRISTIANITY
"[F]ighting and dancingI hope the church of the future will foster." "There was a time when it was usual to draw a sharp line between religious and worldly things. That time has happily gone by." Westcott	"We also like suggestive dancing, movies, and drinking and are trying to enjoy sex for recreational purposes[L]et me say that none of the above has anything whatsoever to do with our salvation." ³

In the following verses the corrupt countenance of 'the last days' man comes in view, each characteristic, an uncomely canker on the face of the bride.

This know also that in the last days. . . men shall be lovers of their own selves, covetous, boasters, proud, blasphemers. . . unholy. . . Without natural affection. . . fierce, despisers of those that are good. . . heady, highminded, lovers of pleasure. . .

II Timothy 3:1-4

Now the spirit speaketh expressly that in the latter times some shall depart from the faith. . .speaking lies. I Timothy 4:1,2

Neither repented they of their murders, nor of their sorceries, nor of their fornication. . .and they repented not to give him glory. Revelation 9:21, 16:9-11

But in the new versions, where the old and new man merge, words like these, which purge or even scourge, often submerge. "The prophets that steal. . .words" stubbornly sustain their scheme, hoping 'the Bride' will slip away or stumble down the long aisle. As a light unto her path, the word is the ultimate target. Marrs concludes:

The New Age Bible will definitely allow for hedonism, based on the belief that no act is sinful.4

'Here comes the New Age Bible'—

Men Shall Be Unholy

TREND ONE

Neither repented they of their. . .FORNICATION. Revelation 9:21

Abominable Customs

he New Age movement is called, among other things, 'the New Church'. Jean Dixson, a popular seer, anticipates "the foundation of a New Christianity." One New Age group calling itself 'New Christianity', writes in its newsletter, *The Good News*: "Our ministry isn't into sin, guilt, disease, or pain." This group is formulating their own *new* code of ethics. Robert Muller, New Age spokesman, concurs calling for a:

[N]ew code of behavior which will encompass all races, nations, religions and ideologies. It is the formulation of these new ethics which will be the greatest challenge for the new generation.²

Terms like the 'new ethics', 'situation ethics' or the 'new morality' imply that ethics and morals change and can exist outside of the traditional Judeo-Christian Decalogue. Few realize that the word ethics (L. ethicus) means only "customs of a nation"; morality (L. moralis) means merely "customs, mores." The words themselves are detached from any objective standard of right and wrong. For example, cannibalism and bigamy were considered 'moral' and 'ethical' behaviors among nineteenth century New Guinea bushmen. Abandoning one's tribe and territory, however, was 'immoral', that is, against the group's mores.

God noted that "the customs of the people are vain" (Jeremiah 10:3), and not to be confused with his ordinances.

> Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs. . . " [morals or ethics] Leviticus 18:30

The words moral and immoral (according to custom and not according to custom) are an affront to God. They imply that man himself can determine what is right and wrong. Eve became the first 'moralist', as she chose to decide what is good and what is evil. Rebels, like Eve and Lucifer seek 'the good'. Moralists always claim to adhere to "what is right."

> Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. Deuteronomy 12:8

God spoke these words because the heathen perennially chose their mores over the laws of God. "Taoists maintain morals are relative." The Hindu Bhagavad Gita "teaches the supremacy of freedom over morality."3 Its dialogue between Arjuna and Krishna concludes:

> [T]here can be no absolute moral values because all things are changing, evolving. A particular moral value represents only a particular perspective offered by a particular time at a particular level of evolution.4

From the bushmen to the bookmen like Boehm, Blake, Nietzsche, Heidigger and Sartre, man rejects the mandates of God for a man-made morality. A confederacy of educators, carrying Einstein's 'Theory of Relativity' banner, have captured today's students. In a national religious survey, half of the college students polled affirmed that:

Truth is basically relative; what is right and true for you may not be right and true for me.5

The decrees of God have died and man's mores revived in the New Age and new versions as well.

Evil is what you think it is.7

Shirley MacLaine

[Is] not based on. . .dualistic concepts of 'good' or 'bad.'8

David Spangler

Moody's Erwin Lutzer concludes:

The New Age movement [is] promising contact with a religious god who nonetheless doesn't judge anyone.9

And so are the new versions.

NIV, NASB, et al.		KJV
but not for the purpose of passing judgement	Rom. 14:1	not to doubtful disputations

Porn

In the battle between man's mores and God's laws, the new versions have opted for the 'popular' morals of the day. They have substituted the relativistic word 'immorality' for the word

'fornication'. The word 'immorality' carries with it no description of what is forbidden. Webster elaborates:

Immorality: State or quality of being immoral

Immoral: Not moral

Fornication: Illicit sexual intercourse on the part of an

unmarried person.

The New Testament Greek word is porneau, porne, pornos, porneia.

NASB		KJV
OMIT	Rom.1:29	fornication
immorality	I Cor. 5:1	fornication
immorality	I Cor. 6:13	fornication
immorality	I Cor. 6:18	fornication
immorality	2 Cor. 12:21	fornication
immorality	Eph. 5:3	fornication
immorality	Col. 3:5	fornication
immorality	Rev. 2:14	fornication
immorality	Rev. 2:20	fornication
immorality	Rev. 9:21	fornication
immorality	Rev. 14:8	fornication
immorality	Rev. 17:2	fornication
immorality	Rev. 18:3	fornication
immorality	Rev. 18:9	fornication
immorality	Rev. 19:2	fornication
immoral	Heb. 12:16	fornicator
act immorally	I Cor. 10:8	commit fornication
immoral people	I Cor. 5:9	fornicators
immoral people	I Cor. 5:10	fornicators
immoral people	I Cor. 5:11	fornicator
immorality	Gal. 5:19	Adultery, fornication

The NASB calls 'natural', what God calls sin.

natural	James 3:15	sensual
nature	James 5:17	passions

Every young person knows the meaning of the word 'whore'. (Webster's 'whore': to have unlawful sexual intercourse; whoremonger: lecher, a man given to whoring.)

NASB		KJV
immorality	Eph. 5:5	whoremonger
immoral men	I Tim. 1:10	whoremonger
immoral person	Rev. 21:8	whoremonger
immoral persons	Rev. 22:15	whoremongers

The NASB's non-judgmental translations echo the policy statements of many mainline denominations.

NASB		KJV
homosexual	l Tim. 1:10	them that defile them- selves with mankind.

The prediction by Marrs that, "Satan will author an unholy New Age bible, with no restrictions on man's desire to enjoy a licentious lifestyle" is coming true.

Informal polling of university students between 1985 and 1991 with the question posed, "What is immorality?" elicited responses ranging from "pollution" to political issues. The NIV's and NKJV's "sexual immorality" fared no better. To the query "What is sexual immorality?" student response ranged from "one night stands" to various situational scenarios indicative of the highly desensitized and depraved nature of the mores of our current culture. Answers to both questions always evoked responses showing the subjective and relative nature of the word 'moral'. It appears young Americans know Latin etymology and Webster's better than new version editors.

Bibles without objective standards merely reinforce the Values Clarification theories of Louis E. Baths, Merrill Harmon and Sidney B. Simon being used in the elementary schools today. *The Wall Street Journal* notes:

If parents object to their children. . .engaging in premarital sex, the theory behind Values Clarification makes

it appropriate for the child to respond, 'But that's just YOUR value judgement. Don't force it on me.'10

The harvest from the seeds planted in the sixties (NASB) and seventies (NIV) is ripe and rotting on the vine. A 1990 survey by researchers at Indiana University and Marion County Health department revealed sexual activity is beginning at an earlier age than ever. Dr. Donald P. Orr reported 555 of 677 middle-class students, age 12-14 have engaged in fornication.11 Another recent survey, done by 8 denominations, polled 1438 'evangelical' teens (those who regularly attend a conservative church). Nearly half had committed fornication; only one-third "declined to brand sex outside of marriage as morally unacceptable." Bibles which omit a clear mandate against, "sexual intercourse on the part of unmarried persons" (Webster's 'fornication') leave parents defenseless in their battle for their children's chastity. An anxious mother called Moody Broadcasting's 'Open Line' program asking Pastor Cole where she could find a verse to show her son that pre-marital sex is wrong. He was unable to give one.12 On a recent 700 Club, the author of Generation at Risk was asked why sexually active Christian kids have no sense of guilt. He responded that there was "no absolute standard of scripture" to use and so young people conclude, "If I don't feel bad, it must not be wrong."13

The use of the ambiguous word 'immorality' by new versions is more a matter of sales than semantics. "After all, we are in the entertainment business," quips the owner of the NIV, international publishing magnate and purveyor of erotica, Rupert Murdock (*New Age Bulletin*, England, Vol. V, No. 1, p. 2, June 1993) Pressure from mainline denomination, representing large markets, prompts their use of wording which allows the greatest variety of interpretations. The 1991 national committee report from the Presbyterian Church (U.S.A.) represents the reins pulling from religious and 'ethical' markets.

APOSTATE CHRISTIANITY

NEW AGE

"A reformed Christian ethic of sexuality will not condemn. . . any sexual relationship in which there is genuine equality and mutual respect. What is ruled out. . . are relations in which persons are abused, exploited or violated."

"[N]o stigma need be attached to premarital, or extramarital sex or even incest, except where these acts do violence to another."¹⁴

Presbyterian Church U.S.A.

Ethics in Contemporary Psychic Experience

Roman Catholics are expressing similar views. Sister Madonna Kolbenschlay said, "[W]omen. . .are in the process of reversing Genesis by validating and freeing their sexuality." Father Matthew Fox in *Original Blessing* writes, "Ours is truly an erotic god." 15

That morality is really *not* relative is seen in the outrage of the public at the sexual activity of gurus like Swami Muktanada Paramanansa (Gov. Jerry Brown, Marsha Mason and Diana Ross' guru), Maharishi Mahesh Yogi, Rajneesh, Catholic priests and Bishops and fallen evangelical leaders. The secular press has devoted entire books, like the best selling *The Closing of the American Mind*, to bemoan society's substitution of 'values' for 'virtues'. A *Los Angeles Times* writer reflects on the coming cataclysm caused by the rejection of objective standards.

[R]elative standards of morality breed chaos and ultimately the downfall of society.16

TREND TWO

This know also that in the last days. . .men shall be. . UNHOLY. II Timothy 3:2

NIV, NASB et	al.	KJV
Then come, follow me	Mark 10:21	and come, take up the cross and follow me

The 'New' Christianity has put down their cross to follow Pied Piper preachers who present Christ carrying a credit card instead of a cross. For them life becomes a Supermarket Sweepstakes where the 'Christian Winners', not Christian sinners, scramble for 'position' to pick up all the prosperity and pleasure they can until the trumpet rings. They pick the aisles marked 'Crown' not 'Cross', 'Happy' not 'Holy', 'Easy' not 'Right', 'Now' not 'Later'. The background musak 'ministry' croons:

Prophesy not unto us right things speak unto us smooth things, prophesy deceits. Isaiah 30:10

But the timing of the tune is off and so is the timing of God's people. The Jews rejected Jesus because they wanted a temporal King 'now', not 'later'. Christians are rejecting the cross now, because they want the crown 'now' not 'later'. They shop the bible for bargains and deals, dodging Hebrews 11:35-40, 13:13-14, Romans 8:17, I Corinthians 4:11-14, II Timothy 2:12, II Corinthians 11:23-27 or Luke 19:17. This chapter will continue to explore how the new versions make better bargains with the conscience.

Crown or Cross?

The temptation to skip the cross and capture the crown was presented to Christ by Satan in the wilderness (Luke 4). Satan pressed for a miracle—manna (verse 3); Jesus offered the word of God instead (verse 4). Satan counter-offered "the world, . . .power. . and glory" (verses 5 and 6); Jesus called for service and worship toward God (verse 8). The devil demanded fulfillment of scripture promises-NOW (verse 11: Psalm 91:11); Jesus called this tempting God. Today's Christians, in the wilderness of this world, press for miracles. When offered the word instead, they counterclaim 'the world, power and glory' as a fulfillment of scripture promises-NOW. God calls Christians to a life of spiritual sustenance on scriptures, not manna—service and worship, not signs and wonders—and trusting not tempting God.

Satan saved his most subtle scheme for Jesus and often snares super-saints with the same. The evil lay hidden, not in every proposition, but in the timing. Jesus will bring bread miraculously to

the rock city of Sela (Petra) and others in the wilderness during the tribulation (Revelation 12:6, Matthew 24:14, Micah 7:14). He will return in the sky (Acts 1:11). And the "kingdoms of this world" will become "the kingdoms of our Lord" (Revelation 11:15). But the cross comes first on Christ's course and Christians are called to "follow."

If we suffer, we shall also reign with him. II Timothy 2:12

Satan snares Christians with the lusts of the flesh ("bread"), the lusts of the eyes ("shewed him") and the pride of life (hey, look at me sky-fly!). His spokesman for the 90's, Luciferian David Spangler offers his New Age bait in place of what Christians so often despise.

If. . .what Christ represents demands suffering, repentancy and self-negation, then this needs to be seen clearly, in contrast to the New Age which represents love, upliftment of the individual and collective well being.17

'Christian' ministries are singing along with Spangler to the New Age musak tune *Easy is Right*.

You are suffering because you have refused your place in Christ. 18 E.W. Kenyon

They are all following the new version Pied Piper who omitted "longsuffering with joyfulness" from Colossians 1:11.

Adequate or Perfect?

"Be perfect" II Corinthians 13:11

Jesus calls Christians saying, "If any man will come after me, let him deny himself and take up his cross daily and follow me." The Pied Piper merely asks young people to have a "heart," be "mature," get "adequate" grades, "complete" your education, so you will be "fully trained and equipped" for some form of employment. The goal of the New Age and new versions is Spangler's "upliftment of the

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individual and collective well being." God's goal for Christians is spiritual perfection.

NEW VERSION	ONS	KJV
men	2 Pet. 1:21	holy men
heart	l Pet.1:22	pure heart
adequate	2 Tim. 3:17	perfect
called	Jude 1:1	sanctified
Campers are perfect.	equipped, but	not necessarily
equipping	Eph. 4:12	perfecting
equip you	Heb. 13:21	make you perfect
College stude are not necess	nts may complete sarily blameless or	their degree, but perfect.
fully trained	Luke 6:40	perfect
complete	2 Cor. 13:11	perfect
completed	Rev. 3:2	perfect
complete	I Thess. 5:23	blameless
complete	Matt. 19:21	perfect
excellence', bu	e 500 managers ma it not of virtue.	ay get an 'award of
excellence	Phil. 4:8	virtue
Centenarians are not necess	(100 years old) m sarily perfect.	ay be mature, but
maturity	Heb. 6:1	perfection
mature	Eph. 4:13	perfect
mature	I Cor. 2:6	perfect

Perfection is truly censored from the new versions. Matthew 5 closes with "Be ye therefore perfect, even as your Father which is in heaven is perfect." New versions omit the preceding verse which would lead to that perfection.

NIV, NASB, et al.	KJV
OMIT	Bless them that curse you, do good to them that hate you, anddespitefully use you. Matt. 5:44

P.S. If you can't follow the Pied Piper, at least don't get caught.

if any man is caught	Gal. 6:1	overtaken in a fault
in any offense		

Alot like Lot?

Lot "sat in the gate"; later "he lingered." Had he adopted the "abundance of idleness" ascribed to the people of Sodom? C.S. Lewis' *Screwtape Letters* warned of Satan's ploy to substitute mental assent for 'menial labor'.

NEW VERSIONS		KJV	
We have as our ambitionto be pleasing	2 Cor. 5:9	We labor	
If any man is will will	John 7:17	If any man will do his will	
All who desire to live godly	2 Tim.3:12	all that will live godly	
confidence	l Tim. 3:13	boldness	
Substituting 'talk'	for 'walk'?	HITTERSON PAR SHE	
reaffirm your love for him	2 Cor. 2:8	confirm your love toward him	
encourage	Titus 2:4	teach	
gratitude	I Tim. 4:4	1:4 thanksgiving	
Substituting lucre	for labour?	y in a militaritari	
contributing	Rom.12:13	distributing	
Singing 'Easy is F	Right'?		
seek him	Heb. 11:6	diligently seek him	
You shall be holy [magic?]	I Pet. 1:16	be ye holy [do it]	

Warren Wiersbe's Confident Living magazine warns:

Today there are many Bible translations, versions and paraphrases coming off the press. I am appalled to see

how fickle and foolish some Christians are to run out and buy the latest version or paraphrase of the Bible thinking it is some shortcut to a spiritual experience. That isn't so, my friend. The conversion of every sinner is the call of God to holiness.19

TREND THREE

This know also, that in the last days perilous times shall come. For men shall be. . .COVETOUS. II Timothy 3:1,2

\$\$\$ or Righteous

Salvation brings spiritual not material riches. Jesus said to the church in Smyrna.

I know thy...poverty (but thou art rich). Revelation 2:9

The following entries can be found safe in the Saint's Savings of Smyrna.

- 1. rich in faith James. 2:5
 - 2. rich in mercy Ephesians 2:4
 - 3. rich in good works I Timothy 6:18
 - 4. rich toward God Luke 12:21
 - 5. riches of the glory of this mystery. . .which is Christ in you Colossians 1:27
 - 6. riches of his grace Ephesians 1:7, 2:7
 - 7. riches of his goodness Romans 2:4, 9:23
 - 8. riches both of the wisdom and knowledge of God Romans 11:33
 - 9. riches of the full assurance Colossians. 2:2
 - 10. unsearchable riches Ephesians 3:8, 16
 - 11. reproaches of Christ greater riches Hebrews 11:26

But to the Laodiceans Jesus said:

Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked: Revelation 3:17, 18

Laying wait for Laodicians today is the same snare. This is a timeless trap, the same one Satan set for Jesus. His bait was 'the world' and the selling price: people's souls. The treacherous King of Sodom tried this trick too, telling Abraham:

Give me the persons and take the goods to thyself. Genesis 14:21

Lot listened and later "pitched his tent temporarily toward Sodom." The tent stakes took root and footers finally clutched four feet down into Sodom's center-city soil. Lot's title deed came with a Compromising Christian Clause: "Beware of practicing your righteousness before men"(NIV). The building code called for closets for Christians, not Sodomites. He began "without the gate," but couldn't wait and took the bait. Once "in the gate," it was too late. He lost his loot, his wife to boot.

Lot's "substance was great," but "fire and brimstone" have a way of changing substance to smoke and spouses to salt. This too will be the lot of the 'New' Christian who lays up his treasures on earth.

The 'New' Christian Codebooks call 'righteousness' into the closet, while parading 'prosperity'. They substitute 'the goods' for 'being good', leaving hands too full to 'take up the cross' and heads too high with a corruptible crown to care about a "crown of righteousness."

NASB, NIV et al		KJV	
Beware of practicing your righteousness before men	Matt. 6:1	do not your alms before men	
wealth	Col. 2:2	riches	
wealth and prosperity Prov. 8:18 riches and righteousnes		riches and righteousness	
finds life, prosperity (NIV)	Prov. 21:21	findeth life, righteousness	

NIV		KJV
I know the plans I have for you, declares the LORD, plans to prosper you.	Jer. 29:11	For I know the thoughts that I think toward you, saith the LORD, thoughts of peace.

Readers can expect even less righteousness in upcoming versions, as Papyrus Bodmer III and other papyrus are used, as recommended by Philip Comfort, NRSV collaborator.²⁰

OMIT	Rom. 9:28	in righteousness
OMIT	John 16:10	righteousness
OMIT	John 16:8	righteousness

Herbert M. Wolf, NIV Committee member, admits that the NIV's switch from "righteousness" to "prosperity" is "non-literal." He writes:

[N]on-literal translations enhance accuracy. . .The word tsedeqah—normally rendered 'righteousness' is translated 'prosperity', perhaps understood as the reward of righteous living. . .The abstract quality of 'righteousness' does not fit. . .21

Perhaps the armour and breastplate of "righteousness does not fit" Mr. Wolf and his pack because they are puffed up and paunchy, because they have devoured souls (Ezekiel 22:25). Furthermore, non-literal translations cannot enhance accuracy when the editor's theology is substituted for the Greek word, as the *Harvard Theological Review* observes is often the case with the NIV.

Paul said that those, like Wolf, who teach that "gain is godliness" are "destitute of the truth." Equating financial prosperity with spirituality is a common characteristic of the 'New' Christianity and the New Age. The Nichiren Shoshu Buddhists have a teaching called *bon no soku adai*, which means, "worldly desires equal enlightenment," or as the new versions put it:

NEW VERSIONS		KJV
godliness actually is a means of great gain	I Tim. 6:6	godliness with contentment is great gain
wisdom brings success	Eccles. 10:10	wisdom is profitable to direct

Many Christians are trying on Saul's *silver* armour, like David did.

APOSTATE CHRISTIANITY	NEW AGE
	"[He] will eventually acquire riches and wisdom, which in turn lead to his enlightenment." ²⁵ Buddhist
"[Poverty] is a curse that comes on those who either have not served God properly, or who are not following certain laws of God or are temporarily in transit to one of God's destinations." ²² Pat Robertson	[If] we lack anything it is because we have not used our minds in making the right contact with the supermind. ²⁶ "You were born to be rich." ²⁷
"In God's kingdom, you GIVE TO GET." ²³ Paul Crouch	"[M]y giftmakes possible my greater receiving." ²⁸ Unity
"The Body of Christ is going to end up with all the money because God's will is prosperity." ²⁴ Gloria Copeland	"[T]he more enlightened a person is, the more money and success will naturally occur in his life." ²⁹ New Age

'Open' Says Me

God will open the windows of heaven and supply all of our needs, but greeds must be met by manipulation, using methods of

magic such as the power of the mind or the spoken word. Both methods have infiltrated the 'New' covetous church. The *Occult Encyclopedia* says:

It has been said that religion consists of an appeal to the gods, whereas magic is the attempt to force their compliance.³⁰

Christians are copying the incantation formula of occultists like Tara Center's Mary Bailey.

Pat Robertson	Kenneth Hagin	Mary Bailey
"We areto	"You are not	"Then do we
command the money to come to us."31	demanding anything of the Father You're demanding of the Devil."32	have a right to ask, to invoke, to demand money."33

All new versions arm their readers with enough ammunition to hijack heaven. Marrs saw the shakedown coming:

[T]he belief that all men can unlock magical forces in their minds to perform miracles will be among the doctrines included in the New Age Bible.34

Now that new versions have replaced 'faith' with 'faithfulness' as a means of salvation (See Chapter 15), 'faith' can have a new meaning. It is no longer 'faith in God', but 'faith for things'. B.F. Westcott's years of association with the esoteric world led him to call "faith". . .a "power" we can "use." In this form of magic, the quantity of faith, as opposed to the object of faith, is emphasized. New versions foster the phoney faith teachers which flood the media.

NIV, NASB, et al.		KJV
because of the littleness of your faith	Matt. 17:20	Because of your unbelief

The size of their faith was not the issue since the verse closes with ". . . If ye have faith as a grain of mustard seed. . . nothing shall be impossible to you." However, a big 'gimme' requires a big gun to "force" compliance. This 'gun powder' faith power is being promoted in every sector of the culture. Burger King passes out crowns whose cartoon characters call kids to use the "power" of "imagination" to get what they want. Unwary parents, who would not think of using what occultists call "a wishing cap" or "Fortunatus cap", crown their kids with the same. Even the man in the pulpit sounds like the message on the pages of the *Occult Encyclopedia*.

APOSTATE CHRISTIANITY

Symbols and images are all means by which communication occurs between the spiritual and nonspiritual realms. . .visualization prayers can be so powerful. . .Any form of active imagination is to experience the inner world. . .We can help people visualize and use their imagination. . .Many times there is no exact chapter or verse to describe it.36

Robert Wise The Church Divided

The "verse to describe" what this and some other pastors are preaching is on page 551 of *The Occult Encyclopedia* in their tutorial on 'magic'.

THE OCCULT ENCYCLOPEDIA

Of this we may rest assured that through full and powerful imagination only can we bring the spirit into an image. . .Through faith the imagination is invigorated and complete, for it really happens that every doubt mars its perfection. Faith must strengthen the imagination, for faith establishes the will.³⁷

With the cooperation of the NKJV and other new versions, Christians 'conjure up' instead of 'cast down' imaginations.

NIV		KJV	
We demolish arguments.	2 Cor. 10:5	Casting down imaginations.	

The belief that one's thoughts and words can effect external reality is based on an occult technique called 'sympathetic magic'. "There is a link between sorcery and pantheism," notes one author.38 If all is One, then speaking or thinking naturally affect the rest of reality, rather like a wave set up by a tossed stone. Certain circles of Christianity have adopted this monistic world view to support their methods.

APOSTATE CHRISTIANITY	HINDUISM
"God is no longer boxed in by the arbitrary Spirit/matter categories of an outmoded physics[T]he created order is an open one. It is a Spirit/matter continuum."39	"Matter is not a contradiction of spiritual consciousness; it is simply the lowest expression of it."40
Conversion/Initiation and the Baptism in the Holy Ghost	

All this patter about spirit/matter continuums conceals the real trigger fingers which set the 'magic in motion'. They are the "spirits of devils, working miracles" (Revelation 16:14). The "wishing caps" for kids and corruptible crowns for carnal Christians are a dress rehearsal for the forthcoming false prophet who fulfills the fantasy of every spiritual power monger "by means of those miracles which he had power to do. . ." (Revelation 13:14). (The NASB's false prophet performs no miracles, merely some signs. New versions focus on the flamboyant rather than the spiritual work which Christ did often calling his 'mighty works' 'miracles'. So when the false prophet comes with 'miracles', people will say "This is the work of God!")

The Country Club or the Cross

New Agers say fundamentalists have the "virus of separation."⁴¹ So 'society' Sunday schools immunized weekly with sermon serum: "Should a Christian own a BMW?" New versions have parked inside 'the Club' not outside 'the camp' (Hebrews 13:13). They read like a Christian Country Club Membership Check List.

	NEW VERSIONS		KJV
X	boast	Heb. 3:6	rejoicing
X	keep aloof	2 Thess. 3:6	withdraw yourselves
X	proper clothing	I Tim. 2:9	modest
X	propriety	1 Tim. 2:15	sobriety
X	respectable	l Tim. 3:2	of good behavior
X	be dignified	I Tim. 3:11	be grave
X	dignity	l Tim. 3:4	gravity
X	dignified	Titus 2:7	gravity
X	dignified	Titus 2:2	grave
X	Deacons must be men of dignity	I Tim. 3:8	Likewise must the deacons be grave.
X	more important	Phil. 2:3	better
X	furthering the administration	l Tim. 1:4	godly edifying
X	without honor	I Cor. 4:10	despised
X	poorly clothed	I Cor. 4:11	naked
X	had all things in common	Acts 2:44	had all things common
X	Let no one disregard you	Titus 2:15	Let no man despise thee
x	Again 'righteous respectable and so will be 'adequate'.		rejected; a arlor director
X	respectable	Luke 5:32	righteous
X	soberminded	l Cor. 15:34	righteousness

Preppie or Peculiar? Pick one. For example, apparel representing modest and godly moderation, not models and glossy magazines, has a price tag which reads: PER\$ECUTION. A lifestyle driven by verses not vogue, will brand one as "peculiar" (NERD, in the vernacular). Unwilling to bear "his reproach," the NIV's Edwin Palmer pushes the "peculiar people" of Titus 2:14 and I Peter 2:9 into the closet—already crowded with the 'righteous' and 'the perfect'. Palmer writes:

^{...}a peculiar people. Today that means odd. It should be...42

It meant odd when Peter and Paul wrote it and when Moses wrote it 4000 years earlier.

Ye shall be a peculiar treasure unto me above all people. Exodus 19:5

Webster's says 'odd' means "unusual," and 'peculiar people' means:

different from the usual or norm. Jehovah's own people; the people of Israel; —used of themselves by many Christian bodies.

The Root of All Evil

At the root of all the rhetoric about the need for new versions lies the true cause—covetousness. "The love of money is the root of all evil." Some "destroy souls to get dishonest gain" (Ezekiel 22:27). Are there ministries which promote the new versions because they, in turn, pack their treasuries?

ROMANS 12:8	KJV	
contributinggive generously (NIV)	givethwith simplicity	
gives,do so generously (NAB)		
be generous (LB)		
do it generously (TEV)		
give with liberality (NASB)		
gives, with liberality (NKJV)		
gives, with liberality (J.W. Translation)		1000 I
ROMANS 12:13		Timbe
contributing (NASB et al.)	distributing	

The word of God is not bound. II Timothy 2:9

The KJV is the only version not bound by a copyright. No author or publisher receives a royalty because God is the author.

However, "God is not the author of confusion" (I Corinthians 14:33) or of "commercial ventures." The latter term was used to describe the ASV (NASB, *Living Bible*), RV (RSV) and 'New' Greek Text by Philip Schaff the chairman of their American Committee. His autobiography exposes the sordid details of "intense fighting" and "battles" over the profits to ensue. God did not author these versions, as Schaff's book reveals. He admits the translation moved to "publisher's control mid-stream"; each verse was "subject to approval of the University presses" who had "assumed all the expenses of the enterprise. . .\$100,000." He states further:

[P]roperty and commercial rights were the bone of contention. . .[I] fought with the New Testament Company for three hours for the American rights. . .The syndics of the University presses. . .agreed to ratify them on the condition that the American Committee purchase the copyright of the revision for. . .5000 pounds [several million American dollars today]. . .[I]n return for the 5000 pounds the American Committee would then at all events obtain complete command of the American market [\$\$\$]. . .The battle over commercial rights was so great that. . . the University presses had prohibited the British companies from sending any more material to the U.S. . . After intense fighting, it was agreed that the American Committee could not release their version for 14 years. 43

The autobiography of J.B. Phillips [NASB Interlinear Greek-English New Testament Forward, J.B. Phillips Translation] likewise lays bare his beliefs (about his billfold). He not only expects to receive royalties from the sale of these versions but those who use "extended quotes. . .must expect to pay a proper copyright fee." Dr. Frank Logsdon, a force behind the NASB, says of his partner, Dewey Lockman, "[H]e did it for money." Is it any wonder new version editors twist verses which warn of seeking wealth?

ſ	NIV, NASB, et al.		KJV
	Nobody should seek his own good.	l Cor. 10:24	Let no man seek his ownwealth
	the love of money is a root of all kinds of evil	I Tim. 6:10	For the love of money is the root of all evil

TREND FOUR

This know also that in the last days. . .men shall be. . .FIERCE II Timothy 3:2

The hardhearted fierceness which will characterize the "last days" man is fed by the new versions.

NEW VERSIONS		KJV
OMIT	Matt. 5:44	do good to them that hate you
OMIT	Mark 11:26	But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses

The beheading of Christians during the tribulation receives no censure from them in the following verses.

Neither repented they of their murders. Revelation 9:21

NEW VERSIONS		KJV
OMIT	Gal. 5:21	murders
Don't extort money	Luke 3:14	Do violence to no man
haters of good	2 Tim. 3:3	despisers of those that are good
loves what is good	Titus 1:8	a lover of good men

These martyrs will be beheaded by the hands of:

MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH **drunken** with the blood of the saints. . .[T]he inhabitants of the earth have been made **drunk** with the wine of her fornication. Revelation 17:2,5,6

The inflamed feelings which shadow such escapades mark the fierce tribulation tyrants as "drunken." The dispassionate and calm reason which characterizes sobriety is gone. So the word 'sober' is also gone from the new version. They deny their reader the two-fold meaning of the word by divorcing it from its Latin root (*se.* means apart; *ebrius* means drunken). Being "apart from drunkenness" is a characteristic missing from the WHORE, the "inhabitants of the earth," and the new versions.

NEW VERSIONS		KJV
discreetly	I Tim. 2:9	sobriety
sensible	Titus 1:8	sober
temperate	Titus 2:2	sober
self-restraint	I Tim. 2:15	sobriety
prudent	I Tim. 3:2	sober

The "discreet," "sensible" and "temperate" use of alcohol is accepted by society. A 1991 survey showed that 50% of all high school students used alcohol regularly, a marked rise in consumption in this age group.

TREND FIVE

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith. . .SPEAKING LIES I Timothy 4:2

[T]hey received not the love of the truth. . . II Thessalonians 2:10

A prominent Christian psychologist said that people tell, on the average, 100 lies per day. . .not a good habit since,

All liars, shall have their part in the lake which burneth with fire and brimstone... Revelation 21:8

The word 'honesty' is not a part of the New Age vocabulary. They believe:

[T]ruth is intensely personal and entirely subjective. . .It is the apex of love to allow others to have their own truth. . .[A]nything can be true for the individual but nothing can be true for everyone.45

New Age

"[T]he many sided Diamond of Truth . . . "46

Vera Alder

"[T]he end sanctifies the means."47

Jesuits

"It doesn't matter if you lie teaching people."48

Bob Kropinchi, Former T.M. Instructor

"A lie told in the name of evolution is truth."

Maharishi Mahesh Yogi

"If you tell a lie to make a person better then that is not a sin.

. Even God tells lies very often."49

Moon, "Heavenly Deception"

The KJV calls for 'honesty' ten times in the New Testament, the NIV and NASB only once. Do you think the KJV might produce honest Christians and the other versions might not?

NEW VERSIONS	1.5-1-1-10-5	KJV
OMIT	Rom. 13:9	Thou shalt not bear false witness
honorable	2 Cor. 8:21	honest
honorable	Phil. 4:8	honest
excellent	l Pet. 2:12	honest
dignity	I Tim. 2:2	honesty
shame	2 Cor. 4:2	dishonesty
adulterating	2 Cor. 4:2	deceitfully
error	I Thess. 2:3	deceit
false	Rev. 2:2	liars

The NIV's penchant for personal interpretation rather than translation is seen in Psalm 40:4 and Amos 2:4 where the Hebrew

word for lies, kazab, is left untranslated. The KJV does not lie.

For he said, Surely they are **my people**, children that will not lie: so he was their Saviour. Isaiah 63:8

NIV Positive?

The NIV aided the AIDS epidemic when their editors and literary consultants silenced all of God's warnings against the means of transmission of the HIV virus—sodomy. (Webster's sodomy: copulation between members of the same sex or with animals) The NIV's Dr. Virginia Mollenkott jabs, "My lesbianism has always been a part of me." (Episcopal, Witness, June, 1991) Her pro-homosexual book, Is the Homosexual My Neighbor? echos her NIV's assertion that the bible censures only criminal offences like "prostitution" and "violent gang rape," not "sincere homosexuals. . .drawn to someone of the same sex."

NIV, NASB et al.		KJV
male prostitutes nor homosexual offenders	l Cor. 6:9	effeminite
shrine prostitutes	Deut. 23:17, I Kings 15:12, 22:46; 2 Kings 23:7	sodomites

The deadly virus runs from the pens of the NIV scribes—signing the obituary of millions worldwide who practice sodomy. Immune to their cries, the NIV lies. They focus instead on a sin already dead—shrine prostitution. Archaic.

There will always be buyers for the new 'no righteousness' bibles—babes in Christ who want to be saved, not holy—and some who want to be holy but protest the purging which precedes it. Add to them the senior scribes, stuck in spiritual adolescence, wanting to be god and hoping God doesn't mind. Coming next in line are the carnal Christians who would like a corruptible crown NOW, not a 'crown of righteousness' LATER. Last in line are the "last days" liars who aren't in line to buy a bible, but to rob the store.

Self-Esteem Dream

TREND SIX

For men shall be lovers of their own selves. . boasters, PROUD. . .II Timothy 3:2

en who are "lovers of their own self" feed on flattery. So the fare offered by the false prophet and antichrist is a smorgasbord of honeyed words. Once swallowed, Daniel said, such would eat men's souls.

And such as do wickedly against the covenant shall he corrupt by flatteries. Daniel 11:32

The MOTHER OF HARLOTS plays car hop and serves their bluff, buttered up.

[A]n harlot...with her much fair speech she caused him to yield, with the flattering of her lips. Proverbs 7:10-21

So she writes the recipe for the 'New' religion. It calls for just a dab of Christ's deity but extra self-esteem.

There is a heated debate today in the church over the topic of self-esteem. Behind some pulpits posture proponents of an ego matched only by the ten foot tall giant Goliath, clad in *amour-prope* (self-love). Other sermons sell a seven foot Saul-sized self-assurance. In their shadow stands simple shepherds like David, destroying any devotion to self. Why the disparity? All claim 'the bible' as the basis of their beliefs. For instance, one supporter of self-esteem submits:

Our attempt to defend self-esteem as a viable Christian belief is not an attempt to compromise the biblical data in order to pacify Christian psychologists. Rather, it is an earnest effort to be fair to all that the Bible says about ourselves. [T]here are many verses that affirm man's intrinsic value and how he ought to love himself. . . Scripture maintains that man is neither completely good nor entirely evil.1

Conversely Dave Hunt contends:

The Bible never urges self-acceptance, self-love, self-confidence, self-esteem nor any of the other selfisms that are so popular today. . .the seductive gospel of self-esteem is now preached by prominent pastors.²

Expressions like "the Bible says. . .There are many verses. . .Scripture maintains," used by both sides of the issue, show the root of the dispute. It is evident from the writings of proponents on both sides that their view directly reflects that of their bible version. Those who look up to man, spying from the serpent's lowly point of view, usually cite the NIV or NASB. These provide ample armour to build Saul or Goliath size egos. Others, using the KJV, seem to scan a smaller man, as if from God's sky-high vantage point.

"For men shall be. . .proud"

The 'New' version of man is being held up with the bones from culture's graveyard. Ancient Greek mythology says Zeus sent Hermes with 'self-esteem'. "Hermes was the great original prophet of idolatry," writes Hislop.³ Today, "Humanism is a sophisticated form

of idolatry," adds another author.⁴ So Hermes sent Westcott and other prophets of pride, like Robert Schuller, author of *Self-Esteem: The New Reformation*, to sustain this idol called 'self'. Schuller tells his congregation:

Believe in the God who believes in you.

This god must be Zeus, not the God of the bible. Yet Schuller advises:

Do not fear pride. . .God's almost impossible task is to keep us believing every hour of the day how great we are.5

The new versions, with help from Westcott's Hermes Club, put pride on a pedestal. They play pride's praises to the 1966 hit parade tune *They'll Know We Are Christians*; we "save each man's pride."

God resisteth the proud James 4:6

[B]e not proud Jeremiah 13:15

Pride goeth before destruction Proverbs 16:18

NIV, NASV, et al.		KJV
be proud	2 Cor.1:14	your rejoicing
be proud	2 Cor. 5:12	glory on our behalf
our proud confidence	2 Cor. 1:12	rejoicing
Great is my confidence in	2 Cor. 7:4	boldness of
you		speech toward you
take pride in	James 1:10	(no Greek)
proud confidence (NASB)	Phil 1:26	your rejoicing
ought to take pride	James 1:9	rejoice
he can take pride	Gal. 6:4	shall he have rejoicing
take great pride	2 Cor. 7:4	great is my glorying

The word pride or proud, *huperephanos*, occurs no where in any of these verses. The word in all Greek MS is *kauchaomai*. Bultman says it, "can have the. . .sense of verbs like "to rejoice."

Like *alazoneia*, it can mean "extraordinary expression of joy," says Peterson.⁶ It always means, "rejoice (*kauchaomai*) in Christ Jesus, and have no confidence in the flesh."

Author of *Inside the New Age Nightmare* observes, "The New Age is obsessed with self-empowerment." The concept of self-control "permeates Buddhist writings," notes Lola Davis. Yet Paul quizzed the Galatians: "[H]aving begun in the spirit, are ye now made perfect by the flesh?" Which is to empower a Christian, the Spirit or self? Paul pointed these Galatians to "the fruit of the Spirit," not 'the Self'. Yet dozens of times, new versions confuse the root with "fruit," substituting "self-control," or "self-restraint" for virtues which are solely the fruit of the Spirit (I Timothy 2:15, Acts 24:25, I Corinthians 7:5, I Corinthians 9:25, Galatians 5:23, II Timothy 3:3, and Peter 1:3). The Greek words here, *sophrosune*, *egkrateia*, and *akrates* in no sense stir the spattering of the word 'self' which spots so many new version pages.

The new versions' campaign for self-esteem extends to their almost total censorship of pride's opposite—meekness. Its 31 occurrences in the KJV shrink to 3 or 4 in new versions. It has been completely omitted as one of the 9 fruit of the Spirit. Webster offers 'humble' as the synonym of meekness; then he defines humble as "not proud." The new version's substitute word is defined as "wellborn, Honorable,...refined, from the Latin *gentiles* meaning noble, of high birth."

"For men shall be lovers of their own selves"

'Self' stands first in the lines of new versions.

NASB et al.		KJV
not <i>just</i> please ourselves	Rom. 15:1	not to please ourselves
let not your adornment be <i>merely</i> external	I Pet.3:3	Whose adorning let it not be that outward adorning.

(Both italic words are not in any Greek text; their use causes the phrase to give the exact opposite meaning of the Greek.)

Imitation or New Creation?

The plastic saints have moved from the dashboard to the driver's seat. They "have been saved" at baptism and now "are being saved" by "faithfulness" and "obedience." They are "very religious in all respects" but have never given up the driver's seat to God, or read his road map, the bible. If these "wandering" cars don't stop for directions, they will be eternally lost.

These wayfarers were deceived by billboards on the broad way, painted by con artists like Peale who publicize "the innate goodness" of man.⁹ God's road map warns instead that the *antahkarana* bridge is out (the New Age bridge leading to the divinity of man).¹⁰ God's 'guidepost' reads, "GOOD-GOD=0".

There is none good but one, that is God. Mark 10:18

Trying to be "like the most High" was Lucifer's downfall. God said, "I am God and there is none like me" (Isaiah 46:9). In spite of this, followers of Hinduism have a "devotion to acquiring Godlike qualities." Gurus like Dr. Galyean, recipient of numerous federally funded grants, tell students "the whole purpose of human life is to reown the Godlikeness within us." The author of *Toward a World Religion for the New Age* observed that the occult theme wherein man "has potential to express many God-like qualities" is being "emphasized in Christianity" of late. New versions have supported this and salute the substitution of a dashboard 'likeness'.

NIV, NASB, et al.		KJV
like newborn babes	I Pet. 2:2	as newborn babes
put on the new self which in the likeness of God has been created in righteousness and holiness	Eph. 4:24	put on the new man which after God is created in righteousness and true holiness.

(The words "as" and "like" are not interchangeable. e.g., "As a surgeon, I believe you need an operation." "John carves the turkey like a surgeon, maybe he could perform it and save us some money.")

Satan himself is "transformed into an angel of light." So God warns us to expect Satan's ministers to be imitators of "ministers of righteousness" (II Cor 11:15). Among them are the Buddhists who "set a high value on imitating the behavior of the highest" and mystics like the U.N.'s Dag Hammerskjold and Robert Muller who both read between the lines of Thomas a Kempis' *The Imitation of Christ.*¹³ Luciferian David Spangler prefers 'Christians' who are an imitation rather than a new creation.

[O]rthodox Christianity has a mystical side that to the best of its ability has taught the imitation of Christ.¹⁴

Imitation bibles produce imitation Christians. The dictionary destroys any notion that imitations are anything but an "artificial likeness."

NIV, NASB, et al.		KJV
Be imitators	I Cor. 11:1	followers of me
Be imitators of God	Eph.5:1	followers of God

TREND SEVEN

For men shall be. . . BLASPHEMERS II Timothy 3:2

Having swallowed the psychology of self-esteem whets the appetite for an epicurean ego. Books like psychologist Eric Fromm's *Ye Shall Be As Gods* are the next course. No man has ever resisted a taste of the temptation to be his own God.

NASB		KJV
YOU ARE GODS	John 10:34	Ye are gods
around the throne were twenty four thrones	Rev. 4:4	around about the throne were four and twenty seats
Like God did God make man. (LB)	Gen. 1:27	in the image of God

These bites of the New Age bill of fare leave 'Christians' belching the New Age blasphemy. Books like Paul Billheimer's *Destined For the Throne* see Christians as an "extension of the Godhead. . .elevated to the most sublime height possible short of becoming members of the Trinity itself." ¹⁵

APOSTATE CHRISTIANITY	NEW AGE AND CULTS
"I AM A LITTLE GOD." Paul Crouch "I am an exact duplicate of God." Casey Treat	"WE SHALL THEN BE GODyou are setting out a training to become creator—to become God."16 Herbert W. Armstrong
"I'm God" Fred Price	"I am GodEveryone is God." ¹⁷ Shirley MacLaine
"You are all Godyou don't have a God living in you. You are one. Don't be disturbed when people accuse you of thinking you're God."18 Kenneth Copeland	"You are GodEvery individual is, in his true nature, the impersonal God." 19 Maharishi
"You area God kind of creature." ²⁰ Robert Tilton	"[Y]ou are God." ²¹ Krishnamurti

The two-fold meaning of the word 'blasphemy', as given by Webster, includes not only slander against God, but "acts of claiming the attributes or prerogatives of deity." John 10:33 repeats, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." This is the chief sin of New Age philosophy yet new versions hide this critical aspect of the word.

NIV, NASB, et al.		KJV
slander	Col. 3:8	blasphemy
slander	Mark 7:22	blasphemy
slanders	Matt. 15:19	blasphemies
dishonored	Titus 2:5	blasphemed
revilers	2 Tim. 3:2	blasphemers

The Antichrist's "divine nature" Defended

The antichrist's ability to receive worship hinges upon the belief by the masses that man can be divine. New Age writers are fervently feeding their flocks this fodder.

New Age

We are all 100% divine.22

Maharishi

We need a World Religion. . .based on Divine Essence in each person. Peace can only come when we recognize the divinity in each person.²³ Lola Davis

All men are innate divinity.24

Annie Besant

The knowingness of our divinity is the highest intelligence. . You know you are divine. But you must continually remember your Divinity. . .we had all forgotten we were each Divine.25

Shirley MacLaine

The ancient Monophysites believed that Jesus had a "deified human nature." This idea led men like Athanasius of Alexandria to say, "He became man that we might become divine." New versions fall back into what the Greeks called *apotheosis*—a belief in the divinity of man. The KJV, on the other hand, presents the Trinity as distinct from man in both identity and nature.

NIV, NASB, et al		KJV
divine nature	Rom.1:20	The Godhead
the divine being	Acts 17:29	the Godhead

Now 'Christian' and cultic blasphemies bear a strong resemblance.

NEW AGE	APOSTATE CHRISTIANITY
"[T]he Christ nature is in every human being" ²⁸ Alice Bailey	"[T]he revelation of the Divine in man realized in and through ChristMan is divineEvery type of essential human
"In his real nature man is divine ." ²⁹ Maharishi	excellence coexists in Christ humanity has been raised in the Son of Man to the right hand of God."31
"This is the purpose for which you and I are here—to bring the soul to a clear realization of its own divine nature."30	"I was born of God and so I became a human-divine being."32
Gopi Krishna	Kenneth Hagin

All of this blasphemy got a boost from new version editors, like Westcott, who said Psalm 8:5 helps "man recognize his divine affinity."

NIV, NASB, et al.		KJV
Yet Thou hast made him a little lower than God .	Ps. 8:5	For thou hast made him a little lower than the angels .
Thou hast made him for a little while lower than the angels.	Heb. 2:7	Thou madest him a little lower than the angels.

TREND EIGHT

and they repented not to GIVE HIM GLORY Revelation 16:9

In man's mad march for glory he has gained no ground. The terrors of the tribulation find his footing firmly fastened to the same spot. His pace has done little more than pound out a grave-size

sepulcher in the sod. In the tribulation, ". . .they repented not to give him glory." They have not budged since the beginning.

[W]hen they knew God, they glorified him not. . .and worshipped and served the creature more than the creator. . . Romans 1:21, 25

Martin Luther observed what he called, the "theology of glory," in his day. Evidently, this sin has always had advocates stomping around in theological circles. Today Robert Schuller parades around his pulpit preaching what Hunt's *Beyond Seduction* calls, "a man centered theology to replace the traditional God-centered theology." Schuller states:

Every person's deepest need—one's spiritual hunger for glory.³³

Moody's Agony of Deceit cites seven signs of a false prophet; one symptom listed is "They are man-centered." According to Donald Bambouse:

If you exalt man in any way God is thereby debased. But if you exalt God, as He should be, man thereby takes his true position of utter nothingness.³⁵

In the process of building a pedestal for man, the new versions have not only chiseled away at Christ and jig-sawed around Jesus' name, but have routed out references to God.

NIV, NASB, et al.		KJV
He shall wipe away	Rev. 21:4	God shall wipe away all tears
I have come to do thy will	Heb. 10:9	I come to do thy will, O God
He who was revealed	I Tim. 3:16	God was manifest
But when He (NASB)	Gal. 1:15	But when it pleased God
He is not	Matt. 22:32	God is not
the head (NASB)	Col. 2:19	the Head
His Kingdom	Matt. 6:33	The Kingdom of God

Man's New Age 'divine' spirit has replaced 'God'.

NIV, NASB, et al.		KJV
A man like this in whom is a divine spirit?	Gen. 41:38	a man in whom the Spirit of God is?
But what is the divine response (NASB)	Rom. 11:4	What saith the answer of God
her divine majesty	Acts 19:27	her magnificence
a divine being	I Sam. 28:13	gods

Thousands of years ago the prophet Jeremiah pointed out the by-product of pride in God's own people.

Wherefore say my people, We are lords, we will come no more unto thee. Jeremiah 2:31

This parade of personal power, pushing God to the side, presses from new version editors, to the pages of their version, to the pulpits, and finally to the people. First we hear Westcott:

[T]he knowledge of Christ,...has its analogues in human power. . .the Son of Man gives the measure of the capacity of humanity. . .Nothing implies that the knowledge of the Lord was supernatural.36

NIV, NASB, et al.	la la printiple)	KJV
the weapons of our warfare are not of the flesh but divinely powerful	2 Cor. 10:4	For the weapons of our warfare are not carnal but mighty through God
This man is the divine power known as the Great Power. (NIV)	Acts 8:10	This man is the great power of God.

Finally the radio waves echo the esoteric 'divine' powers of man as Kenneth Copeland resounds the spiritual static of centuries past.

They mistakenly believe that Jesus was able to work wonders. . .because he had divine powers that we do not have.³⁷

Man's 'divine' powers preclude the need for God as new versions either omit 'God' entirely or show man 'helping him along'.

NEW VERSIONS		KJV
as he hath prospered	l Cor. 16:2	as God hath prospered him
we might become the righteousness of God	2 Cor. 5:21	we might be made the righteousness of God in him
the families of the earth shall bless themselves (RV)	Gen. 12:3	in thee shall all families of the earth be blessed
To your descendants I will give this land	Gen. 12:7	Unto thy seed will I give this land.
(Gal. 3:16 identifies the And to seeds, as of rewhich is Christ.)		
with the help of the LORD I have brought forth a man	Gen. 4:1	I have gotten a man from the LORD
Jesus answered We must work	John 9:4	Jesus answered
was manifested in us.	I John 4:9	the love of God toward us.
strength which God supplies	1 Pet. 4:11	ability which God giveth
(New versions seem includes, "physical, competence"; they limit	moral, intellectua	al capacity; skill or
TEV		KJV
What my Father has given me is greater than everything	John 10:29	My Father, which gave them me, is greater than all.
(The new version, Goodhe not God, "is greate concur in their footnote	r than everything."	

NIV, NASB, et al.	KJV
all its glory like the I Pet. 1:24 flower of grass	all the glory of man as the flower of grass.
(Having grafted God's glory on to man, new versions must now keep under wraps the verse which windows the withering of man's glory.)	

They "esteemed him not" (Isaiah 53:3)

Self-esteem comes from a reservoir of esteem stolen from God. Before men can "claim the attributes of God" (blasphemy), they must rob God of his glory (blasphemy). Once God is stripped of his glory, what remains is the amoral and impersonal god of Hinduism who gives "instructions," then capriciously punishes and humiliates man. The wise God of scripture "commands," because he cares and is "grieved" when for purposes of growth, he must chasten his children. New versions present a god whose despoiled character matches the New Age version of God.

God is a consuming fire. Hebrews 12:29

NIV, NASB, et a	il.	KJV
instruct	Matt. 10:5	commanded
precepts	Mark 7:7	commandments
God said	Matt.15:4	God commanded
respect	Matt. 21:37	reverence
instructed	Mark 6:8	commanded
prescribe	I Tim. 4:11	command
reverence	I Pet.3:15	fear
greatness	Luke 9:43	mighty power
shall shepherd	Matt. 2:6	shall rule

"The Lord is great." Psalm 99:2

NIV, NASB,	et al.	KJV
news	Matt.4:24,9:26	his fame
God	I Tim.1:17	wise God
our God	Rev. 19:1	the Lord, our God

"God is love." I John 4:8

OMIT	Titus 1:4	mercy
I was angry	Heb. 3:10	grieved
punished	2 Cor. 6:9	chastened
discipline and instruction of the Lord	Eph. 6:4	nurture and admonition
God may humiliate me	2 Cor. 12:21	humble
stop clinging to me thorn bush	John 20:17 Acts 7:30, 35	Touch me not bush

TREND NINE

And they REPENTED NOT. . . Revelation 16:9

"The logic of God loving us is that we must be lovable," says one supporter of the self-esteem dream.³⁸ Only when we are in lullaby land or on the lines of the latest version does the likeness of a lovable man appear. Verses which mar Narcissus' vision of himself are missing. "Lovable" people, after all, when visited by their creator, do not strike him, accuse him, or constrain him.

NIV, NASB,et al.		KJV
OMIT	Luke 22:64	they struck him on the face

NIV, NASB,et al.		KJV
OMIT	Luke 11:54	that they might accuse him
OMIT	Luke 22:68	nor let me go

The champions of self-esteem state, "A healthy self-image is seeing yourself as God sees you." But glaring back from God's looking glass, the bible, is a "disobedient," "wicked," "vile," "envious," "superstitious," "weak," "ignorant," "transgressor." When Job saw himself, "as God sees" him, he said, "I abhor myself and repent in dust and ashes." New versions substitute dark sunglasses for looking-glasses. In them man at his worst is "unimpressive" and "humble." No wonder the Job of the new versions merely "retracts."

NIV, NASB, et al.		KJV
the wrath of God is coming	Col.3:6	the wrath of God cometh on the children of disobedience
old self which is being corrupted	Eph. 4:22	The old man which is corrupt
OMIT	Mark 15:28	And the scripture was fulfilled which saith, "And he was numbered with the transgress-ors."
The whole world lies (in the power of the evil one).	I John 5:19	the whole world lieth in wickedness
Friend	Luke 5:20	Man
you are very religious in all respects	Acts 17:22	ye are too superstitious
OMIT	Matt.15:8	This people draweth nigh unto me with their mouth
unimpressive	2 Cor. 10:10	weak
our humble state	Phil 3:21	our vile body

NIV, NASB, et al.		KJV
He jealously desires the Spirit which He has made to dwell in us.	James 4:5	The spirit that dwelleth in us lusteth to envy.
unaware	I Cor. 10:1	ignorant
unaware	I Cor. 12:1	ignorant
unaware	2 Cor. 1:8	ignorant
But if anyone does not recognize this, he is not recognized	l Cor. 14:38	But if any man be ignorant, let him be ignorant
Professing to be wise	Rom. 1:22	Professing themselves to be wise
woe to the earth	Rev. 12:12	Woe to the inhabiters of the earth

New versions shatter the only mirror betraying man's seared conscience. Consequently 'Christians' can conclude with Starhawk, the New Age's most outspoken witch, "There is nothing to be saved from." Her haughty hammer vibrates from the pages of new version verses, while the KJV hums a humble hymn.

NEW VERSIONS		KJV
My conscience is clear (NIV, NASB)	l Cor. 4:4	For I know nothing by myself
I retract (NASB)	Job 42:6	I abhor myself and repent in dust and ashes.
We have been approved by God	I Thess. 2:4	We were allowed of God
OMIT	Luke 9:55,56	Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives but to save them.

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NEW VERSIONS		KJV
OMIT	Matt. 18:11	For the Son of man is come to save that which was lost.

(As usual the NIV and NASB's footnote, 'Some manuscripts have. . .' is spurious since there are four times as many manuscripts which have the verse than the few that omit it.)

Fifty years ago the Fuerher and his friend Kittel coined the term,"Positive Christianity." Today major denominations have become comrades in the common cause to jilt guilt and sin for a gilded self. Schuller summarizes saying, "I believe that the responsibility of this age is to positivize religion." With the help of the new versions, pulpiteers can see the world like pagan goddess worshipper Margot Adler.

NEW AGE	APOSTATE CHRISTIANITY
"Fundamentalistssee this world as sinful." ⁴¹ Adler	"Fundamentalistsdeal constantly with words like sin."42
I LIMET PARTICLE U. FLO	Schuller

"New Age leaders. . .possess a common hostility toward the Christian belief that Jesus Christ died on the cross for our sins," writes Marrs.⁴³ This hostile pressure from the humanistic and 'religious' poles of the culture has squeezed our sins from the sentences in new versions. When Schuller says, "positivize the words," new versions comply.⁴⁴

NEW VERSIONS		KJV
the body of the flesh	Col. 2:11	the sins of the flesh
If He would render Himself as a guilt offering	lsa. 53:10	When thou shalt make his soul an offering for sin
take away sins	I John 3:5	our sins
committed in ignorance	Heb. 9:7	not in Greek

NEW VERSIONS		KJV
woe unto the world because of stumbling blocks	Matt. 18:7	woe unto the world because of offences
He had made purification of sins	Heb. 1:3	by himself purged our sins
Christ hath suffered	I Pet. 4:1	Christ hath suffered for us
has been sacrificed	I Cor. 5:7	is sacrificed for us
This is my body [words probably not in the original writing] NASB Interlinear Greek- English	Luke 22:19-20	This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is
This lead to the state of the s		shed for you.

This lengthy statement is in all Greek MS, even early ones like P75. It is out in only one 5th-6th century manuscript (D). The Nestle's text used for the NASB Greek follows manuscript D alone numerous times.

Like the Pharisees of old, new version editors have "rejected the council of God against them" (even rejecting that verse).

NIV, NASB, et al.		KJV
rejected God's purpose for themselves	Luke 7:30	rejected the counsel of God against themselves

With a push from the increasing sales of new versions, books like *God Calling*, claiming the divinity of man, pop up on the top ten Christian Bestseller's List.

Move over—The New Christians are coming.

King James for Kids

TREND TEN

In the last days. . .men shall be HEADY, HIGHMINDED II Timothy 3:4

t the intersection of Bible Boulevard, Madi\$on Avenue and Wall \$treet, there are many crooked turns of the truth. Advertising campaigns create a cloud of confusion, calling the KJV "obscure, confusing and sometimes incomprehensible," while they crown the NIV's "clarity and ease of reading" and the NASB's "contemporary English." Christians are coerced by full color ads written to color the plain facts by advertising, not English majors.

The Flesch-Kincaid research company's Grade Level Indicator betrays the strictly black and white nature of the issue showing the new version's true colors. The KJV ranks easier in 23 out of 26 comparisons. (Their formula is: (.39 x average number of

words per sentence) + (11.8 x average number of syllables per word) - (15.59) = grade level. The first chapter of the first and last books of both the Old and New Testaments were compared. (All complete sentences, whether terminating in a period, colon, or semi-colon, and all incomplete phrases ending in a period, were calculated as 'sentences'.)

	KJV Grade Level	NIV Grade Level	NASB Grade Level	TEV Grade Level	NKJV Grade Level
Gen. 1	4.4	5.1	4.7	5.1	5.2
Mal. 1	4.6	4.8	5.1	5.4	4.6
Matt. 1	6.7	16.4	6.8	11.8	10.3
Rev. 1	7.5	7.1	7.7	6.4	7.7
Grade Level Average	5.8	8.4	6.1	7.2	6.9

To extend the inquiry, one each of the three book-types (Gospel, Pauline epistle, General epistle) were surveyed. The resulting data confirms the readability of the KJV.

	KJV	NIV	NASB	Good News (TEV)	NKJV
John 1:1-21	3.6	3.6	4.2	5.9	3.9
Gal. 1:1-21	8.6	9.8	10.4	6.7	8.9
Jas. 1:1-21	5.7	6.5	7.0	6.0	6.4

Why is the KJV easier to read? The KJV uses one or two syllable words while new versions substitute complex multi-syllable words and phrases. Their "heady, high-minded" vocabulary hides the hope of salvation from simple saints and sinners.

Seeing then that we have such hope, we use great plainness of speech. (KJV) II Cor. 3:12

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The NASB substitutes "lividness of speech" here and carries this confusing and condescending vocabulary from cover to cover. Children and church members need to change to the KJV for "clarity." An extensive list is given because Christians have been so extensively brainwashed to 'believe a lie'.

NASB vs. KJV

	HARD WORD (NASB)	EASY WORD (KJV)
Matt.1:11, 1:17	deportation	carried away
Matt.1:20	considered	thought
Matt.2:1, 2:7	magi	wise men
Mark. 2:21	unshrunk	new
Matt. 2:16	environs	coasts
Luke 3:17, Matt. 3:12		fan
Luke 11:33, Matt. 5:15, Mark 4:21	peck-measure	bushel
Matt. 5:19	annuls	break
Matt. 5:21	murder	kill
Luke 5:29, Matt. 8:11	recline at the table	sat
Matt. 8:32	begone	go
Matt. 9:13, 12:7	compassion	mercy
Matt. 9:17	wineskins	bottles
Matt. 9:18	synagogue official	certain ruler
Mark 5:25, Matt. 9:20	hemorrhage	issue of blood
Matt. 9:20, 14:36	fringe	hem
Matt. 9:38	beseech	pray
Matt. 10:1	summoned	called
Matt. 10:10	tunics	coats
Matt. 10:16	shrewd	wise
Matt. 11:26	well pleasing	good
Matt. 13:46	value	price
Matt. 14:24	but the boat was already many stadia away	
[But in Mark 6:47, NASE they use "midst of the fe	uses "midst of the sea	" and in John 7:14

	HARD WORD (NASB)	EASY WORD (KJV)
Matt. 15:6	invalidated	made
Matt.15:17	eliminated	cast out
Matt. 16:27	recompense	reward
Matt.17:24	two-drachma tax	tribute money
Matt.17:27	stater	piece of money
Matt.18:32	entreated	desiredst
Matt. 20:15	generous	good
Matt. 20:2	denarius	penny
Matt. 21:15	indignant	displeased
Matt. 22:38	foremost	first
Matt. 23:37	were unwilling	would not
Matt. 24:2	torn down	thrown down (implies violence)
Matt. 25:2	prudent	wise
Matt. 25:10	make the purchase	buy
Matt. 26:4	stealth	subtilty
Matt. 26:7, Luke 7:37	vial	box
Matt. 26:46	arise	rise
Matt. 26:50	seized	took
Matt. 26:58	entered	went
Matt. 26:59	in order that they might	to
Matt. 27:27	Praetorium	common hall
Matt. 27:27	whole Roman cohort	band of soldiers
Mark 15:16	whole Roman cohort	band
Matt. 27:65	know how	can
Mark 1:12	impelled	driveth
Mark 1:14	custody	prison
Mark 4:37	gale	storm
Mark 4:38	stern	hinder part of the ship
Mark 5:4	subdue	tame
Mark 5:5	gashing	cutting
Mark 6:8	mere	only
Mark 6:53	moored	drew
Mark 8:36	forfeit	lose
Mark 12:28	foremost	first
Mark 13:9	flogged	beaten
Mark 14:1	stealth	craft
Mark 14:3	vial	box
Mark 14:3, 14:18	reclining	sat

ancer years	HARD WORD (NASB)	EASY WORD (KJV)
1 1 100		,
Luke 1:22	mute	speechless
Mark 15:16	palace	hall
Mark 15:18	acclaim	salute
Luke 3:5	ravine	valley
Luke 6:17	descended	came down
Luke 5:5	bidding	word
Luke 6:22	ostracize	separate you from their company
Luke 6:48	torrent burst	stream beat
Luke 6:49	collapsed	fell
Luke 7:2	highly regarded	dear
Luke 7:32	sang a dirge	have mourned
Luke 8:15	perseverance	patience
Luke 8:31	the abyss	the deep
Luke 8:33	rushed	ran
Luke 9:39	seizes	taketh
Luke 9:42	dashed him to the	threw him
	ground	
Luke 9:45	concealed	hid
Luke 10:2	plentiful	great
Luke 10:2	beseech	pray
Luke 10:20	recorded	written
Luke 10:21	well-pleasing	good
Luke 11:21	undisturbed	in peace
Luke 11:28	observe it	keep it
Luke 23:45	being obscured	darkened
	ations. It states that the sying the natural phenor	
rather than a supernat	ural move of God.)	
Luke 18:40		asked
John 6:60	difficult	hard
John 7:6	opportune	ready
John 10:23	portico	porch
John 10:24	suspense	doubt
John 11:17	tomb	grave
John 11:57	seize	take
John 11:39	stench	stinketh
John 12:45	beholds	seeth
John 12:40	perceive	understand
John 13:12	reclined	set down

SATISFIED OF	HARD WORD (NASB)	EASY WORD (KJV)
John 13:23	reclining	leaning
John 14:27	fearful	afraid
John 16:8	concerning	of
John 16:19	deliberating	inquire
John 16:25	figurative language	proverbs
John 16:26	on your behalf	for you
John 17:4	accomplished	finished
John 17:8	understood	known
John 17:9	I ask on their behalf	I pray for them
John 18:1	ravine	brook
John 18:3, 18:12	Roman cohort	a band
John 18:28, 18:33, 19:9	Praetorium	hall of judgement
John 19:2	arrayed	put on
John 19:20	inscription	title
John 19:23	tunic	coat
John 21:7	stripped for work	naked
John 16:16, 16:19	behold	see
John 16:19	are you deliberating	do you inquire
John 18:12	arrested	took
John 18:14	on behalf of	for
Acts 1:7	epochs	seasons
Acts 1:7	fixed	put
Acts 1:16	arrested	took
Acts 2:22	attested	approved
Acts 2:26	exulted	was glad
Acts 2:26	abide	rest
Acts 3:11, 5:12	portico	porch
Acts 3:12	piety	holiness
Acts 5:40	flogged	beaten
Acts 7:13	disclosed	made known
Acts 8:20	silver	money
Acts 10:1	cohort	band
Acts 10:5	dispatch	send

e militare Willelia (Wheel)	HARD WORD (NASB)	EASY WORD (KJV)
Acts 10:30	garments	clothing
Acts 11:6	gaze	eyes
Acts 11:23	rejoiced	glad
Acts 11:24, 11:26	considerable numbers	much people
Acts 12:5	fervently	without ceasing
Acts 12:8	cloak	garment
Acts 12:19	to execution	put to death
Acts 12:21	rostrum	throne
Acts 13:7, 13:8, 13:12	proconsul	deputy of the country
Acts 13:7	summoned	called for
Acts 13:9	fixed his gaze	set his eyes
Acts 13:17	uplifted	high
Acts 13:28	no ground	cause
Acts 13:43	were urging	persuaded
(Persuaded implies a ditself does not indicate	consumption and succes	s from urging; urging
Acts 13:46	repudiate	put it from you
Acts 13:50	prominence	honourable
Acts 13:50	instigated	raised
Acts 14:2	embittered	made their minds evil
Acts 14:17	satisfying	filling
Acts 15:5	observe	keep
Acts 16:40	encouraged	comforted
Acts 19:15	recognize	know
Acts 27:18	jettison the cargo	lightened the ship
Acts 27:17	aground on the shallows of Syrtis	
Rom. 1:18	suppress	hold
Rom. 1:30	arrogant	proud
Rom. 1:30	insolent	despiteful
Rom. 5:2	exult	rejoice
Rom. 5:11	exult	joy
Rom. 9:29	posterity	seed
Rom. 12:8	liberality	simplicity
Rom. 16:18	unsuspecting	simple
	vacillating	minded
2 Cor. 1:17	radinating	111111000
2 Cor. 1:17 2 Cor. 4:3 2 Cor. 11:32	veiled the ethnarch	hid

	HARD WORD (NASB)	EASY WORD (KJV)
Gal. 1:14	contemporaries	equals
Gal. 5:20	enmities	hatred
Eph. 5:12	disgraceful	a shame
Phil. 1:9	discernment	judgment
Phil. 1:13	praetorian guard	palace
Phil. 4:9	practice	do
Phil. 4:11	circumstances	state
Col. 1:13	domain of darkness	power of darkness
(New versions divest the e.g., Tolstoy's famous pathe KJV phrase here.)	olay, The Power of Dark	kness, was titled after
Col. 1:23	steadfast	settled
Col. 1:28	admonishing	warning
Col. 2:4	argument	words
Col. 2:13	transgressions	sins
Col. 3:21	do not exasperate	provoke
Col. 4:6	respond	answer
I Thess. 2:2	amid	with
l Thess. 2:17	having been bereft of you	being taken from you
I Thess. 2:18	thwarted	hindered
I Thess. 5:1	epochs	seasons
l Thess. 5:14	admonish	warn
2 Thess.2:3	apostasy	falling away
2 Thess. 2:3	lawlessness	sin
2 Thess. 3:2	perverse	unreasonable
2 Thess. 3:6	aloof	withdraw
l Tim.1:15	foremost of all	chief
l Tim. 2:8	dissensions	doubting
l Tim.2:9	discreetly	sobriety
1 Tim. 3:2	prudent	sober
l Tim.3:2	respectable	of good behavior
l Tim. 3:3	pugnacious	striker
l Tim. 3:3	uncontentious	not a brawler
I Tim.3:8	sordid	filthy
l Tim. 5:12	previous pledge	first faith
I Tim. 6:3	advocates	teach
I Tim.6:4	conceited	proud
l Tim. 6:10	a pang	sorrows
2 Tim. 3:2	arrogant	proud
Titus 1:6	dissipation	riot
Titus 1:7	sordid	filthy

- ORDAN VALUE	HARD WORD (NASB)	EASY WORD (KJV)
Titus 3:2	to malign no one	to speak evil of no man
Titus 3:2	uncontentious	to be no brawlers
Titus 3:10	factious	heretick
Phil. 2:1	consolation	comfort
Phil. 2:30	deficient	lack
Heb. 2:17	propitiation	reconciliation
Heb. 5:10	designated	called
Heb. 7:2	apportioned	gave
Heb. 12:1	encumbrance	weight
James 1:2	encounter	fall into
James 1:11	in the midst	in his ways
James 5:11	blessed	happy
I Pet.4:4	dissipation	riot
I John 5:10	borne	gave
Rev.1:3	heed	keep
Rev. 1:9	perseverance	patience
Rev. 2:2	perseverance	patience
Rev. 2:3	perseverance	patience
Rev. 3:10	perseverance	patience
Rev. 2:23	pestilence	death
Rev. 4:1	standing	was
Rev. 5:11	myriads of myriads	10,000 x 10,000
Rev. 6:8	ashen	pale
Rev. 6:8	famine	hunger
Rev. 6:8	pestilence	death
Rev. 7:15	spread His tabernacle over	dwell among
Rev. 9:11	abyss	pit
Rev. 11:7	abyss	pit
Rev. 11:9	laid in a tomb	put in graves
(It refers to the two	witnesses, so graves plura	are needed.)
Rev. 11:11	who were beholding them	saw
Rev. 12:3	diadems	crowns
Rev. 13:1	diadems	crowns
Rev. 13:5	arrogant words	great things
Rev. 13:10	perseverance	patience
Rev. 16:9	fierce	great
Rev. 16:21	severe	great
Rev. 17:1	harlot	whore
Rev. 17:8	abyss	bottomless pit
Rev. 17:16	harlot	whore

CHUR THAT	HARD WORD (NASB)	EASY WORD (KJV)
Rev.18:1	illumined	lightened
Rev. 18:2	prison of every bird	. cage
Rev. 18:7	mourning	sorrow
Rev. 18:8	pestilence	death
Rev. 18:11, 18:12	cargoes	merchandise
Rev. 19:12	diadem	crown
Rev. 19:20	seized	taken
Rev. 20:1, 20:3	abyss	bottomless pit
Rev. 21:8	cowardly	fearful
Rev. 22:7	heeds	keepeth

Scriptures to Memorize, But What Size?

Thy word have I hid in mine heart, that I might not sin against thee. Psalm 119:11

The memorization of scripture, which is the "sword of the Spirit," is a necessary self-defense against sin. Simple sentence structure and single syllable words certainly simplify this task. Satan strives to stop this safeguard against sin, so new versions keep the "sword" wrapped in a sheath of words. They consistently use twice the number of words and syllables as the KJV, to say the same thing.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: Revelation 22:18

NASB	Syllables		KJV	Syllables
Keep watching and praying	6	Matt. 26:41	Watch and pray	3
in order that they might	6	Matt. 26:59	to	1

NASB	Syllables		KJV	Syllables
you are looking for	5	Matt. 28:5	seek	1 1
who he was	3	Mark 1:34	him	1
am willing	3	Mark 1:41	will	1
speak that way? He is blaspheming	8	Mark 2:7	speak blasphem- ies	4
Rise and come forward	5	Mark 3:3	Stand forth	2
Be on the alert	5	Mark 13:37	Watch	1
Keep watch	2	Mark 14:34	watch	1
he began to weep	5	Mark 14:72	he wept	2
astonishment had gripped them	7	Mark 16:8	were amazed	3
continued to grow	5	Luke 1:80	grew	1
downtrodden	3	Luke 4:18	bruised	
seized with astonishment	6	Luke 5:26	amazed	2
what they were thinking	5	Luke 6:8	their thoughts	2
it was he who	4	Luke 7:5	he hath	2
one who is more	4	Luke 7:26	much more	2

NASB	Syllables			KJV	Syllables
burst his fetters	4	Luke	8:29	break the bands	3
became frightened	4	Luke	8:35	were afraid	3
Who is the one who touched me?	7	Luke	8:45	Who touched me?	3
Do not be afraid any longer	9	Luke	8:50	Fear not	2
was saying	3	Luke	9:23	said	arr In or
those in it who are	5	Luke	10:9	the	1
be on your guard	6	Luke	12:15	beware of	3
am not strong enough to	6	Luke	16:3	cannot	2
Give me legal protection from my opponent	12	Luke	18:3	avenge	2
bring about justice	5	Luke	18:7	avenge	2
in the passage about the	7 Hadpadt	Luke	20:37	at	Veril man
they began to come up to Him, and say	10	John	19:3	said	

NASB	Syllables		KJV	Syllables
to give Him blows in the face	7	John 19:3	they smote him	3
no question	3	John 16:23	nothing	2
And they began to come up to Him and say	11	John 19:3	said	1
stripped for work	3	John 21:7	naked	2
with a view to	4	Eph. 1:14	until	2
seasoned, as it were, with salt	7	Col. 4:6	seasoned with salt	4
are trying to deceive	6	I John 2:26	seduce	2
rising of the sun	5	Rev. 7:2	east	1
spread his tabernacle over	8	Rev. 7:15	dwell	1
	214 Total S	Syllables	72 Total S	yllables

The sentence structure of the new versions can only be called a labyrinth.

NASB		KJV
Question those who have heard what I spoke to them (10 words/11 syllables)	John 18:21	Ask them which heard me. (5 words/5 syllables)
Do not be afraid any longer but go on speaking (10 words/14 syllables)	Acts 18:9	Be not afraid but speak (5 words/6 syllables)
you do not have any fish do you? (8 words/9 syllables)	John 21:5	have ye any meat (4 words/ 5 syllables)
the prayer offered in faith will restore the one who is sick (12 words/14 syllables)	James 5:15	the prayer of faith shall save the sick (8 words/ 8 syllables)
flashes of lightning and sounds and peals of thunder (9 words/12 syllables)	Rev. 4:5	lightnings, and thunderings, and voices (5 words/9 syllables)
angels who had seven plagues which are the last (9 words/11 syllables)	Rev. 15:1	angels having the seven last plagues (6 words/ 9 syllables)
Total: 58 words/71 syll	ables Total:	33 words 42 syllables

NKJV vs. KJV

Only a multi-million dollar marketing campaign could capture unsuspecting customers for the *New King James Version* camp. An actual collation of its text proves it *more difficult*, not "clearer", as claimed. Second grade students can define *all* of the following sample KJV words, but *none* of their corresponding NKJV substitutes.

	HARD WORD (NKJV)	EASY WORD (KJV)
Amos 5:21	savor	smell
2 Cor. 5:2	habitation	house
Eccl. 2:3	gratify	give
ls. 28:1,4	verdant	fat
ls. 34:6	overflowing	fat
ls. 13:12	mortal	man
Deut. 28:50	elderly	old
Judges 19:29	limb	bones
Ps. 43:1	Vindicate	Judge
Rom. 14:13	resolve	judge
Josh. 22:24	descendants	children
Heb. 7:8	mortal men	men that die
John 6:7	denarii	pennyworth
Acts 17:22	the Areopagus	Marrs Hill
Ez. 31:4	rivulets	little rivers
Joel 1:2	elders	old men
N.T.	hades	hell
I Kings 10:28	Keva	linen yarns
I Sam. 13:21	pim	file
John 18:28	Praetorium	judgement hall
Eccl. 4:4	skillful	right
Rom. 13:1	governing authorities	higher powers
Gal. 5:4	estranged	no effect
ls. 2:16	sloops	pictures
Phil. 1:16	the formerthe latter	the onethe other
Lam. 5:3	waif	fatherless
I Sam. 10:19	clans	thousands
Eccl. 5:1	Walk prudently	Keep thy foot
Luke 16:8	shrewdly	wisely
Jude 1:22	distinction	difference
Acts 17:5	were not persuaded	believed not
Ezra 6:1	archives	house of rolls
Acts 27:17	Syrtis Sands	quicksand
Ps. 139:23	anxieties	thoughts
Neh. 3:7	residence	throne
Obad. 1:12	captivity	stranger
2 Cor. 11:5	eminent	chiefest
	J.IIIIOIII	OTHOTOST.

TRANSPORTER	HARD WORD (NKJV)	EASY WORD (KJV)
Job 2:10	adversity	evil
I Sam. 16:14	distressing	evil
Jer. 19:3	catastrophe	evil
2 Kings 22:16	calamity	evil
Eccl. 12:1	difficult	evil
Eccl. 8:5	harmful	evil
Ezek. 5:16	terrible	evil
Ezek. 5:17	wild	evil
2 Sam. 17:14	disaster	evil
I Kings 17:20	tragedy	evil
Prov. 16:4	doom	evil
Jer. 44:17	trouble	evil
Amos 9:4	harm	evil

	NKJV	KJV
I Cor. 3:3	behaving like mere men (6)	walk as men (3)
2 Cor. 11:29	do not burn with indignation (8)	burn not (2)
Ps. 40:9	I have proclaimed the good news of (8)	I have preached (3)
I Cor. 11:10	a symbol of authority (8)	power (2)
I Sam. 25:12	on their heels (4)	their way (2)
	34 syllables	12 syllables

NIV vs. KJV

The advertised "readability" of the NIV is also a ruse. A mind trying to meditate or memorize the word becomes entangled in a maze of multi-syllabic 'cerebral' sounding sentences.

	NIV	KJV
Exod. 32:6, I Cor. 10:7	indulge in revelry (6)	rose up to play (4)
Lev. 14:2, 57	regulations for infectious skin diseases and mildew (15)	law of leprosy (5)
Lev. 11:30	skink (1)	snail (1)
2 Chron. 2:2	conscripted (3)	told (1)
Rom. 1:28	think it worthwhile (4)	like (1)
Eph.4:16	supporting ligament (6)	joint (1)
Luke 10:35	reimburse (3)	repay (2)
Luke 11:26	final condition (5)	last state (2)
Total Syllables	43	17

So the reader will not think 'select' verses are presented, a thorough comparison of one book, Hebrews, follows. The NIV's vocabulary evades young and old alike.

	NIV	KJV
Heb.1:2	universe (3)	worlds (1)
Heb. 1:3	radiance (3)	brightness (2)
Heb. 1:3	representation (5)	image (2)
Heb. 1:3	sustaining (3)	upholding (3)
Heb. 1:3	provided purification (8)	purged (1)
Heb. 1:4	superior to (5)	better than (3)
Heb. 2:3	announced (2)	spoken (2)
Heb. 2:10	exists (2)	are (1)
Heb. 4:2	combine (2)	mixed (1)
Heb. 4:15	sympathize (3)	be touched (2)
Heb. 5:7	his reverent submission (7)	he feared (2)
Heb. 5:10	designated (4)	called (1)
Heb. 5:13	not acquainted (4)	unskillful (3)
Heb. 6:6	subjecting him to (5)	put him to (3)
Heb. 7:16	indestructible (5)	endless (2)
Heb. 8:13	obsolete (3)	old (1)
Heb. 10:26	deliberately (5)	wilfully (3)
Heb. 10:27	expectation (4)	looking for (3)
Heb. 11:5	experience death (5)	see death (2)
Heb. 11:22	exodus (3)	departing (3)
Total:	81 syllables	41 syllables

World Class Bible

God wrote a world-class book, not a nineteen-nineties novelty. The language of the KJV was carried from continent to continent for 400 years as the British Empire colonized the globe. The British presence, power, and cultural pull on the Near, Far and Middle East, Africa, India, Australia, Europe, Canada, Russia, etc. has carried Anglistics to centuries of students. (*All* International students I have encountered speak British-English, not American-English.)

The one in 8,000 words in the KJV, which are unfamiliar, at first glance, to dictionary shy Americans are actually simpler and more accurate than their new substitutes. A 'stomacher' for example (Is. 3:24) is *not* a belt, as new versions indicate, but a chest ornament. (It seems the only 'simpler' words in new versions are incorrect or from a corrupt Greek text.) New versions not only do not improve the KJV's 'sackbut' (Daniel 3:7), calling it a 'trigon', but in the same sentence change the KJV's simple 'harp' to a 'zither'.

The KJV's unfamiliar words can be handled easily in one of four ways.

- 1. Use a dictionary. For very specific and correct definitions use the Oxford Unabridged, The Glossary of the Cambridge Interleavened Bible or The American Dictionary of the English Language, Noah Webster.
- 2. Use the bible's self-contained dictionary—the context of one or more of the word's occurrences.
- 3. See I Samuel 9:1-11 which shows **God's** method of dealing with outmoded words. He defines them while still retaining them.
- 4. Realize that the 'Thee's and thou's' are not 1611 English, but bible language. At the time of the translation, these singular forms had already been replaced in conversation by 'you'. The glaring difference between the style of the KJV's preface and text reveals that, "Its style is that of the Hebrew and New Testament Greek." Replacing thee, thou, thy and ye with you and your does not convey the significant spiritual distinction between

the singular (thee, thou, thy) and the plural, ye. (eg. Matthew 16:13-20)

The KJV for Kids

The young children ask bread and no man breaketh it unto them. Lamentations 4:4

A news flash reported, "Middle-class youth vandalize suburban Cleveland home, spray-painting obscenities and the word 'LUCIFER' across its entire exterior." This generation of scripture starved students are easily seized by Satan. Slick substitutes, like *The Living Bible* or *Good News for Modern Man*, sweep Satan from Isaiah 14 and slip in enough salty language to send chills down a mother's spine.

NEW VERSION		KJV
"May you and your money go to hell" (Good News for Modern Man)	Acts 8:20	"Thy money perish with thee"
"you illegitimate bastard" (<i>The Living</i> <i>Bible</i>)	John 9:34	"thou wast altogether born in sins"
"You son of a bitch" (<i>The Living Bible</i>)	I Sam.20:30	"Thou son of the perverse rebellious woman."

Satan gets off scot-free in Isaiah while Jesus Christ gets a bum rap in Zechariah.

LIVING BIBLE	KJV
And if someone asks, 'Then what are these scars on your chest and your back? he will say, 'I got into a brawl at the home of a friend'. (Taylor's footnote says, "self-inflicted cutsthis is not a passage referring to Christ.")	Zech. 13:6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

Grade: C in English

T.S. Eliot, famous American writer, described one new version as an 'example of the decadence of the English language in the middle of the twentieth century.' One new version editor parades his problem with proper English, saying:

It is much more clear than the KJV.2

Anyone who would say "more clear" instead of "clearer" can be counted on to continue this 'C-' English in countless new version verses. Countering this is the KJV, selected recently by the ivy league scholars in their *Norton Anthology of Literature*, as one of the finest samples of writing style in existence. If your little one brings home a 'C' in English, perhaps he just picked up one of the redundant pronouns, dangling prepositions or poorly edited sentences in his 'easy-to-read' version.

NEW VERSION	
You people judge	John 8:15
You people see	John 4:48, 4:20
For He Himself is our peace	Eph. 2:14
I have sent them Myself.	Acts 10:20
He made Himself out to be the Son of God.	John 19:7
not be delivered up	John 18:36
those who had come off victorious from the beast	Rev. 15:2
make yourself out to be God	John 10:33
cast a net in the sea	Mark 1:16
Let us go somewhere else to the towns nearby in order that I may preach there also for that is what I came out for.	Mark 1:38
Take Him yourselves.	John 18:31
but if it is of God, you will not be able to overthrow them.	Acts 5:39

NEW VERSION	A Migh eleyno lia
I am the way, and the truth and the life.	John 14:6
if each of you does not forgive his brother from your heart	Matt. 18:35
it remains by itself alone	John 12:24

For New Version Kids, the "maker" of the world (Hebrews 11:10) becomes its "architect." David didn't kill Goliath, "Elhanan the son of Jaare-oregin, a Bethlehemite killed Goliath" (II Samuel 21:19). (KJV clarifies that Elhanan slew Goliath's brother in I Chron 20:5-8.) The dramatic parting of the Red Sea becomes a story about some sox that became 'soakers' wading through the 'sea of reeds'. New versions obscure simple geography, as Ethiopia becomes Cush, Syria becomes Aram and the valley of the sons of Hinnon is transliterated as the Valley of Ben Hennon.

NIV editor Larry Walker admits further that, "[S]ome Bible characters appear to have disappeared from the text." Is it any wonder since Westcott said, "David is not a chronological. .person." These omissions have an advantage—less bible to memorize.

And these words, which I command thee this day shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down and when thou risest up. Deut. 6:6,7

"Talk of them" implies that parents are to impart scripture, which they have memorized, to their children—an impossible task if a new version is needed each year (100 versions since 1881) or even for each generation. The bible speaks of Lois who learned the scriptures and taught them to her daughter Eunice who was thereby able to teach them to Timothy, of whom Paul wrote:

[F]rom a child thou hast known the holy scriptures. II Timothy 3:15

The generation gap created by new versions is just what the devil ordered. New Agers agree saying, "[I]t takes a generation or more. . .to escape the old ways." Mystic Robert Muller wrote:

Give me your children and I will give you the world.

Sounds familiar. Satan and the King of Sodom said the same (Exodus 10:11). The generation which will "worship the Dragon" (Revelation 13:4) will have fallen through the gap which in eternity becomes "a great gulf fixed" (Luke 16:26). This lost generation is not irreligious—merely worshipping the wrong 'Christ', in the wrong church, with the wrong beliefs—all learned from the wrong book.

TREND ELEVEN

In the last days. . .men shall be. . .WITHOUT NATURAL AFFECTION. II Timothy 3:3

Before Satan can break into a child's soul, he must first break through the fortress of the family structure. In these last days he finds father's hearts a frail target. As Paul said, "Men shall be lovers of their own selves." The lost mortar of "natural affection" leaves the family fortress leaning like the hovels housing cultures worldwide, where children are valued only as chattels and wives as workers.

The culture which produced Plato's 'women are slaves' philosophy also altered the then radical New Testament documents in verses which show that Christ came to "preach deliverance to the captives" (Luke 4). New versions dig up these corrupted Greek manuscripts from centuries past and try to shackle a society freed from such Satanic sentiments. The whip cracks over women in the words of new versions, as their editors have fallen prey to the Egyptian taskmasters.

Hindoos burned their widows (*suttee*) and bartered their daughters until the British brought their KJV's and broke the tradition.

NEW VERSIONS		KJV
If any woman who is a believer has dependent widows let her assist them.	I Tim. 5:16	If any man or woman that believeth have widows, let them relieve them.
free men and slaves	Rev. 13:16	free and bond

The New Age Society of KRISHNA Consciousness has resuscitated those ancient Hindu widows for work saying women are, "worthy of only serving men." The handful of Greek texts used by new versions agree, substituting *ergo*, to work, for *ouros*, to guard or keep in Titus 2:5. New version Marthas will polish while Majority Text Marys will 'pray'.

workers at home (NASB)	Titus 2:5	keepers at home
busy at home (NIV)		
keep house (The word in Timothy is not 'keeper' <i>ouros</i> , but 'guide' <i>oikod</i> .	l Tim.5:14	guide the house

The NIV uses some very 'original' Greek in Hebrews 11:11. The words in bold are not found in *any* Greek manuscripts.

NIV	KJV
though he was past age—and Sara herself was barren—was enabled to	Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

Hiding under the bedcovers embroidered by the scribe of manuscript 'B', are the "last days men"—"lovers of pleasure."

NEW VERSIONS		KJV
You adulteresses (NASB) unfaithful wife (LB)	James 4:4	Ye adulterers and adulteresses
2. wicked women (New Scofield)	p. 314	Children of Belial
3. [[The earliest and most reliable manuscripts and other ancient witnesses do not have John 7:53-8:11]] notes the NIV et al.	John 7:53-8:11	These twelve verses show Christ revealing the adulterers among the "scribes" and forgiving the adulterous woman. Von Soden reveals "in the great majority of the manuscripts it stands in the text." One Princeton scholar adds, "The notes printed in the modern versions are completely misleading."
4. OMIT	1:29, Eph. 5:3, Col. 3:5, 2 Tim. 3:2, Ps. 10:3, 119:36, Jer. 22:17, 6:13, 8:10, Ezek. 18:21, Prov. 28:16, Isa. 57:17	covetousness include, 'Thou shalt not covet thy neighbors wife'. New versions omit this form of covetousness.
5. passion	Col. 3:5	inordinate affection (passion with one's wife is allowed).
6. OMIT	Matt. 19:29	wife

Liberals crying for a bible which 'liberates' women would do well to look back to the KJV.

NEW VERSIONS		KJV
O men	Luke 12:28	Оуе
O men	Matt. 6:30	O ye
spiritual men	l Cor. 3:1	spiritual
adoption as sons	Eph. 1:5	adoption of children
purchased for God	Rev. 5:9	redeemed us to God by
with thy blood, men		thy blood out of every
from every tribe.		kindred
sons	Luke 20:34	children
sons	Luke 20:36	children
sons of light	John 12:36	children
sons	Acts 7:23	children
sons	Acts 7:37	children
sons	Acts 9:15	children
sons	Acts 10:36	children
son	Acts 13:10	child
sons	Eph. 2:2	children
sons	Eph. 5:6	children
sons	I Thess. 5:5	children
sons	Heb. 12:5	children
sons	Rev. 7:4	children
sons	Matt. 12:27	children
sons	Matt. 17:26	children
sons of the kingdom	Matt. 8:12	children of the kingdom
sons of the kingdom	Matt. 13:38	children of the kingdom
his faith	Rom. 12:6	faith
boy	lsa. 11:6	child
boys	Matt. 2:16	children
two men	Matt. 24:40	two
blind men	Matt. 23:17	blind
free men	Rev. 13:16	free
such men	2 Tim. 3:5	such
men who	I Tim. 4:3	them which
he shall be saved	Matt. 24:13	shall be saved
foolish men	Luke 24:25	fools

[&]quot;While they promise them liberty, they themselves are the servants of corruption." II Peter 2:19

Finally: They Worshipped Devils

TREND TWELVE

Yet repented not. . .that they should not WORSHIP DEVILS Revelation 9:20

How do Devils become Gods?

Perhaps an untold scene from C.S. Lewis's Screwtape Letters might view the devils venting their envy, triggered by the acquittal fellow fallen angel Lucifer has received at the hands of the New Age and liberal theologians. Straining one's ears, we might hear:

"Vindication! Devil is such a demeaning title, after all. We wanted to be '. . .like the most High,' too."

No sooner said than done and aided by the willing fountain pen of Mme. Blavatsky. Driven, as she acknowledges, by spirit entity, Koot Hoomi Lal Sing, she recommends a switch from the title 'devils' to 'demons'. [T]he Church is wrong in calling them Devils. . .[T]he word demon however, as in the case of Socrates, and in the spirit of the meaning given to it by the whole of antiquity, stand[s] for the Guardian Spirit or Angel not a Devil of Satanic descent as Theology would have it. . . Demons is a very loose word to use, as it applies to. . . minor Gods; . . .there are no devils.1

The last line, "...there are no devils," is unfortunately true of the NKJV and other recent bible versions. Marching hand-in-hand with the New Age they have eliminated all references to 'devils' and replaced them with 'demons'.

NIV, NASB, et al.	KJV
demon	devil

Even Webster would revoke their 'semantic license' as the dictionary distinguishes sharply between the two terms.

demon: 1. A tutelary divinity; a demon. 2. ...neut. of daimonios of a divinity

devil: 1. In Jewish and Christian theology, the personal supreme spirit of evil and unrighteousness. 2. A lesser evil or malignant spirit. . .2

New Age books document that 'demon' is a word wrapped with positive connotations both currently and historically.

The Metaphysical Bible Dictionary

demon: a superior power

devil: all thoughts...that fight against the truth.

The KJV's evil spirits have become 'gods' in new versions, according to the New Age consensus.

The Theosophical Dictionary: demon: In the...ancient classics...it has a meaning identical with that of 'god', 'angel' or 'genius'.

The Encyclopedia of Occultism & Parapsychology: demon: s.v Guiding Spirits. Socrates said, "[A] voice has been heard by me throughout my life. . .I call it a God or a daemon."3

Clutching to an aura of intellectuality, New Agers attempt to sway their audiences with quotes, such as the following in which Plutarch explains Socrates' elevated view of demons.

Everyone has a demon, a god, or a spirit that swims above and touches the extremest part of man's head. . .the more intelligent, who know it to be without, call it a Daemon.

Socrates. . .taught that he had a daemon, a spiritual something that put him on the road to wisdom. The Greeks meant by the word Demon, a demigod.4

All of the world's religions, except biblical Christianity and Judaism, believe that those entities which the bible calls evil spirits are demigods, worthy of veneration or placation. In the West, New Agers are told that Nathaniel Hawthorne, "ascribe[s] some measure of importance and success to his prompt obedience to the wise Daemon's direction." Eastward, Buddhists tell of "good demons," *mosri sho shu* and mischievous demons, *nushi sho shu*. Both the New Age and Webster's have adopted definitions which reflect this worldwide consensus. By switching to the globally acceptable 'demons', new 'International' versions follow their admitted philosophy of choosing words which "allow each reader to decide for himself" what a verse means.6 God, however, has already decided.

N.T. Greek dabblers may jump to the floor with reference to the Greek's use of both *diabolos* and *daemonium* to refer to Satan and the devils, respectively. Any objection to translating two different Greek words as one English word fails disastrously since new version editors themselves translate two different Hebrew words, *shed* and *sair*, as one word 'demon'. Scholars who live in glass houses should refrain from throwing 'original language' stones, particularly when their house of cards appears to have been designed by a New Age architect.

TREND THIRTEEN

Men shall be DESPISERS OF THOSE THAT ARE GOOD. II Timothy 3:3

"Servants. . . From the Heart" (KJV) or "Slaves" (NIV, NASB)?

Billy Graham called attention to the sharp distinction between servants and slaves during his 1988 Denver Crusade, pronouncing, "You are either servants of God or slaves of Satan." Three hundred years earlier John Bunyan's *Pilgrim's Progress* painted graphic word-pictures allegorizing Satan's tyrannical dominion.

It came burning hot into my mind, whatever he said and however he flattered, when he got me to his house, he would sell me for a slave.

Webster presents the disparate imagery of 'servants' and 'slaves'.

Slave: . . . a person held in bondage, a thrall. One who has lost control of himself, freedom of action. A drudge.

Servant: ...one who exerts himself for the benefit of another master. .. as a public servant, an official of a government.7

The images of cruel bondage, generated by the word 'slave', are alien to our 'sonship' motivation expressed in Ephesians 6:6.

...but as servants of Christ, doing the will of God from the heart.

The difference between the two words has not only been well-marked by Graham, Bunyan, and Webster, but by New Age writers. The prevailing term among New Agers to describe Christians is 'slave'. Scanning the examples to follow reveals the broad range of strange philosophies which have embraced this deprecating term regarding Christians.

"Slaves of Christ" (Ephesians 6:6 NASB, NIV)

Confiscated and turned over to the police in Orange, California as part of an investigation into Satanic group crime and ritual killing, this bizarre note calls Christians the "Slaves of Christ" just like the new versions.

All the god believers will all become the slaves of their new master. Since they are slaves, then Kryst [sic] is the King of Slaves—the shackles [sic] and chains are tight on the torn hands of the bearded faggot who long ago preached. . .Kryst's [sic] destiny awaits him in the cold steel which will behead him in front of all his quivering followers—all who have done good in his name. Satan sits on the throne of God—he raises his blood-sprayed sword and proclaims himself the new ruler of the universe.8

The book of Revelation corrects the erring conclusions of this bitter harangue and shows Christians as Webster's "servants. . .public servants, officials of government."

- "...and we shall reign on the earth." Revelation 5:10
- ". . .and they lived and reigned with Christ a thousand years." Revelation 20:4
- ". . .and they shall reign for ever and ever." Revelation 22:5

Satanists across the country concoct their brew with the same rigid vocabulary. Read over the nation's airwaves was a letter from a Satanist; the recipient, Bob Larson, noted its characteristic points: it was signed in blood and referred to Christians as slaves, not once but twice.

The July 20, 1986 edition of the San Antonio, *Texas Express News* echoes:

A midnight raid by deputies caught eleven teens suspected of conducting Satanic rituals. . .Sheriff Copleland found anti-Christian graffiti and profanity scrawled on the ruins of the bath-house. . .They also found charred bones

of animals. . .[which] had apparently been sacrificed. There was a concrete slab used as an altar. . a staircase led to two small rooms under the alter called 'slave quarters'.

Bible versions that switch to "anti-Christian" terms, as the article calls them, can hardly be considered an improvement. Being in concord with the hatchers of heresy is a chilling place to be. The New Agers also see Christ's church as:

. . .bigoted and cruel to all who do not choose to be its slaves.9

New Age leaders say Adam was a "slave" before he ate from the Tree of Life. 10 He was then "emancipated" just like Lucifer, who "... preferred free will to passive slavery. "11 Another New Age author writes:

[D]ogmas have made weaklings and slaves of men. . . Justification by faith and vicarious atonement were taught as gospel truth and man became a greater slave than before.12

Those last words sound strikingly similar to the new versions.

But now having been freed from sin and enslaved to God...
NASB Romans 6:22

How sharply this notion contrasts with John 8:32,36:

Ye shall know the truth and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed.

KJV

Demoted or Promoted?

The "anti-Christian" graffiti has been grafted on to the new versions. A rapid review follows the dozens of 'demotions' Christians receive at the hands of the new translations.

NASB		KJV
slaves	John 13:16	servants
slaves	John 15:15	servants
slave/master	John 15:20	servant/lord
slave	John 18:10	servant
slave-girl	John 18:17,	damsel
	Acts 16:16	
slave	Mark 10:44	servant
slave	Luke 12:37	servant
slave	Luke 12:43	servant
slave	Luke 12:46	servant
slave	Luke 12:47	servant
slave	Luke 15:22	servant
slave	Luke 7:2	servant
slave	Luke 7:10	servant
slave	Luke 19:13	servant
slave	Luke 19:15	servant
slave	Luke 20:10	servant
bondslave	Luke 1:38	handmaid
slaves	John 18:26	servant
bond slave	Acts 2:18	servant
bond servant	Rom. 1:1	servant
slaves	Rom. 6:17, 19	servants
servant	Rom. 15:8	minister
slave	l Cor. 7:21	servant
slave	l Cor. 7:22	servant
servants	2 Cor. 3:6	ministers
servants	2 Cor. 11:15	ministers
(The use of the word Satan has "ministers	servant here obscures the .")	fact that
bond-servant	Gal. 1:10	servant
bond-servant	Phil. 1:1	servant
slaves	Eph. 6:5	servant
slaves	Eph. 6:6	servants
slaves	Eph. 6:8	bond
slaves	Col. 3:22	servants
slaves	Col. 4:1	servants
bondslaves	Col. 4:12	servants
servant	Col. 4:7	minister

NASB		KJV
slaves	2 Pet. 2:9	servant
slaves	I Tim. 6:1	servant
bondservant	2 Tim. 2:24	servant
slaves	Philem.1:16	servant
bondslave	I Pet. 2:16	servant
bondservant	Titus 1:1	servant
bondservant	James 1:1	servant
bond servant	Jude 1:1	servant
bond servant	Rev. 1:1	servant
slave	Rev. 6:15	bondman
bond-servant	Rev. 7:3	servant
bond-servant	Rev. 15:3	servant
bond servant	Rev. 19:5	servant
bond servant	Rev. 22:3	servant

Double Minded?

Lack of uniformity in the way new versions translate Hebrew and Greek words, rendered as "servant" in the KJV, testifies to the insecure foundation on which their choice of words lies. They translate the Hebrew *ebed* as both 'slaves' and 'servants'. The Greek *pais* is inconsistently rendered as both 'slaves' and servants. *Doulos*, the word most often translated 'slaves' by the recent version, becomes 'servants' by those same pens in Revelation 10. Schizophrenia in scholarship strikes again as 'sundoulos' is translated as 'servants' and 'slaves'. When in doubt, as Paul admonishes us, "Abstain from all appearance of evil. . ." (I Thessalonians 5:22).

Another Gospel and Another God

Initiated or In Christ
Striving or Saved
Gospels & Gods
New Age or New Earth
Interment or Judgement

Another Gespel and Another God

Initiated or in Christ
Striving or Saved
Gospels & Gods
New Age or New Earth
Interment or Judgement

Another Gospel

...[I]f he that cometh preacheth. . .another gospel II Cor 11:4

NIV, NASB	KJV
Children, how hard it is to enter the kingdom of God.	Children, how hard it is for them that trust in riches to enter into the kingdom of God. Mark 10:24
difficult is the way (NKJV)	narrow is the way Matt. 7:14

he Coming World Religion, taking a chapter from the New Age movement and one from apostate Christianity, constructs a course like a Chinese puzzle to the "kingdom of God." The expedition proposed by new versions is "hard," as evidenced by the aforementioned verse. Traveling their thorny trail, the signposts read as follows:

- I. Initiation
- II. Process
 - A. Works
 - B. Reincarnation
 - C. Cycles/Ages
- III. Perfection: Christ Consciousness

Ignoring the word of God, which shows us *the* way, and following some New Age atlas, many turn down these blind alleys looking for avenues of spiritual advancement. The street signs leading to salvation have been switched in recent bibles. They now map out a migration away from the New Jerusalem.

	NEW VERSIONS	NEW AGE	KJV
WHEN	have been (baptized/ initiated)	have been (baptized/ initiated)	are saved
	are being	are being	are saved
HOW	obey	obey	believe
	faithfulness	faithfulness	faith
WHAT	a gospel	a gospel	the gospel
	a message	a message	his word
WHO	a God	a God	the God
	a son	a son	the Son
	a Savior	a Savior	the Saviour
	a spirit	a spirit	the Spirit
WHERE	an age	an age	the world

New Version Editors Reject Scriptural Salvation

Woe unto you scribes. . .hypocrites. For ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you scribes. . .Matthew 23:13, 14

These alterations exist because many of the new version editors are openly antagonistic to the gospel of faith in Christ. Their route of salvation runs the gamut from the unreasonable Reformed and Romish view to the repellent notion of a 'Ransom to Satan'. The following citations from their other writings convey the verbal villainy woven into their versions.



Edwin Palmer: NIV

He was the "coordinator of all work on the NIV" and

"selected all of the personnel of the initial translation committee." He also edited the *NIV Study Bible* which Zondervan says includes the "liberal position." His scandalous and sacrilegious statement will stun and shock the reader. In one of his books he quotes a verse of his own translation, then says:

[T]his [his own translation] shows the great error that is so prevalent today in some orthodox Protestant circles, namely that regeneration depends upon faith. . .and that in order to be born again man must first accept Jesus as his Savior.³

If he denies "faith" and each individual's responsibility to "accept Jesus as his Savior," what does he offer in its place?

NIV	KJV
By standing firm you will save yourself.	In your patience possess ye your souls. Luke 21:19

He is not alone in his views. Another 'liberal' new version editor comments regarding this switch in Luke 21:19:

[O]f all of the changes in the RV, that in Luke 21:19 is the one to which I look with most hope. We think of our souls as something to complete. . .4

Palmer devoted an entire chapter in his book, *The Five Points of Calvinism*, to disprove the idea that "man still has the ability to ask God's help for salvation." His "Five Points" form a Satanic pentagram. His book is so irrational that he is periodically forced to interrupt himself with comments like, ". . . as contradictory as that may seem." In defense of the obviously unscriptural character of his chapters, he quips, "The lack of a [scripture] text does not destroy their character." He whittles away at John 3:16 and concludes that the view "that Christ loved the whole world equally and gave himself up for the world" is wrong.

Even the spiritual elitism of gnosticism and the New Age allows that 'cosmic consciousness' is available to everyone following their 'evolution of consciousness' in numerous reincarnations; Palmer, however, is not so inclusive. He says, "God intends that salvation shall be for only a few. . . "8 Sounding like one of the Jehovah Witness 144,000 he says, "God chose only a certain number to be saved." "For God so loved the world" becomes "only those whom he loved. . .would be saved. . .If God loves us, we are called."9 Calvinist NASB editors likewise distort the clear responsibility of man in Hebrews. 8:9 and present a cruel and fickle God.

NASB	KJV
For they did not continue in my covenant and I did not care for them.	Because they continued not in my covenant, and I regarded them not.

Palmer's chapter on the 'Elect' elite is reflected in his translation of I Thessalonians 1:4, "he has chosen you." He admits his change "suggests the opposite of" the KJV's "your election of God." In his system, God elects a few 'winners'. In Christianity, God calls *all* sinners, but few elect to respond. Palmer denies that man should respond, and like psychologist B.F. Skinner, author of *Beyond Freedom and Dignity*, Palmer believes, "Man is entirely passive." He points to his alteration of John 1:13 asserting that it 'proves' man has no free will.¹⁰

His 'elite' were serenaded by the heavenly host in Luke 2:14 in the NIV and NASB. However, in the KJV the good will of God was extended to all men, not his favorite 'God-pleasing' elect.

NASB	NIV	KJV
Glory to God in the highest, and on earth, peace among men with whom He is pleased.	earth peace to men	the highest and on earth peace,

Here, the new versions follow manuscripts Aleph, B, C and D. Their Greek differs from the overwhelming majority of manuscripts by one letter, 's'. The former has the genitive *eudokios*, while the latter has the nominative *eudokia*. Watch out for the letter 's'—sin, Satan, Sodom, Saul (had to be changed to Paul). The added 's' here is the hiss of the serpent. The KJV and the Majority text

reading of *eudokia* is attested by not only *most* MSS but also by the oldest witnesses.

2nd Century: Syriac Version and Irenaeus

3rd Century: Coptic Version and the Apostolic

Constitution

4th Century: Eusebius, Aphraates, Titus, Didymus, Gregory, Cyril, Epiphanus, Ephraem, Philo, Chrysostom.

It is also attested to by the old Armenian, Georgian, Ethiopic, Slavonic, and Arabic Versions, as well as every known lectionary in the world. In their passion to give space to Satan's sermon, they follow four corrupt fourth and fifth century MSS while ignoring a total of 53 ancient witnesses including 16 belonging to the second, third and fourth centuries and 37 from the fifth, sixth, seventh and eighth centuries.¹¹

Although the advertisements for the NIV boast that it was translated by a committee of 100 scholars, Palmer's hand picked CBT (Committee on Bible Translation) "would choose a translation other than that of the initial or intermediate or general editorial committees." Therefore Palmer and his cronies could ignore all three intermediate committees and make their own translation.12 This is evident in verses such as Romans 1:28 where a concept from Palmer's chapter entitled "Total Depravity" finds its way. He admits his purposeful switch saying, "Paul was not speaking of the reprobate but the deprayed."13 (Isn't that the word Kittel used to incite the Nazi's to kill the Jews? See chapter 42.) His power and influence can also be seen in the Commonwealth edition of the NIV in which "Edwin Palmer. . .agreed with many of the changes himself to save time."14 (The Greek Textus Receptus is often ignored by critics who insist Erasmus hurried it along to save time.) Palmer's Calvinism did not rest with his influence in the NIV. The New King James Committee boasts seven members who subscribe to Palmer's elite 'Elect' and damned 'depraved' classes.



J.B. Phillips: NASB-Greek-English Interlinear Preface, J.B. Phillips Translation et al.

Phillips believes that even those who doubt the existence of

God are saved, even though they have never received Jesus Christ as their Saviour. He contends:

Those who give themselves in love to others did in fact 'know God', however loudly they might protest their agnosticism.15

B.F. Westcott: The 'New' Greek Text

He subscribes to "only a social interpretation of the Gospel." Commenting on I John 2:2 which reads, "[H]e is the propitiation for our sins," Westcott says, this verse is "foreign to the language of the New Testament." He has "great difficulty with the notion of sacrifice and vicarious punishment." He sees, "man paying this debt." And notes, "Some by diligent obedience have been raised to the loftiest places in the celestial hierarchy." He supports the removal of "through his blood" in Col 1:14 since he feels, "the redemptive efficacy of Christ's work is to be found in his whole life." Consequently, he writes, "The redemptive work of Christ was complete in his last discourses." He admits however, "No doubt many do not agree with me." 16

F.J.A. Hort: The 'New' Greek Text

He also "pleaded for the social interpretation of the gospel." He looked to the day when, "the crude individualism of common notions of salvation is corrected, as expressed in 'too purely personal Evangelical hymns." Hort mockingly calls Evangelical Christianity, the "easy belief." "Without any act of ours, we are children of the Great and Gracious Heavenly Father," he says. "Christ's bearing our sins. . .[is] an almost universal heresy." Of the bible Hort contends:

There is no direct reference to the idea of purchase or ransom. . . or to the idea of sacrificial atonement. . . [The] lamb without blemish [is] the passover lamb and not the lamb of God. [He admits], [O]bjections might be taken to his views, especially on the doctrine of the Atonement. . . if it existed. [emphasis mine]

Its only merit for him was the Platonic "acting out of and manifestation of some eternal principle. . .not a substitute which makes all other sacrifices useless. . ."

I confess I have no repugnance to the primitive doctrine of a ransom paid to Satan. I can see no other possible form in which the doctrine of a ransom is at all tenable; anything is better than the doctrine of a ransom to the father.¹⁷

Hort evidently went to one too many Ghostly Guild meetings. Dr. Louis Talbot comments, "Some. . .including Origen. . .conceived that the ransom was given to Satan. . .this mythological tale had a strong appeal. . .but not to anyone who believes God's word."18

Made in the image of their creators, the new versions mirror clearly these editor's marred views of salvation, reflecting each and every movement along the metaphysical maze of their minds. The typical journey begins with 'initiation' and the new versions have all the semantic signposts.

Initiated or 'In Christ'?

ur spiritual sustenance comes from a daily diet of the word of God. The serpent told Eve to put that aside; he would feed her with just one gulp. So throughout the centuries his scribes have offered a magic carpet ride to spontaneous spirituality. The serpent's rap was:

it was pleasant to the eyes. . . to make one wise. Genesis 3:6

Eating the fruit or participating in a ceremony is a ritual/magic act which feeds the flesh while it pretends to feed the spirit. The split second spirituality and sense pleasing trappings of initiation rites—whether they be those of Sacramentalists with their infant christening caps and gowns or Satanists in their infidel-costumed cape and garb—are reminiscent of Eve. The rap of her lip-service religion will levitate the unwary into the kingdom of the king of the bottomless pit (Rev 9:11).

The word initiation generates bizarre visions of occult ceremonies such as those described in *Supernatural Powers and the Occult* or *Religious Movements in Contemporary America*. One can only become a witch or Satanist by being 'initiated' into an existing group. Few but the fringes of society are likely to acquiesce to this door to the chambers of death. So the snake has changed his skin to seduce the other strata of society. Now yuppies are 'initiated' by the

auditorium full while attending seminars held by Werner Erhard or Lynn Andrews. The flower children became Rajneesh's 'sanyassin initiates', while businessmen were 'initiated' into TM. America minds the 'Masonic Keys of Knowledge and Initiation'. Housewives, haunting the pages of women's magazines for advice, light upon Rosicrucian ads offering their brand of 'initiation'. The idea of initiation was implanted in a generation of children as they watched the Star War's initiation of Luke Skywalker by the Jedi Knights. Saturday cartoons will cultivate the seed. All of these cultural indoctrinations to the concept of initiation are setting the stage for the final initiation—the mark of the beast. Constance Cumby believes:

> Initiation is considered by them to be the heart and core of the planned New World Religion.19

Bookstore shelves become the altars of the new religion offering unwary victims, dabblers and dervishes, books such as Initiation of the World, Initiation: Human and Solar, Initiation, Eternity, and the Passing Moment, The Rays and the Initiations, and The Supreme Initiation of the Blessed Virgin. Your letter carrier can channel "The Initiator," a newsletter of the group 'Planetary Initiative for the World We Choose'. Members like Norman Cousins and the late Buckminster Fuller offer instantaneous initiation into the new age in the privacy of your own home.

The One Initiator Lucifer:

Converted New Age leader Randall N. Baer, in his book Inside the New Age Nightmare, reveals the stowaway behind this wave of initiations.

> Initiations are all the rage. . . There are innumerable varieties of initiation within the spectrum of N.A. activities, all invoke a direct interlinking of the individual with demon power.20

The sea serpent behind the swell shows as Steiner says:

Let us. . .take the first step on the path of Initiation. . .it is really Lucifer who acts as his lightbearer.²¹

Reflections on the Christ reveals these red herring initiation ceremonies harbor deep dark waters which will "drown men in destruction" (I Timothy 6:9). In it Spangler says:

Luciferic initiation. . .is an invitation into the New Age. The true light of Lucifer cannot be seen through sorrow [New version manuscript *The Shepherd of Hermes* agrees; see chapter 40] The true light of this great being can only be recognized when one's own eyes can see with the light of Christ. Lucifer works within each of us to bring us to wholeness. . .[It is] the Luciferic initiation. . .through which the individual must pass if he is to come fully into the presence. . .²²

Baptism by the Beast

The word 'initiation' rends the air like the wail of a wolf; it is clearly not a Christian term. Consequently 'the Counterfeiter' must camouflage his wolf in the wool of a sheep, with words like 'Christian Initiation' or 'Baptism/Initiation'. *Toward a Religion for the New Age* explains why:

Because religion is such an important part of daily life, if a new religion did not integrate at least some familiar ritual and practice it probably would not be accepted by the majority. But if familiar elements were included in the synthesis, acceptance and easy transition into the new religion could be promoted.²³

Occult writings, that might incite the worship of the Beast, are commonly imagined to be uncanny and unclouded evil. Consequently, the charge that the new versions of the bible are 'leavened' with occult philosophy seems unbelievable. However, the black-hearted books of the occult world *usually* beat inside the cover of a Christianized corpse. As Jesus said, "...insomuch that if it were possible they shall deceive the very elect (Matthew 24:24). This lengthy excerpt from Bailey's New Age book, *The Reappearance of*

the Christ shows how they graft Christian concepts on to their Frankenstein, hoping to infuse life into their dead deception. Note the role Baptism/Initiation will play in the new world religion.

As Nourisher of the Little Ones, we are dealing with an aspect of Christ's work which involves the stimulation of the consciousness of His disciples as they prepare to undergo initiation or to enter into deeper phases of spiritual awareness. The result of His work in the Triangle with the masses of men will be the presentation of the first initiation—the Birth of the Christ in the cave of the Heart—as the basic ceremony in the new world religion. By means of this ceremony, the masses of men in all lands will be enabled to register consciously the "birth of the Christ" in the heart, and the "being born again" to which He Himself referred (John III.3) when here on Earth before. This new birth is what esotericists mean when they speak of the first initiation. It will not, in the future, be the experience of the occasional disciple but the general experience of countless thousands towards the close of the Aquarian Age. The purifying waters of the Baptism Initiation (the second initiation) will submerge hundreds of aspirants in many lands, and these two initiations (which are preparatory to true service, and the third initiation of the Transfiguration) will set the seal on Christ's mission as the Agent of the great spiritual Triangle which He represents.

The major work of Christ, however, as far as the disciples and the definitely spiritually-minded people of the world are concerned, plus the hundreds of thousands of advanced humanity, is so to "nourish" their spiritual consciousness and life that they will be enabled to take the third and fourth initiations—those of the Transfiguration and the Renunciation (or Crucifixion).

As esotericists know, the term "little ones" refers to those disciples who are "babes in Christ" (as The New Testament terms it) and who have taken the first two initiations of the Birth and the Baptism. They are aware of the spiritual aspiration which is indicative of the Christ life in their hearts, and they have subjected themselves to the processes of purification which culminate in the

baptismal waters. Christ must prepare these aspirants for the higher initiations and so nourish and aid them that they can stand before the **One Initiator** and become pillars in the Temple of God (i.e., agents of the spiritual Hierarchy and, therefore, active, working disciples).²⁴

"Lucifer is the 'One Initiator' whose star shines forth," writes Bailey in her Rays and Initiations. Sanat (a scramble for Satan) is also called the "One Initiator" in New Age circles. Hence their baptismal Jordan is the lake of fire. Adrift in the same boat, Bailey and the 'bogus brethren' baptize for "purification" (i.e., the remission of sins) not, as the bible clearly commends, as "the answer of a good conscience toward God" (I Peter 3:21).

This is the clearest verse in the bible distinguishing the role of Christian baptism from 'esoteric' baptism. As such, it has been altered in new versions to match the new age, making baptism efficacious not symbolic. A single word hinges which way one swings in the debate. The KJV says "of" but many new versions say, "for a good conscience." In the debate as to whether the genitive is regarded as subjective or objective, these editors swing to Satan's side. Those subscribing to regenerative baptism cite the new translations to support their view.25

(Bailey also mentioned the "little ones"; today Benjamin Creme, channeling Maitreya, says, "I am the Initiator of the little one."26 Are the apostates baptizing babies for the beast?)

Christian (?) Initiation

Once the whole world falls under the iron rule of the antichrist, all of humanity must undergo the Initiation that leads to the Mark.²⁷

"Mass planetary initiations" will take place in "revitalized Christian Churches," insists Benjamin Creme.28 Bailey's Externalization of the Hierarchy reveals that the masses will be "softened up" and "indoctrinated" to accept the idea of initiation before the "final pledge." The softening up includes changes in the new versions and 'initiation' for 'Christians'. (They have even changed

"first faith" to "previous pledge" in I Timothy 5:12 to present the first in the series of occult initiations. Every Greek text says "first faith.")

The frontispiece frames the most frightening face you've ever seen—a photograph of author Rudolph Steiner, Satan's staunchest apologist. His book *Esoteric Christianity* heralds a chapter entitled "Christian Initiation" insisting:

Christianity must bring mankind to an acceptance of some of the ancient principles of initiation.²⁹

The defectors defer to the devil's desires as evidenced by the following newspaper notice:

The Rite of Christian Initiation (RCIA), a process of bringing new people into the [Catholic] faith, will begin Tuesday September 3 at 7:30p.m. in room seven of the lower church hall.

Apostasy knows no denominational boundaries. Howard M. Ervin, professor at Oral Roberts University, makes remarks in his book, *Conversion-Initiation and the Baptism in the Holy Ghost*, which sound sinisterly close to Mme. Blavatsky's:

APOSTATE CHRISTIANITY

"[The] initiatory role of water baptism [is]. . . Christian Initiation ...[A]part from the water rite, the metaphors have little meaning. . .the ceremony is substantively more than symbolic, it is sacramental. . [The] perception Pentecostals that sacramentalists share a common world view is correct. baptism in/filling with/gift of the Holy Spirit is therefore subsequent to conversion and initiation. The NIV captures the nuance correctly, 'it [baptism] saves you..."30

Ervin

LUCIFERIAN

"After the usual baptism by purification of water. . .[the] baptismal font. upon entering from which the neophyte was 'born again' and became an adept. . . In the cycle of Initiation which was long, water represented the initial lower steps toward purification. . . there is another baptism of the Spirit of Holy Light." [The NIV changes 'Spirit' to 'light' in Eph. 5:9.]31

Blavatsky

Non-charismatics have also lapsed into listening to Lucifer's line. James D.G. Dunn's anti-Charismatic book, *Baptism in the Holy Spirit*, appropriated annals of New Age terms, repeatedly referring to 'initiation'. Contrary to true Christianity, he contends:

[T]he N.T. nowhere speaks of conversion as receiving Christ. . . Baptism is the act of faith. . . a specific moment in the ritual of initiation prior to immersion. . . the rite of initiation. . . . the rite of water baptism not only symbolizes burial with Christ but. . . helps in some way effect it.32

"Sadly the New Age movement has infiltrated many of our Christian denominations with this pagan concept," observes Constance Cumby.³³ Marrs agrees stating, "False prophets and false teachers will seduce people's minds and initiate them into the Mystery of Iniquity." ³⁴

Satan wants humans to encounter him and think that they are in touch with the living God. . .his most subtle deception [is] the duplication of religious experience. . [T]hose who refuse to be initiated into Satan's kingdom. . .will be eliminated.³⁵

Erwin Lutzer Pastor, Moody Church

The Church of Cain

The required theological reconstruction is proceeding in a number of quarters.³⁶

Southeastern Baptist Theological Seminary

Clement, the second century core of the new versions, contrived a system in which "baptism is decidedly more prominent than redemption by the blood of Christ," since he had been "initiated by the laver of illumination into the true mysteries." His formula for salvation became fixed in print at the Council of Constantinople and later by the Council of Trent. The foundation, "One baptism for the remission of sins, "was framed on a fault line extending back to Cain, the father of false creeds. New version editors have built their churches and versions on this volcanic rock. Westcott writes of

"initiation in the Mysteries. . .deep in mystic rites. . .purified with holiest water. . ." Elsewhere he says,

The remission of sins has always been connected with Baptism, the sacrament of incorporation. . .[We are] placed in relation to God by Baptism.³⁷

Philip Schaff, at the hub of the 'New' Greek and ASV, was tried for heresy by his denomination for his belief in baptism/initiation regeneration. From his hub, spokes like the *Living Bible* and NASV moved this creed into the next century. Hort peddled the same heresy:

I am a staunch sacerdotalist. . .Paul connected the state [salvation] with a **past completed** act [baptism] by which it was formerly taken possession of.³⁸

See this "past completed" action of baptism in the NASV, NIV and all new versions. Their verbs are mistranslated, as even the preface of the NASB Interlinear Greek-English New Testament. admits:

The Authorized Version is idiomatically correct. . . 39

Christians "are saved" (present tense) when they receive Jesus as Saviour. The new versions present the baptism/initiation views as intended by their editors, a past completed act that does not necessarily follow into the present.

NEW VERSIONS		KJV
has been baptized	Mark 16:16	is baptized
have been saved	Eph. 2:8	are saved
have been sanctified	I Cor. 1:2	are sanctified
have been raised	Col. 3:1	be risen
have come to know him	I John 2:3	know him
have been born again	I Pet. 1:23	being born again
have been made complete	Col. 2:10	are
have died	Col. 2:20	be dead
have died	Col. 3:3	are dead
died	2 Tim. 2:11	be dead
were called	I Tim. 6:12	art also called

NEW VERSIONS	THE HAND	KJV
were washed were sanctified were justified	I Cor.6:11	are washed are sanctified are justified
were enriched	I Cor. 1:5	are enriched

Sounding like the scribes in the synagogue who "laughed him to scorn" (Mark 5:40), Calvin Linton, NIV Committee member refers to those who disagree with the alterations in the new versions as "uninitiated" and "amusingly uninformed."40

The just upright man is laughed to scorn. Job 12:4

Hort and the new version editors who, "have been saved" at baptism, have a spokesman today in Alan Schreck, author of *Catholic and Christian*.

Evangelical Protestants will sometimes ask a Catholic acquaintance, 'Have you been saved?'. . .[T]he question seems to suggest that a person's salvation is a once-and-for-all event that happens in a single moment, rather than a process. . .I believe that a Catholic can adequately answer the question. The Catholic can say that, 'I have been saved [Catholic baptism]; I am being saved' [works, obedience, perseverance].41

The new versions echo Schreck saying, "have been saved" (Eph 2:8) and "are being saved" (I Cor 1:18 et al.). In both of these verses the KJV says "are saved," which clearly describes the onceand-for-all event that occurs when Jesus Christ is received as Saviour. One can only ask, are the new versions Catholic or Christian? Notice how the new versions present the process theology of the New Age and apostate Christianity where initiation commences an incessant course conveying one to salvation.

NEW VERSIONS		KJV
Are there few who are being saved?	Luke 13:23	be saved
are being saved?	2 Cor. 2:15	are saved
those who are perishing foolishness, but to us who are being saved	l Cor. 1:18	are saved
darkness is passing away	I John 2:8	is past
are turning to God	Acts 15:19	turned
your brother was dead and has begun to live	Luke 15:32	is alive
is being renewed	Col. 3:10	is renewed
were being saved	Acts 2:47	should be saved
are perishing	2 Cor. 4:3	are lost

Dean Burgon, noted Greek scholar, comments on the "are being saved" and "have been saved" rendition of the Greek verbs.

[T]he schoolboy method of translation is therein exhibited in constant operation throughout. . .We are never permitted to believe that we are in the company of Scholars. . .the idiomatic rendering of a Greek author into English is a higher achievement by far. . .[E]xamples of their inconsistency. . .reduces the whole matter to a question of Taste. . .[T]he vast number of cases in which they have forsaken their own rule shows that it could not be followed without changing the meaning of the original. . .They virtually admit that they have been all along unjustly forcing on an independent language an alien yoke.42

Foster of the NIV and NKJV committees agrees, admitting, "This in itself results in an unnatural straining of the tenses of the English." However, the doctrinal bend of the translator tends toward a progressive kind of salvation and this is reflected in their new versions. As one says, "[T]he work of a life is to realize this idea [Plato]. . . aorist in contrast with the present." Or as channeled entity Lazaris phrases it: "[T]hat is the human condition: to be saving itself." 44

New versions also present a progressive, tentative salvation in the following verses.

NIV or NASB et al.		KJV
repentanceleading to salvation (leading is not in any Greek)	2 Cor. 7:10 Acts 11:18	repentance to salvation
and a large number who believed turned to the Lord	Acts 11:21	a great number believed and turned unto the Lord.
return [to your baptismal faith]	Acts 28:27, 3:19	be converted [for the first time]
remember that you were at that time separated from Christ [like the Prodigal son]	Eph. 2:12	without Christ [Period]
new things have come	2 Cor. 5:17	all things are become new
And you were dead in your trespasses and sins	Eph. 2:1	and you hath he quickened, who were dead in trespasses and sins
he freely bestowed upon us in the Beloved	Eph. 1:6	he hath made us accepted in the beloved

Cults of Cain

Alan Schreck and the new versions are "falling away" toward a course already charted by the cults. F. Aster Barnwell's bizarre book, *The Meaning of Christ for a New Age* presents the view that, "[S]alvation is not an event but a lifelong process."⁴⁵ Herbert W. Armstrong teaches, "[T]he born again experience is a process, not an instantly imputed act."⁴⁶ In his pamphlet 'Why were you born?' he says:

Salvation is a process! . . .He tries to deceive you into thinking all there is to it is just accepting Christ with no works and presto chango, you are pronounced saved.?47

Scientology has a "process for breaking through the engram." *Est* has a 'Truth Process/Danger Process.'48 The Rosicrucians write of the process of "the becoming of the Son of God. . .[as] you are becoming a Son of God."49 Unity says, "In man a wonderful being is in process. . .This being is spiritual man who will be equal with God."50 Last but not least, England and Canada host the Process Church where Jehovah, Satan and Lucifer are the three gods worshipped.

Process Theology

And in **process** of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. . But unto Cain and to his offering he had not respect.

Genesis 4:3,5

Norman Geisler calls Cain's 'Process Theology', "the major movement in contemporary theology." Norman Pittinger, Shubert Ogden and Nelson Pike are among its advocates. Elliot Miller observes:

Process theology, currently in vogue among liberal Protestant theologians has affinities with New Age thinking. This theology is now making inroads into evangelical circles especially among those who do not hold the complete inerrancy of scripture.51

Liberals like M. Scott Peck believe, "Spiritual development is a process of ascension just like physical evolution." The pulse of this present parody pounds from the pages of books like *New Directions in New Testament Study*. The author uses the word 'initiation' for 'baptism' and quotes New Age shaman Mircea Eliade's perspective.

[B]aptism by Paul [is] a rite of initiation. . .a genuine starting, for salvation is presented as a process.52

Process Theology's Past

The Hindu deity *Kali* is called the "goddess of becoming, of evolution." Plato spoke of the world as "that which is always becoming." Aristotle believed that the world and the individual "were being" redeemed through a process. From this background Clement and Origen viewed "salvation as an educational process." They introduced this concept in I Peter 2:2, among other places, by adding "to salvation" to their Greek N.T. manuscripts. As a result, the new versions read:

NASB		KJV
You may grow in respect to salvation	I Pet. 2:2	ye may grow thereby

Of course we "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18) and grow in "faith" (II Thessalonians 1:3); but Christians do not grow "to salvation." New versions follow Aleph, B, and P72 here, ignoring the vast majority of MS which agree with the KJV. If P72 (now held by the Vatican) is to be taken as a reliable witness, then its apocryphal additions such as 'the Nativity of Mary', 'the Eleventh Ode of Solomon', Melito's Homily on the Passover, and the 'Apology of Phileas' should be tacked on the end of the NASB.

Hegel haunted the nineteenth century with the heresy "History is God in process." Schlegel shadowed with his saying, "[M]an is progressively becoming God." Author of *The Occult Establishment* observes the possessing of society by this specter.

[P]rogress is found as the cardinal point in all mystical texts. . .and relates to the mystical ascent toward God. The doctrine of spiritual progress was resurrected by the prophets of the nineteenth century occult revival.55

Some serve up Satan's story straight, while new version editors spruce it up with surplice and scapular.

NEW AGE	NEW VERSION EDITOR
"Neither the form of man has ever been createdit commenced becoming Matter is the vehicle of becomingNature was a perpetual becoming." Blavatsky	A Christian never "is" but always "is becoming." "The universe develops in successive stageseach man isa new power in the evolution of the race." 57
"The evolutionary process is part of a spiritual plan for the redemption of the human race." ⁵⁶ Metaphysical Bible Dictionary	Westcott

Cain at the Crossroads

Mainstream America was introduced to the real 'creator' of process theology in the highly popular television series, *The Power of Myth*. In it, Joseph Campbell reveals:

The Being of all being is the serpent father. . .creator of everlasting becoming.58

The serpent still swings from the tree of knowledge as the schools provide support for his subtle scheme to the tender branches of society. President Gerald Ford's education consultant boasted, "The psychology of becoming has to be smuggled into our schools." College humanities classes indoctrinated a generation of teachers with Mortimer Adler's On Becoming a Person, Alfred Whitehead's Process and Reality and Teilhard de Charden's 'evolution of consciousness'. Science classes concur with Einstein's 'Theory of Relativity' and the more recent General Systems Theory. Perhaps most instrumental was Darwin's Origin of the Species, which few know is subtitled: The Preservation of the Favored Races in the Struggle for Life. Darwin opens with this Root-race rhetoric and closes the last page with a line which today entwines the New Age and the new versions.

Striving or Saved?

But to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Romans 4:5

orketh not, but believeth. . . " is a manifesto which marks a MAJOR distinction between Christianity and those religionists who take the first step of initiation/or baptism and then spend the remainder of their lives laboring on the ladder, hoping each 'good work' will lift them closer to God's blue vaulted landing. Clouds of unbelief conceal from their view the Son of God descending Jacob's ladder to reach mankind. Jesus said, he that "climbeth up some other way, the same is a thief. .. " (John 10:1). Robbers in the West like Aristotle, and later Aquinas attempted the ascent, erecting a staircase for scholars. The East has its highwayman, the Hindu, who, "considers himself alone to be responsible for his salvation," a feat similar to scaling the Himalayas.60 Buddhists boost themselves up the steep bank traveling their 'Eightfold Path': (1) right views (2) aspiration (3) speech (4) conduct (5) livelihood (6) endeavor (7) mindfulness (8) meditation. Airports full of American Krishnas coax passersby, "Salvation must be earned by performing a series of works." Mediums like Edgar Cayce agree saying, "Salvation is something man does on his own. It is not a work of God. . . "61 New Age leader David Spangler chimes, "Man is his own salvation."62 His sentiments voice the opinion of the movement as a whole says Constance Cumby.

> The movement teaches that man is saved by initiation and works rather than through the grace of God and faith in the sacrifice of Jesus Christ.63

A new world religion springing from a world already weighed down with a works-based salvation will adapt to this status quo. So the new versions are modified to match their mentor-Martha, not Mary. (Their changes are usually based on the 'Ghostly Guild's Greek 1% Text so manuscript evidence will not be cited for each change.) Observe the trend in the following eight instances.

> Martha was cumbered about much serving. . . Jesus answered and said unto her, Martha, Martha thou art careful and troubled about many things: But one thing is needful and Mary hath chosen that. . . Luke 10:40-42

- (1) "One thing" is changed to "a few things" in the NASB, in spite of the fact that the oldest papyri, P75 and P45, as well as the great majority of manuscripts, say "one thing." Embarrassed scholars are now doing an about face.
- (2) Regarding the 'one thing' that was needful, that is, listening to Christ's words, the new versions omit or obscure references to bible teaching, studying or meditation.

NEW VERSIONS		KJV
man shall not live on bread alone	Luke 4:4	That man shall not live by bread alone, but by every word of God.
long for the pure spiritual milk	I Peter 2:2	desire the sincere milk of the word
take pains with [ouch]	I Tim. 4:15	meditate upon

NEW VERSIONS		KJV
Be diligent [with what?] to present yourself	2 Tim. 2:15	Study to shew thyself approved
shepherd the church	Acts 20:28	Feed the church
be their shepherd	Rev. 7:17	feed them
tending	Luke 17:7	feeding
Tend my lambs	John 21:15	Feed my lambs
Shepherd my sheep	John 21:16	Feed my sheep
Tend my sheep	John 21:17	Feed my sheep
The word of God isactive	Heb. 4:12	The word of God ispowerful

(3) Watch Martha keep busy with the following 'few things'.

NEW VERSIONS	KJV
God keeps him busy NKJV	God answereth him Eccles. 5:20
be willing to do menial work NASB (f)	condescend to men of low estate Rom. 12:16

(4) The new versions substitute "a form of godliness" for the 'one needful thing', faith and its simplicity.

NASB, NIV et al.	KJV	
purity of devotion to Christ	the simplicity that is in Christ 2 Cor. 11:3	
sincerity of heart	singleness of heart Acts 2:46	
sincerity of heart	singleness of heart Col. 3:22	
sincerity of your heart	singleness of your heart Eph. 6:5	
If your eye is clear	thine eye be single Matt. 6:22	

Salvation is simple.64

•It's as simple as calling to the Lord.

For whosoever shall call upon the name of the Lord shall be saved. Romans 10:13

•It's as simple as coming when called.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Matthew 11:28

•It's as simple as entering a door.

I am the door: by me if any man enter in, he shall be saved. John 10:9

•It's as simple as receiving a gift.

For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord. Romans 6:23

•It's as simple as believing God.

Verily, verily, I say unto you, He that believeth on me hath everlasting life. John 6:47

(5) "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8,9). Verses critical to an understanding of this concept are omitted from the new version.

NIV, NASB, et	al. KJV
OMIT	But if it be of works then it is no more grace: otherwise work is no more work Rom. 11:6
OMIT	grace Col. 3:16, Gen. 6:8
OMIT	Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city." Mark 6:11 (Not receiving Jesus Christ is a greater sin than sodomy etc Consequently those with 'good works' but without faith in Christ will be judged more harshly than the Sodomites. This verse is in the majority of Greek MSS.

(6)The word 'deeds' is added with no Greek basis. The "evil heart of unbelief" in Hebrews 3:12 is also scrambled in the new versions, obscuring God's definition of evil and good.

NASB	KJV
Those who do good deeds to a resurrection of life; those who commit evil deeds to a resurrection of judgement.	they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. John 5:29

(7) Just so you won't miss it—

NASB	KJV
DEEDS	deeds Rom. 2:6

(8) New versions substitute will-power for the power of the indwelling spirit.

NIV, NASB et al.		KJV
began devoting himself	Acts 18:5	was pressed in spirit
in purity	l Tim. 4:12	in spirit

Believe or Obey?

Assertions like "I am your brain," from cult leader and demigod Reverend Moon, are a reminder of the obedience demanded by coercive cults, czars, Caesars and the coming antichrist, in their craving for control. Consequently, groups like the Mormans include in their *Articles of Faith* a mandate for obedience:

[A]ll mankind may be saved by obedience to the laws and ordinance.

Article 3

Former head of the Jehovah Witness Watchtower and Tract Society, Charles Taze Russell writes in his Studies in Scripture (Vol. 1, p. 158):

> [E]ach for himself [must] prove by obedience or disobedience their worthiness of life eternal.

The Jehovah Witness Bible consequently substitutes the word 'disobedience' for 'unbelief' and 'obey' for 'believe'. Is there a typographical error in the new versions, which also make these substitutions? Or is the error on their covers, which say 'Holy Bible' instead of Jehovah Witness Bible?

NASB (NIV et al).		KJV
obey (NASB)	John 3:36	believeth
disobedience	Rom. 11:32	unbelief
disobedient	Heb. 3:18	believed not
disobedience	Heb. 4:6	unbelief
disobedience	Heb. 4:11	unbelief
disobedient (NASB)	Rom. 15:31	do not believe

Scholar Rudolf Bultmann reminds Greek-o-philes that "faith is obedience" and the KJV consequently renders the word apeitheo as a 'dynamic equivalent' within the context of Christianity, not Platonism.65 Even the NIV and NASB render apeitheo as 'unbelief' in Acts 14:2, conceding the appropriateness of this translation.

A salvation based on obedience allows an act of 'disobedience' to disannul that salvation. Much study of the new versions leaves Christian leaders spouting:

> The durability of his justifying grace is on the basis of obedience to God. A person can lose his salvation through neglect or disobedience.66

Jimmy Swaggart penned the previous statement before he 'disobeyed' and discovered that his fallen state did not void his sonship. He perhaps garnered his view from the new versions in the following verses.

NIV, NASB, et al.	KJV
lest anyone fall through following the same example of disobedience	lest any man fall after the same example of unbelief Heb. 4:11
failed to enter because of disobedience	entered not in because of unbelief Heb. 4:6

Other verses lead new version readers to think salvation is dependent upon perseverance, endurance, or steadfastness.

NEW VERSIONS		KJV
persevere [work]	Rom. 5:4 2 Cor. 12:12, 6:4	patience [wait]
endurance endurance	Heb. 10:36 2 Cor. 6:4	patience patience
steadfast [don't mess up]	Col. 1:23	settled [resting]
if we endure [if we made it]	2Tim. 2:12	suffer [if we suffer]
to remain true [don't mess up]	Acts 11:23	cleave unto [rely on him]
are protected by the power of God [Is God a body guard?]	I Peter 1:5	are kept [God keeps you]
confidence of our hope [I 'hope' I make it!]	Heb. 10:23	profession of our faith

Faith or Faithfulness

Justification by faith [and] salvation by faith are a hideous nightmare and have no place in the CODE OF MANHOOD OF THE NEW AGE.67

A branch of Buddhism called *Hinayana*, popular in Cambodia, Thailand, Burma and Sri Lanka, has as one of its tenets:

"Salvation is achieved through self-discipline [faithfulness] not faith. . "68 Christians, on the other hand, are "justified by faith."

Jesus Christ is called "Faithful and True" (Revelation 19:11). Because he is faithful, we can have faith. Our faith (pistis) brings faithfulness (pistos). The two words are clearly different in meaning in both Greek and English. Yet all new versions, in their attempt to present a 'works' based salvation mistranslate pistis as 'faithfulness' in the following verses.

NIV, NASB, et al.		KJV
faithfulness	Matt.23:23	faith
faithfulness	Gal.5:22	faith

A noted dissenting new version editor points out this error in these new versions:

[I]t is scarcely right to put 'pistis' and 'pistos' in direct parallelism. The word 'faithfulness' as it would be understood by most English readers would not, as far as I can judge, convey the idea of pistis. . .[There is a] difference between faith and faithfulness.69

New version editors know that *pistis* means 'faith' because they translate it as such elsewhere. As usual, their mistranslations are not wholesale, just enough to leaven the loaf. To further dismantle 'faith', the new versions, based on less than 1% of the Greek manuscripts, completely eliminate 'faith' from Acts 6:8 where Stephen is "full of faith."

New versions goad the 'falling away' as they give expression to New Age philosophies. Their New Age bywords act as battering rams in this declination. For example, in a June 6, 1990 Focus on the Family series on the 'fruit of the spirit' (Galatians 5:22) guest Joanne Wallace, in an otherwise accurate presentation, described 'faithfulness' (NKJV, NIV, NASB Galatians 5:22) as "paying your bills on time and canceling appointments when you can't make them." This is a far cry from the 'faith' (KJV Galatians 5:22) "which was once delivered unto the saints" (Jude 3). New versions produce pulpiteers like Kenneth Copeland, who pronounce, "The Bible commands ministers to be faithful not correct." New versions prod

people along the same path, ending with the same plunge (Revelation 20:15) awaiting New Age California State Assemblyman John Vasconcallos.

The issue is always whether or not we believe that we humans are inherently good. . .our new-found faithful sense of ourselves. . .our individual self-esteem.⁷¹

The following are a few of the flood of new version verses which choke the voice of faith. Of course, *the* two key verses opening the door to an understanding of faith are mistranslated.

Verse 1

Received ye the Spirit by the works of the law, or by the hearing of faith? Galatians 3:2 KJV

To cloud the readers comprehension of Galatians 3:2 and 5, two of the most critical verses distinguishing faith from works, the NIV editors feign a lack of understanding of Greek and English grammar. They translate the simple Greek noun "works" into a complex verbal noun "observing"; then they reverse both the position and grammatical function of both "hearing" and "faith."

Verse 2

Now faith is the substance of things hoped for, the evidence of things not seen. Hebrews 11:1 KJV

In the above verse, the NIV and TEV change two Greek nouns to adjectives! The NASB mistranslates the noun "substance."

Verse 3

Isaiah said this **because** he saw Jesus' glory. NIV

These things said Esaias when he saw his glory. . . KJV John 12:41

The majority of Greek MS read 'when', which points to faith.

Gospels and Gods of the New Age

he Father sent the Son to be the Saviour of the world."

(I John 4:14) In the New Age however, "a God, one of many, sends a son, or avatar, with a message, to be a Savior, for each age. Once again the new versions line up with "the goats on the left."

NIV, NASB, et al.	KJV
a gospel	the gospel
a message	the words
a God	the God
a son	the Son
a Savior	the Saviour
an age	the world

To appeal to a broader market, new versions repeatedly spell out the One World Religion of the coming false prophet. A New Age spokesman could justly say, "You took the words right out of my mouth!" when reviewing the following charts of new version verses.

A Gospel	The Gospel
NASB, et al.	KJV
You have words of eternal life	Thou hast the words of eternal life John 6:68
NEW VERSION EDITOR	
"[It is] significant that the original only gives 'words' without the definite articleThe religions of the world surrender to a supreme Kingand are not far from the Kingdom" ⁷²	New versions add articles in many, many other places, but refrain from doing this when it crosses their doctrinal biases.
NIV, NASB, et al.	KJV
an eternal gospel	the everlasting gospel Rev. 14:6
gospel	glorious gospel 2 Cor. 4:4
in truth	the truth 2 John 1:1
a common faith	the common faith Titus 1:4
a door of faith	the door of faith Acts 14:27
a baptism of repentance	the baptism of repentance Mark 1:4
good news	the gospel Heb. 4:2
my house shall be called a house of prayer	the house of prayer Matt.21:13
the temple	the temple of God Matt. 21:12
NEW AGE	CHRISTIANITY
•"[F]undamentalist Christiansbelieve that Christianity is the only religionThese are very primitive ideas." ⁷³ Bhagwan Rajneesh •"God works in many ways through many faiths." ⁷⁴ Alice Bailey	•"He is not a way, he is the way." Jerry Falwell Jan. 10, 1980 Old Time Gospel Hour (The NKJV, however has 'truth' not 'the truth' in III John 1:1.)
•"[If] you think you have the only way then your God is too limited." ⁷⁵ The Eternal Dance	 Jesus said, I am the way, the truth and the life: no man cometh unto the Father but by me.

A Message	The Word
NIV, NASB, et al	KJV
Man shall not live on bread alone. [OMIT]	That man shall not live by bread alone, but by every word of God. Luke 4:4
the word of God's message	the word of God Thess 2:13
[OMIT]	that word Acts 10:37
a message	words Acts 10:22
the whole message	all the words Acts 5:20
the message	the word Acts 4:4
the sayings	the words John 10:21, 12:48
your bidding	thy word Luke 5:5
some statement	his words Luke 20:20
message	word Luke 4:32
a word	the word Peter 3:1
the utterances of God	the oracles of God Peter 4:11
words of eternal life	the words of eternal life John 6:68
Every scripture inspired by God (GNB)	All scripture is given by inspiration of God. II Timothy 3:16
NEW VERSION EDITORS	CHRISTIANITY
Calvin Linton: NIV The bible is "God's message" and not his words, contends Linton. He believes the bible is "the wrong side" of a beautiful embroidery. The picture is still there, but knotted, blurry—not beautiful, not perfect. He calls Christians "amusingly uninformed," who "presume the Holy Spirit dictated the actual words of the text of the original writers."	For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matthew 5:18 (A 'jot' is the smallest letter and a tittle is the smallest ornament placed on a letter.)

NEW VERSION EDITORS	CHRISTIANITY
Notes that there are " m i s t a k e s in transmission." Burton Goddard: NIV	Thy word is very pure . Ps. 119:140
The bible is the "words of	
men," a "literary production." ⁷⁸ Ronald Youngblood: NIV	The word of the Lord endureth forever. I Peter 1:25
"I felt bound to abandon the	
God-dictated-every-word- from-cover-to-cover attitude." ⁷⁹	Every word of God is pure. Proverbs 30:5
J.B. Phillips	
"Every member of the Panel was conscious that some of its decisions were in no sense certain."80	The words of the Lord are pure words. Psalm 12:6
NEB Committee	
"It is not surprising that [one] should be startled when they are told abruptly how many points of contact in form or substance our scriptures have with other writing, how fragmentary they are, how intensely human. We are coming to know the blessings which the withdrawal of old opinions discloses"81 B.F. Westcott	The word of the Lord endureth forever. And this is the word which by the gospel is preached unto you. I Peter 1:25
He expressed "doubts about infallibility" saying, "I am also glad that you take the same provisional ground as to infallibility that I do"82 F.J.A. Hort	

The God A God CHRISTIANITY NEW AGE Hindu: "God has an unlimited [M]ake no mention of the variety of names."83 of other gods, name neither let it be heard out of International Society for thy mouth. Exodus 23:13 Krishna Consciousness Neither is there salvation in Buddhist: The Nichiren any other: for there is none Shoshu Buddhists pray to a large black box containing a other name under heaven scroll with the many names of given among men whereby the Buddhas in the Lotus we must be saved. Acts 4:12 Sutra. Wherefore God also hath Muslims: Mohammed listed highly exalted him and 99 names of Allah in his Koran: Muslims use prayer given him a name which is above every name. That at beads reciting these names. the name of Jesus every New Age: "We consider our knee should bow. Phil. work to be spiritual in that it is 2:9. 10 based on the fact of the one For whosoever shall call God. known bv many upon the name of the Lord different names."84 shall be saved. Romans Theosophist Mary Bailey 10:13 "[T]he major and minor deities [C]all upon the name of are mentioned under various Jesus Christ our Lord. 1 names in all bibles."85 Cor. 1:2 Vera Alder KJV NIV, NASB, et al. the Son of God Daniel a son of the gods 3:25 the living God Acts 14:15 a living God (NASB) the living and true God I a living and true God Thess. 1:9 (NASB) knowing that your Master knowing that both their also is in heaven. Eph.6:9 Master and yours is in heaven worthy of God, who hath worthy of the God who calls called you I Thess. 2:12 vou there is one God James you believe that God is one 2:19

NEW AGE

"Each [man] is **a** God within himself." Elwood Babbitt

"[I]n the temple within. . .is a God held bound there struggling for freedom and the Light."87

Swineburn Clymer

APOSTATE CHRISTIANITY

"It's narrow or unloving when we insist that Jesus is the only way."88

Campus Pastor, University of Wisconsin

A Son	The Son
NIV, NASB, et al.	KJV
among the lampstands was someone like a son of man.	in the midst of the seven candlesticks one like unto the Son of man.Rev. 1:13
sitting on a cloud was one like a son of man	upon the cloud one sat like unto the Son of man Rev. 14:14
Holy One of God	Christ, the Son of the Living God John 6:69
a son (f)	the Son of God Matt. 27:54
a son of God (f)	the Son of God Mark 15:39
a son of the gods	the Son of God Dan.3:25
OMIT (f)	the Son of God Mark 1:1
a beloved son	one son, his well beloved Mark 12:6
You, Son of God	Jesus, thou Son of God Matt.8:29
Do you believe in the Son of Man?	Dost thou believe on the Son of God? John 9:35

NIV, NASB, et al.	KJV
He will judge the world in righteousness through a man(RV)	he will judge the world in righteousness by that manActs 17:31
who needs a physician	need of the physician Mark 2:17
an angel of God	the angel of the Lord [Jesus Christ] Acts 27:23, 12:23
NEW AGE	CHRISTIANITY
"In the New Age scheme of things, Jesus is not the Son of God, but another enlightened, reincarnated Spirit." ⁸⁹ Texe Marrs	"Jesus was not called "a son of God" but THE Son of God. The singular usage puts to shame the doctrine of the New Age that we are equally divine with
"a divine son of God has come forth and under many different names"90	Jesus." ⁹² Joseph Carr
Alice Bailey	But Their
"a god man is called an avatar. This event takes place once for each age."91	
"The Nazarenenowhere claimed to be the only son of Goda son not the Son of God."93 Science of the Soul	
"According to Urantia, Jesus is a son of Godmerely number 611,121 in the evolving scheme of Creator Sons."94	
The Urantia Book	
"There can be no Son of God."95	Carl of the second
Buddhism	

APOSTATE CHRISTIANITY

"It was hard not to pray to Apollo. . .addressing Christ sub specie Appollinis.'96

C.S. Lewis

(Rev. 9:11 says Appollinis is the Angel of the bottomless pit.)

NEW VERSION EDITOR

Foster of the NIV and NKJV committee admits that the translation "a son" "weakens the presentation of Christ."

A Savior	The Saviour
NIV, NASB et al.	KJV
"wait for a Savior	"look for the Saviour" Phil. 3:20
OMIT (LB)	having salvation Zech. 9:9
NEW AGE	GREEK SCHOLARS
Talks with Christ and His Teachers by Elwood Babbitt reports an entity calling itself Jesus Christ, appeared and said, "I am not the Savior; For each man is a Savior within himself."	"[A] vicious system of rendering the Greek article is attended by consequences of a serious nature."
"Spiritualism accepts him as one of many Savior Christsa world Savior but not the only name given."98 Josh McDowell "[The] Messiah promised in each religion The Lord Maitreya, Krishna, the Iman Mahdi, The Christ [is] the same Divine Principle called by several names."99 Lola Davis	Webster's even distinguishes sharply between savior and Saviour. savior: One who saves or delivers. Saviour: Jesus Christ, the Redeemer.

NEW AGE

"Ramakrishna. . .considers God to be manifest in various ways and various forms. . .as the Divine Mother, as Krishna, as Jesus."¹⁰¹

David L. Johnson

NEW VERSIONS EDITOR

"[Virgin apparitions are] God revealing himself now and not in one form but in many . . . the manifold comings of Christ. . .The Word has different forms, manifesting Himself to each as it is expedient for him." 102

B.F. Westcott

Unitarian committee member G. Vance Smith strongly supported the switch from "the" to "a" stating that "the" "misrepresents" his beliefs.

APOSTATE CHRISTIANITY

"The Christ has taken many forms and has been known by different names."103

> Rodney Romney, Baptist Minister

"Humans are to become saviors." 104 Calvin College's

Earthkeeping

Greek: Arbitrary or Aleph Again

There is no indefinite article in Greek, consequently those with a meager background in Greek will comment that the word 'the' does not appear. However, there are hundreds of times when all new versions arbitrarily add 'the' and hundreds of times when they leave it

untranslated. For example, in Matthew 12:28 they add one 'the' and drop another 'the'. (See Middleton's *On the Doctrine of the Greek Article*). If the new versions were consistent in their insertion of "a" where no definite article exists, they would, like the Jehovah Witness Bible, translate John 1:1,2 as "the Word was a god."

In the upcoming verses the article is not in question. For these verses the KJV habitually follows the majority of manuscripts and the earliest witnesses. For example, in John 9:35, the KJV's "Son of God" was cited in Tatian's Diatessaron (A.D.180), whereas the new version's "son of man" comes from the later fourth century MSS, Aleph and B. Again, Acts 8:37, which records the salvation of the eunuch, was cited by Irenaeus, Cyprian, and the Old Latin up to 200 years before the dissenting Aleph and B MSS.

The following charts continue to show how 'the beasts' bloodless bibles hide the keys to God's kingdom—leaving souls out in the cold kingdom of the coming "king of nations."

Antichrist	Lord Jesus
"That if thou shalt confess with and shall believe in thine heart the dead, thou shalt be saved." cross did it, Paul did it and the not in the new versions.	that God hath raised him from (Rom. 10:9) The thief on the
NIV, NASB	KJV
Do you believe on the son of Man?	Dost thou believe on the Son of God? John 9:35
	Paul:
[omitted]	Lord, what wilt thou have me to do? And the Lord said unto him Acts 9:6
	The eunuch:
[omitted]	And Philip said If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Acts 8:37

NIV, NASB	KJV
	The Thief:
Jesus, remember me?	Jesus, Lord remember me. Luke 23:42
NEW AGE	
"The Nazarene did not say: "If you have faith in mehe	
made a clear statement; one indicating that the faith must be	
in ourselves."105 Rosicrucian	
NIV, NASB, et al.	KJV
who believes	little ones that believe in me Mark 9:42
whosoever believes	whosoever believeth in him John 3:15
he who believes has everlasting life	He that believeth on me hath everlasting life John 6:47
calling on His name	calling on the name of the Lord Acts 22:16
gospel	gospel of Christ Rom. 1:16, I Cor. 9:18
Neither is circumcision anything	For in Christ Jesus neither circumcision availeth any thing Gal.6:15
the blessing of Christ	the blessing of the gospel of Christ. Rom. 15:29
In Him	In whom ye also trusted Eph. 1:13
also have obtained an inheritance	In whom also we have obtained an inheritance Eph.1:11

The Beast	The Blood
NIV, NASB, et al.	KJV
in whom we have redemption	in whom we have redemption through his blood Col. 1:14
faith	through faith in his blood Rom. 3:25
innocent blood	the innocent blood Matt.27:4 (Jesus is the only one with innocent blood.)
freed us from our sins	washed us from our sins Rev. 1:5
cup which is poured	blood which is shed Luke 22:20
NEW AGE	
"The erroneous doctrine concerning the blood sacrifice of Jesus." 106 Elizabeth Claire Prophet	
"Blood Sacrificea picture of the Christ impossible for the majority of thinking people." Benjamin Creme	
"Patience and perseverance matter more than the blood of crucifixion." Buddhist Church of America (pamphlet)	
"[A] God that takes delight in sacrifice, in bloodis not my Father God." ¹⁰⁸	
Aquarian Gospel of Jesus the Christ	
NIV, NASB, et al.	KJV
that which is lacking in Christ's afflictions	the afflictions of Christ in my flesh Col. 1:24
APOSTATE CHRISTIANITY	CHRISTIANITY
"When his blood was poured out it did not atone." 109 Kenneth Copeland	"Redemption is through his blood." Dave Hunt

New Age Avatar	Suffering Saviour
NIV, NASB, et al.	KJV
This is my body which is for you.	This is my body which is broken for you. I Cor. 11:24
Christ also died.	Christ also hath once suffered. I Pet.3:18
carried away our diseases	bare our sicknesses Matt.8:17
to the redemption of God's (own) possession	the redemption of the purchased possession. Eph. 1:14
nailed it to the cross	nailing it to his cross. Col. 2:14
NEW VERSION EDITORS	
"This cannot possibly mean the sufferings of Christ." ¹¹⁰ F.J.A. Hort	
"I can no longer worship in a theological context that depicts God as an abusive parent and Jesus as the obedient trusting child." Mollenkott	
NEW AGE	
"Christ never suffered" How could suffering be associated with the One."111 Maharishi Mahesh Yogi	
"[T]he moral sense of the Western World has been blunted by a theology which teaches vicarious atonement of sin through Christ the Son of God." ¹¹²	
"I don't like Christianity's emphasis on the crossits so morbid." ¹¹³ Disciple of Sai Baba	

NEW AGE

"What is needed in Buddhism is enlightenment, neither crucifixion nor resurrection."114

D.T. Suzuki

God in All	God in Christians
NIV, NASB, et al.	KJV
God and Father of all who is over all and through all and in all.	One God and Father of all who is above all and through all and in you all. Eph. 4:6 (Eph. 1:1 is written "to the saintsto the faithful."
The grace of the Lord Jesus be with all. (NASB)	The grace of our Lord Jesus Christ be with you all. Rev. 22:21 (Rev. 1:1 says it was written to his servants.)
NEW AGE	
"Each morning I center myself to touch the God light I believe is in all of us." ¹¹⁵ Oprah Winfrey	W. D. Tandbu sayer 13 also
"Theosophy's purpose is "the nucleus of the Universal Brotherhood of Humanity." ¹¹⁶	
"Think what a difference it would make if the majority of mankind, including decision makers, believed the teaching of a World Religion for the New Age that all people are brothers because they are children of God." 117 Lola Davis	

NEW AGE	
"Let us drop ourreligious differences and think in terms of one family." ¹¹⁸ Foster Bailey	
MUSLIM	KJV
"All men are children of God." ¹¹⁹	"For ye are all the children of God by faith in Christ Jesus. Gal. 3:26
CULTS	
"All men and women are sons of God." ¹²⁰ Edgar Cayce	
"God saysevery person is his child. ¹²¹ Emile Cady	
APOSTATE CHRISTIANITY	
"Every man is my brother." 122	Argentindfill
Pope Paul VI 1971	

Antichrist: King of Nations	Christ: King of Saints
NASB, NIV et al.	KJV
King of the nations	King of saints Rev.15:3
(Greek texts vary here. Westcott-Hort has aeon, Nestle-NASB has ethos (which they translate as 'pagans' elsewhere!), the Textus Receptus has hagios, translated elsewhere as 'holy! Three different Greek words, as diverse as 'pagan nations' and 'holy saints' fractures the freshman fantasy of the original Greek.)	
And the nations shall walk by its light	And the nations of them which are saved shall walk in the light of it (Rev.21:24)

NEW AGE

"None are saved. None are lost. . .[S]aved and lost are meaningless" terms. 123

David Spangler

NEW VERSION EDITOR

"[T]he universal fatherhood of God. . .a brotherhood of men, but also a brotherhood of nations. . .[is] the destiny of mankind."¹²⁴

"We have one Father, even God." Jesus said. . ."Ye are of your father the devil" John 8:41-44

CHRISTIANITY

B.F.Westcott

NEW WORLD ORDER

"World government will not be imposed on mankind but will be the result of the manifested brotherhood."¹²⁵ Benjamin Creme

"We must be grateful to anyone who gives the work of the U.N. a spiritual interpretation. Prophets and philosophers have all perceived the fundamental unity and brotherhood of humans, but for the first time such a community is now truly being born." 126

Faith

Former U.N. Asst. Sec. General Robert Muller

Universalism Christianity KJV LIVING BIBLE Christ. . .was accepted by preached unto the men everywhere.(LB) Gentiles. I Tim.3:16 CULTS "Even the unbelieving "He was despised and heathen are redeemed."127 rejected of men." Mormon Articles of Isa. 53:3

APOSTATE CHRISTIANTIY

"Redemption embraces the totality of creation." 128

Theodore M. Hesburg, Notre Dame

NEW VERSION EDITOR

"The fruit of his work is universal. . .the redemption of the world. . .the ascension shows the oneness of their common destination."

B.F. Westcott

Westcott and others believe that the gospel is 'telling people that they are saved'. He said, "The proclamation of the union [of God and the world] is the message of the gospel. . .the Gospel proclaims that we are members of one another." 129

NASB	KJV
proclaiming	preaching Matt.4:23 Luke 9:2 Acts 8:5, 10:37, 13:5, 13:24, 13:38 et al.
Jesus Christ has set you free	Jesus Christ hath made me free Rom. 8:2; see Gal. 5:1

The Broadway: The Way or the way

[H]e led them forth by the right way. Psalm 107:7

Intervarsity Press editor James W. Sire observes:

I have long had a theory that the far-out, weird, and strange writers who make themselves out to be god—or the God—capitalize every other word or so. Manuscripts I have received as an editor. . .bear this out. 130

Author, Dr. Louis Talbot, also noticed that occultists' words are "always spelled with a capital." In New Age monism, everything is God—so everything becomes a 'proper noun or adjective'. New Age literature is peppered liberally with capitalized words such as Truth, Love, Man, Power. New versions capitalize dozens of words, not capitalized in the *Authorized Version*, such as Great Power (Acts 8:10), Law (Gal 2:16, Matthew 5:17, Luke 16:17), the Name (III John 1:7), the Beginning (Revelation 3:14), Great (Matthew 5:35), Man (Mark 2:28, Luke 6:5, Luke 9:58 et al), Unleavened Bread (Matthew 26:17, Mark 14:1), and Benefactors (Luke 22:25). Webster notes that, "Abstract ideas or inanimate objects "are capitalized only when personified." As a result, the "Beginning" (for Arians) and the "Unleavened Bread" (for Sacramentalists) become Jesus Christ, when the text intends no such interpretation.

The capitalization of the term the 'Way' is blatantly New Age.

NIV, NASB, et	al.		o to acua	KJV
the Way	Acts 19:23, 24:22	,		the way

With unity as its aim, the New Religion needs a name. Since Satan's game is the same, Members-to-be all agree.

World Religions

Buddhism:

- The mark on the forehead of Buddha is called "the lotus of the true Way."
- Buddhism itself is called 'the Way'.132
- Buddhism is split into two schools, one is called "the Way."¹³³

Shintoism:

• This popular religion in Japan comes from the word Shinto which means "The Way of the gods." They worship a sun goddess, the ruler of heaven.

Taoisms:

- The religion of China is Taoism, which is Chinese for 'The Way'.
- Its bible is called *Tao Te Ching*, "The Way and its Power." The first line says, "The Way that can be told is not the Absolute Way. The names that can be named are not the absolute Names." 134 (Of course, new versions capitalize 'Name' in 3 John 1:7)

Islam:

• Moslem mystics call their Sufi branch, "a search for the Way, a Way that is. . .seeking divine ecstasy." 135

Hinduism:

• Hinduism is officially defined as "The Way of the majority of people in India, a Way.""136

Gnosticism:

 Ancient Gnosticism's "Path of Initiation" was called 'the Way'.137

New Age

- 1. Alice Bailey: "In an ancient book on numbers, the initiate is defined as one who has experienced and expressed 666...and has there found himself upon the Way...the radiant Way, the lightest Way which leads from one great experience of divinity in man to another." 138
- 2. The author of *Toward a World Religion for a New Age* says, "Jesus said He was the Way. . .[there are] a variety of approaches to the Way [She goes on to list numerous occult groups.]
- 3. Corinne Helene's *New Age Bible Interpretation* says, "The deeper truths of the Christian Initiations are received directly by man himself; the spiritual force reaches him direct from the Sun, for the Christ has opened the Way. The early Christians were followers and demonstrators of the Way, the Path of the Solar Mysteries."139

- 4. Guru Da Free John's *Dawn Horse Testament* says "The Way that I teach is the Way based on the 7th stage wisdom." 140
- 5. Luciferian Anna Kingsford's book extolling the virtues of worshipping the devil is called *The Perfect Way*. Also popular among New Ager is *The Way of the Shaman*.
- 6. Cults like ECK say, "The ECK therefore is the Way."141
- 7. The cult called 'The Way' headed by Victor Paul Weirwille boasts 200,000 members in 62 countries. Its motto is 'One God'. Spokesmen say, "God dying on a cross. . .is an image that binds man into continuous slavery."¹⁴²
- 8. Apostate Christians like Baptist Pastor Rodney Romney agree saying, "Each of us must find our own way to the Way. . .Jesus cults, stopping short of the Way by worshipping the Way-Shower." 143
- 9. The Living Bible is published in an edition called The Way.
- 10. Rosicrucian manual, *Science of the Soul* summarizes the difference between 'the Way' of the occultist and 'the way' of Christianity.

Those seeking for the spiritual knowledge of the Initiates must come as children willing to obey... those who have gone the Way before. It is a favorite precept of those who are at heart dishonest and who would shift to others...the payment of their debts to God... These believe that "God so loved the world that he sent his own Son that their sins might be paid" for them. We would substitute this. The world is in need of thosemany of them, who are so imbued with faith in the New Age [not in Christ] pointing out...the Law. [New versions capitalizes 'the Law' in Galatians, Matthew

and Luke.] We need leaders. . .who are seeking the Way to life.144

He and the new versions agree on—1)"obey," 2)"The Law," 3)"The Way," 4)"faith" (but not 'in him'), and 5)"a son" (that is not his "only begotten Son").

Why the consensus? Led astray by the 'Way', the New Age is following "the broadway that leadeth to destruction and many there be which go in thereat." "[T]hat way which they call heresy." (Acts 24:14) "leadeth unto life and few there be that find it." (Matt. 7:14) They have "gone the way of Cain." (Jude 11)

Even though God warned his people, "Learn not the way of the heathen," (Jer. 10:2) new version editors "have forsaken the right way and are gone astray following the way of Balaam. . .who loved the wages [\$] of unrighteousness." (II Pet. 2:15) The gods, gospels and 'good' books are cunningly crafted perversions of God's true way.

The Plan: *perversion*The Procedure: *subtlety*

The Perpetrator: child of the devil

O full of all subtlety
...thou child of the devil
...wilt thou not cease
to pervert the right ways
of the Lord.

Acts 13:10

The New Earth or a New Age?

[T]he earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved. . .the elements shall melt with fervent heat? Nevertheless we according to his promise look for new heavens and a new earth. II Peter 3:11-13

enesis 1 marked the beginning of earth's time. The hands of humanity sweep across the face of the earth hastening a halt to creation's clock. Mankind's sin has seeded the planet with land mines making its terrain a time bomb. Revelation 20:11 reveals earth's explosive end. A contrary scenario is presented by the other religions of the world. They present a cyclical view of life in which reincarnation of the individual and evolution of the species provides the needed 'time' for their works-based salvation to bear fruit. Confucius confuses many saying, "The process of change is cyclical." Buddhism teaches that time progresses in a series of cycles. Hinduism's god Vishnu commences each cycle and Shiva closes it. The Mayans will mark the end of their recent "great cycle" in A.D.2012. Tracing this twisted pattern, Luciferian

Rudolf Steiner repeats, "[T]he earth goes through evolutionary cycles."147

The new versions rehearse this cyclical view of time in the ears of listeners and also revise the verses which speak of the creation and subsequent destruction of the world. Concepts held by the author of the 'New' Greek text commenced this most recent caravan to the East. Westcott traces the tracks of the 'lost' travelers, once again.

NEW VERSION EDITOR	NEW AGE AND LUCIFERIAN
"[E]ach new element returns to its sourceas the great cycle finds fulfillment."	"[A]II shall be absorbed at the end of the great cycle ." ¹⁴⁸ Blavatsky
"So things come into existence and then are dissolved as the great cycle [proceeds]."	"Kalpas alternate in dissolution and creation. The great cycle or kalpa is of 420,000 years."
"All things come from God and go to GodFrom God to GodWorlds grow out of worlds directs the cyclic periods." B.F. Westcott	"Brahmansends the world out from himself. But he brings it back to himself. The process is one of involution and evolution." 151

"Age to Age": Attune to Apostasy

In turning to the cyclical theory of time, the New Age has also adopted the astrological idea of shorter ages which make up the longer cycles. Their imaginary astrological cycle is 25,000 years long and is divided into ages of about 2000 years each. Since the sun is a type of Christ, God set the autumnal equinox at the time of Christ's birth in September and the vernal equinox in March during his death and resurrection. But mankind "did not like to retain God in their knowledge," "changed the truth of God into a lie" and became "vain in their imaginations" (Romans 1:19-28). So the Chaldeans, with their observatory in the tower of Babel, invented 'imaginary' zodiacal boundaries in the sky in relation to the equinox to make a celestial calender for their system of ages and astrology.

These "observers of times," anan, were condemned in the bible in II Chronicles 33:6, Deuteronomy 18:10, 11, II Kings 21:6 and Leviticus 19:26. The NKJV, NIV and NASB have completely removed this warning. Most versions pretend anan is kashshaph and render it as 'sorcery'. They translate both anan and kashshaph as 'sorcery', hiding the distinction God has made between these two Hebrew words. Anan literally means 'observing the heavens', which is a distinct form of enchantment (Jer 27:9).

Ancient Babylon adopted astrology from the Chaldeans. So MYSTERY BABYLON, the religious system of the end times, which "sitteth upon many waters," has carried astrology's ages around the world. The Aztecs believed they were living in the 'fifth age'. The Hindoos think we are now living in the kali-yuga or 'black' age. The Bahai's are waiting for their 'golden age'. New Agers, watching the zodiac move out of Pisces into Aquarius, anticipate the 'New' Age. Today, the 60's hit "Age of Aquarius" blares in the background while readers browse books like *The Aquarian Gospel of Jesus the Christ, The Aquarian Conspiracy, Finding Your Place in the Golden Age*, or *Discipleship in the New Age*. Even cults like the Jehovah Witnesses are waiting for their 'Kingdom Age'. Mary Baker Eddy's followers think she is the "voice of Truth to this age." 152

Beyond the rim of 'religious' circles, secular thinkers scan the horizon for a new age. The Humanist Manifesto II says, "[W]e stand at the door of a new age." Former U.N. Assistant Secretary General Robert Muller translates New Age philosophy into Antichrist's politics:

We are now entering a new age. . .we must pass from the national age to the planetary age. 154

New Age Versions

The real religion of America is astrology, if the study of Northern Illinois University is correct, indicating that 70% of Americans read their horoscope. The children are following, as Gallop's pole showed 60% of them also believed in astrology. If 'ages' are standard in the religion of today's internationals and Americans, be assured that the *New International Version*, *New*

American Standard and the New King James are attuned to the religion of the age. So dozens of times they substitute 'ages' for 'world', reinforcing the ideas of the 'New' age movement.

NIV, NASB et al.		KJV
either in this age or in the age to come	Matt.12:32	neither in this world, neither in the world to come
not only in this age but in the one to come	Eph. 1:21	not only in this world, but also in that which is to come
in the present age	Titus 2:12	in this present world
this present evil	Gal.1:4	this present evil world
the age to come	Mark 10:30	the world to come
the age to come	Luke 18:30	in the world to come
the age to come	Luke 20:35	obtain that world
King of the ages	Rev. 15:3	King of saints

Why do the new versions render Hebrews 6:5, "the **powers** of the **age** to come" instead of "the world to come." Could the evolutionary philosophy of new version editors have influenced them? One writes:

We know also that more of the total **powers** of humanity and more of the fulness of the individual man are brought from **age to age**.155

Luciferian, H.P. Blavatsky said, "Both Jesus and St. John the Baptist preached the end of the Age. . .So little did the *uninitiated Christians* understand that they accepted the words of Jesus literally and firmly believed he meant the end of the world." (*Isis*, Vol. II, p. 144) Her initiate Alice Bailey therefore concluded that Matthew 28:20 should read, "Lo, I am with you all the days, even unto the end of the age." (*Reappearance*, p. 38) Today, the new version 'initiates' and the "uninitiated Christians" still present these opposite world views.

NIV, NASB et al.	KJV
[L]o, I am with you always even to the end of the age.	[L]o, I am with you alway, even unto the end of the world. Amen. Matt. 28:20

In the beginning

A cyclical view of time precludes any singular beginning of the world. So Buddha says, "No origin can be perceived." Corresponding to this, the new versions have no 'beginning of the world' but present instead a series of 'ages'.

NIV, NASB et al.		KJV
for ages	Eph. 3:9	from the beginning of the world
long ages ago	Titus 1:2	the world began
for long ages past	Rom. 16:25	since the world began
from old or for ages	Acts 15:18	from the beginning of the world
from of old or of long ago	Luke 1:70	since the world began
from ancient time or long ago	Acts 3:21	since the world began
from all eternity	2 Tim. 1:9	before the world began
Since the beginning of time	John 9:32	Since the world began
a (second, third, fourth, fifth) day	Gen. 1	the (second, third, fourth, fifth) day
the citywhose architect and builder is God	Heb. 11:10	builder and maker*

^{*(}Architects design cities, builders build them, but God makes the raw material.)

In place of "In the beginning God created the heaven and the earth" (Genesis 1:1), one new version begins with "By periods God created," showing the author's belief in progressive ages. Greek editor B.F. Westcott writes, "No one now. . .holds that the first three chapters of Genesis give a literal history. . .I could never understand how anyone reading them with open eyes could think they did."156 Another new version editor says, "No such state as Eden ever existed. . .it is a treat to read Darwin."157 Perhaps these editors chose the Vaticanus B manuscript because it omits Genesis 1:1 to Genesis 46:28. Listen as the 'End Times Trio' rehearses their harmony.

APOSTATE CHRISTIANITY	APOSTATE BIBLE	NEW AGE
"Genesis is a Myth." ¹⁵⁸ Pope John Paul II's emissary	"Once upon a time" Gen.1:1 TEV	"The whole Genesis record is an allegory." ¹⁵⁹ Charles Filmore

The End

In the new bibles, the world doesn't end, the age simply ends and another begins. If the world ends, the sinner has nothing to stand on; if the age ends, he merely changes his calendar. Consequently, verses such as I Corinthians 8:13, "while the world standeth," are omitted entirely in the new versions.

NIV, NASB, et al.		KJV
end of the age	Matt.24:3	end of the world
lo, I am with you always even to the end of the age	Matt.28:20	end of the world
end of the age	Matt.13:39	end of the world
end of the age	Matt.13:40	end of this world
end of the age	Matt. 13:49	at the end of the world
end of the age	Dan. 12:13	end of the days
this age	l Cor. 3:18	this world

NIV, NASB, et al.		KJV
ends of the ages	I Cor. 10:11	ends of the world
consummation of the ages	Heb. 9:26	in the end of the world
is passing [entropy?] (NKJV)	I John 2:17	passeth away [judgement]
an hour is coming	John 4:21	the hour cometh

Since the destruction of the earth is a result of God's judgement, those verses describing the severity of that judgement are 'softened up' or omitted. As one noted Greek scholar observed:

[There is a] fidgety anxiety manifested throughout. . .to explain away or at least evacuate expressions which have to do with eternity.160

NIV, NASB, et al.		KJV		
[OMIT]	Mark 9:44	Where their worm dieth not and the fire is not quenched.		
[OMIT]	Mark 9:46	Where their worm dieth not and the fire is not quenched.		
[OMIT]	Mark 6:11	the day of judgement		
day of their wrath	Rev. 6:17	day of his wrath		
dealing out retribution	2 Thess. 1:8	taking vengeance		
righteous acts have been revealed	Rev. 15:4	thy judgements are made manifest		
shall be liable to the court.	Matt.5:21	shall be in danger of the judgement		
guilty before the supreme court	Matt.5:22	shall be in danger of the council		

NIV, NASB, et al.		KJV
scatter him like dust	Matt.21:44 Luke 20:18	grind him to powder
sentence of hell	Matt. 23:33	damnation of hell
Hades	Luke 10:15, 16:23	hell
a great tribulation	Matt. 24:21	great tribulation
judgement	Heb. 9:27	the judgement
eternal sin	Mark 3:29	eternal damnation
the fear of the Lord	2 Cor. 5:11	the terror of the Lord
[OMIT]	Luke 17:36	Two men shall be in the field, the one shall be taken and the other left.
[OMIT]	Luke 21:35	for as a snare
[OMIT]	Rom. 8:1	who walk not after the flesh, but after the Spirit

NEW AGE	
"Godwill allow you to be and do anything you wish and hold you judgeless. God has never judged anyone."161	
Ramtha	
NIV	KJV
"The earth and everything in it will be laid bare."	The earth also and the works that are therein shall be burned up. 2 Pet. 3:10
The majority of MSS say "Burned up." The NIV footnote is false, once again, saying, "Some MSS say "burned up."	

NIV	KJV
The NASB Greek-English	
Interlinear contradicts the NIV's note saying, "Some ancient mss read "discovered."	
NEW VERSION EDITORS	
"[T]he second death is probably a combination of the Deluge and Sodomit stands between the Garden of Eden and the Manna[F]inite sin cannot deserve infinite punishment."	
F.J.A. Hort	
"[T]he wrath to come" refers to "unbelieving Israel." 163	

B.F. Westcott

Greek Speak

The new versions translate *aeon* as 'world' dozens of places where the context would not allow the strange intrusion of 'ages'. Translating the word *aeon* as age is New Age and pagan. One witchcraft newspaper advertises a book entitled *Traditional Magicks for a New Aeon*. The definitive analysis, done by the Greek language scholar Hermann Sasse, says that pagans such as Plato and the Gnostics defined aeon as "timeless" but:

[T]his understanding is contrary to the biblical doctrine of time and eternity. The idea of eternal recurrence cannot be united with the understanding of the creation and end of the world as an absolute beginning and absolute conclusion. The biblical view. . .stands in antithesis to the pantheistic and astrological doctrine of recurrence.¹⁶⁴

Although the pagan Plato used *aeon* to mean "timeless," Aeschylus in his *Septum Contra Thebas* uses it to mean 'world'. So evidently at the time of Christ, its meaning was adjusted to the cosmology of the user, just as it is now. One new version editor

admits the change to 'ages' in the new version reflects his New Age theory of 'ages'.

[T]here is something strangely grand in this concept of aeons of human life. Some perhaps are even led to pause on the wonderful phrase in Eph 3:21. . .'the ages of the ages' . .and reflect on the vision so open of a vast aeon of which the elements are aeons unfolding, as it were, stage after stage, the manifold powers of one life fulfilled in many ways, each aeon the child of that which has gone before.¹⁶⁵

Apostasy Abstract

A traveler on the semantic bridge to the New Age, Dr. Rodney Romney, a prominent Seattle Baptist minister, uses new version jargon to lead his listeners, not across the stormy waters but directly into the lake of fire. He prods:

Most students of the spiritual realm agree that we are entering today into a New Age of Light on this planet. 166 [emphasis mine]

Like a good Baptist, he has obviously been reading his bible, but not *the* bible.

NIV, NASB, et al.	THE STATE OF	KJV
My kingdom is not of this realm. NASB	John 18:36	My kingdom is not of this world
not only in this age but in the one to come.	Eph. 1:21	not only in this world but also in that which is to come
fruit of the light	Eph. 5:9	fruit of the Spirit

Judgement or Interment?

"God is love." I John 4:8

"God is a consuming fire." Hebrews 12:29

"Behold therefore the goodness and severity of God."
Romans 11:22

hese two attributes of God are shown most clearly at the cross. God's justice required judgement for our sins. "Cursed is everyone that continueth not in all things which are written in the book of the law to do them." (Galatians 3:10) Yet God's love moved him to take that punishment due each of us. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree." (Galatians 3:13)

A place of "everlasting fire" exists and was spoken of by Jesus. He lovingly forewarned of his final words to those who reject his free gift of salvation and remain under the curse.

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew 25:41

As seen in the above scriptures, hell was not created for man, but "...hell hath enlarged herself" (Isaiah 5:14) to accommodate those of mankind who reject the love of God. The existence of hell does not diminish the love or loveliness of God. It speaks only of the rabid villainy of creatures-Satan, his angels, and mankind, who as Matthew records, could "spit in his face" (Matthew 26:67), the face of their creator. Often the unwillingness of man to face his own culpability and sinfulness prompts him to saddle God with the burden of blame for the existence of hell. Truthfully, hell pronounces the malfeasance of the creatures, not of the creator. The doctrine of hell is an affront to proud mankind.

Hell's presentation in the bible can hardly be extinguished, but recent versions have diluted it by submerging the reader in a welter of words, substituting 'death', 'grave', 'sheol', 'hades' and 'the depths' for the word, 'hell'. Using five additional ambiguous words fractures the impact. The shatterment flies in the face of clarity, obscuring God's warning. Descending progressively downward from "death," to the "grave," then to "sheol" or "hades," then "the depths," and finally to "hell," the NIV offers a station, waiting to prove the afterlife theory of every philosophy and cult afloat.

Hell or Death

Agnostics, atheists, humanists, Jehovah Witnesses and a variety of cults believe eternal death, not hell, lies beyond the last Again, Blavatsky dictates and the NIV and its editors breath. comply—replacing the word 'hell' with 'death'.

LU	CI	F	E	R	L	A	N
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NIV EDITOR

"Whenever the word 'hell' occurs in the translation. . . it is unfortunate. . .in the original text it stands. . . death. . . Hell and its sovereign are inventions of Christianity."1 Blavatsky

"In the face of these theological differences, a number modern of translations simply do not translate the word. . . [Hell] may well stand for eternal death."2

R. Laird Harris

NIV		KJV
death	Deut. 32:22	hell
death	Job 26:6	hell
death	Prov. 23:14	hell
death	Prov. 27:20	hell
death	Isa. 28:18	hell
death	Isa. 57:9	hell

The Hebrew words for death, *muth* or *maveth* appear in none of these verses. Yet NIV editors admit that 'translating' takes a back seat to their own peculiar personal theology which is identical to that of many cults.

	NIV EDITOR
	"The committee did not feel absolutely bound to the Hebrew textThe other Canannite deity, mot (death)is personified"3 Larry Walker
ARMSTRONGISM	NIV EDITOR
"The concept of hell is part and parcel of folkloreas a place of punishment When a human being dies he is dead ." ⁴	"Regarding further punishment after their death, the text is silent." ⁵ R. Laird Harris
JEHOVAH WITNESS	
"The doctrine of a burning hellafter death cannot be true. A dead person is unconscious, inactive. The soul is dead ."6	"[D]eath for the wicked may actually speak of spiritual death [T]he grave and death may well stand for eternal death," ⁵ R. Laird Harris

Hell or the Grave

The NIV has again erected a shaky fire escape on the foundation of their faulty theology.

NIV		KJV
grave	Job 11:8	hell
grave	2 Sam. 22:6	hell
grave	Ps. 18:5	hell
grave	Ps. 55:15	hell
grave	Ps. 116:3	hell
grave	Ps. 55:15	hell
grave	Prov. 7:27	hell
grave	Ps. 16:10	hell
grave	Ps. 86:13	hell
grave	Ps. 9:17	hell
grave	Prov. 15:24	hell
grave	lsa. 5:14	hell
grave	lsa. 14:15	hell
grave	lsa. 28:15	hell
grave	Ezek. 31:16	hell
grave	Ezek. 31:17	hell
grave	Ezek. 32:21	hell
grave	Ezek. 32:27	hell
grave	Jon. 2:2	hell
grave	Hab. 2:5	hell
grave	Acts 2:27	hell
grave	Acts 2:31	hell
depths	Ps. 139:8	hell
depths	Matt. 11:23	hell
depths	Luke 10:15	hell

JEHOVAH WITNESSES

NIV EDITOR

"[Hell] applies to the common grave of all mankind. . .The words contain no thought of or hint of pain."⁷

New World Translation appendix

"The NIV translators... came to a decision regarding the meaning of the word [hell]...the meaning grave fits...The translation grave is the most appropriate one. The terms [hell and grave] are synonymous...no more than darkness, dissolution, and dust of the tomb...to lie in the dust...decay or perish in the grave."8

R. Laird Harris

Hell or Hades and Sheol

NIV editor R. Laird Harris concedes regarding hell:

Its translation brings up a number of theological. . . matters. [T]here is discussion as to what it means. . .a number of modern versions simply do not translate the word. . .They. . .leave each reader to decide for himself. . .9

Consequently the NASB, and frequently the NKJV, join the Jehovah Witness *New World Bible* and leave the Hebrew *Sheol* untranslated. The NIV and NKJV join them both in not translating the Greek *hades*.

NIV, NASB, NK Jehovah Witness World Translatio	New	KJV
hades	Matt. 11:23	hell
hades	Matt. 16:18	hell
hades	Luke 10:15	hell
hades	Luke 16:23	hell
hades	Acts 2:27	hell
hades	Acts 2:31	hell
hades	Rev. 1:18	hell
hades	Rev. 6:8	hell
hades	Rev. 20:13	hell
hades (NIV 5 times)	Rev. 20:14	hell

NASB & JEHO WITNESS TRANSLAT		KJV
Sheol	entire O.T. (67 times)	hell

Historical Hades

A 'Revised' and 'Amplified' version of hell has been 'Standard' and quite 'International' since the Assyrio-Chaldean

culture. The new 'Version' of the facts is not so 'New', but represents an historically heathen picture of the afterlife. The Assyrian culture introduced the idea of hades as an intermediate state. They called it the Elysian or Happy Fields and described it as having 'silver skies', 'resplendent courts'-'an abode of blessedness'. Their female goddess Ishtar descended into Hades seeking Tammuz and found it a place of gates and shadows.

Such "cunningly devised fables" abound in world literature. The Egyptian Hades was called 'Amenti', a place of dreamless sleep. Inhabitants did not remain long in this 'Land of Bliss', but moved quickly to Amk, the exit gate. Scandinavian mythology tells of Frigga's son, Bal-dur, who found himself upon death, in hades, seated on a stone, reading. In Greek mythology's Prometheus, Hercules, the Sun god descends into Hades' cave of Initiation. Aeschylus wrote that this 'Meadow of Hades' was the place where both good and evil people were purified by doing good works.

New Age 'Hades'

Thanks to the new bible versions, New Age chieftains like Lola Davis can now say:

> We now know that there is no 'down there' where there is a tangible hell.10

New Agers cling to the 'new version' of hades as a second chance.

> Through the soul in Hades, having awakened to its unfortunate state, desires a change, it can attain such a change through reincarnation.11

New Agers join ranks with the NIV, NASB, NKJV and Jehovah Witnesses in replacing the 'torments of hell' with, as Blavatsky called them, the "seven mansions of Hades." She defines the 'new version' of hell as follows:

Hades was quite a different place from our region of eternal damnation and might be termed rather an intermediate state of purification.12

When new versions do not translate *hades*, because they want to "leave each reader to decide for themselves" what is meant, they give consent to the fraudulent fables of the New Age. Bible verses on 'hades' now give voice to the unicorn, a popular New Age symbol of Amduscias, the grand duke of Hades. He represents:

[T]he seventh division of Avichi of the Astral world. . . [It] is the only hell that exists. . .not eternal. [I]t is a purgatorial state.13

New Version Editors, Purgatory, 'Hades' and Hell

The open door to hades in new versions merely vents the views of their editors. 'New' Greek editor F.J.A. Hort called purgatory, "a great and important truth." His American counterpart Philip Schaff believed in an "extension of the period of grace for non-Christians beyond the limits of the grave." NIV editors believe men merely lie in the grave. Other N.T. 'editors' believe as follows.

N.T. EDITION	EDITOR	BELIEF
Aleph & B Manuscripts	Origen	Hell is 'figurative'. The devil and fallen angels will exit hell and return to heaven. 16
'New' Greek N.T., A.S.V. (NASB and <i>Living Bible</i>)	Schaff	He protested, "against a gross materialistic theory of hell" and points his audience to "the greatest of divines Origen." ¹⁷
'New' Greek N.T.	Hort	Hell is "figurative."18
J.B. Phillips Translation	Phillips	Does hell exist? Phillips says, "I seriously doubt this." 19
'New' Greek N.T.	Westcott	Hell is "not the place of punishment of the guilty" but Hades is "the common abode of departed spirits." ²⁰

Despite the fact that Jesus said he would "prepare a place for" those who were not going to "a place of torment" (Luke 16:28), Westcott said each was "a state and not a place."21 Again, new version editors merge minds with the cults.

Buddhism: hell: "condition of feeling and emotion not loci."22 Unity: hell: "a state of consciousness. . .a state of mind."23

Mind Science: hell: "mental states."24

Everlasting: Lasting Forever

Liberal scholars and cults disagree with conservatives regarding the length of punishment for the lost. So as one scholar notes, "[I]n view of the present controversy about the distinction between. . .eternal and everlasting" punishment, new versions have replaced the highly explicit word 'everlasting' with the non-descriptive word 'eternal'.25 Everlasting is "objected to by the unbelieving schools," the scholar notes, and is typified by 'New' Greek editor B.F. Westcott who finds everlasting punishment (Matthew 25:46) "wholly inconceivable."26

M	0	R	M	0	N	IS	M
-141	v		IAE	V	1.4	10	IAI

NEW VERSION EDITOR

"[P]unishment. . .may endure for one hour, one week, or one year, or an age."27

The Plan of Salvation

"We have no knowledge respecting the duration of future punishment, and the word eternal has a far higher meaning."28

F.J.A. Hort

ARMSTRONGISM

"Everlasting" means age ending. "The translation everlasting is misleading, since the fire itself will not burn forever."29

UNITY

"There is no warrant for the belief sends that God men everlasting punishment."30 Charles Filmore The NASB has entirely omitted "everlasting punishment" from the New Testament. The NIV has also dropped all references to "everlasting punishment" for man. The NIV editor's theory that the lost are destroyed and left to rot in their graves pops up in the NIV's use of "everlasting" destruction in II Thessalonians 1:9.

NEW VERSIONS		KJV
eternal fire	Matt. 18:8	everlasting fire
eternal fire	Matt. 25:41	everlasting fire
eternal punishment	Matt. 25:46	everlasting punishment
eternal dwellings	Luke 16:9	everlasting habitations
eternal destruction	2 Thess. 1:9	everlasting destruction
eternal bonds	Jude 1:6	everlasting chains

Christ or Antichrist

THE RESERVERSIONS.

the New Testament. The NIV has also dropped all references to "everlasting punishment" for man. The NIV editor's theory that the last and destroyed and left to me in their graves poos up in the NIV's use of "everlasting" destroyable of It Thesas Indiana 19.

Antichrist

Antichrist Is Here: Denying the Deity of Christ

A ll of the spiritual sabre-rattling in Satan's scuffle for supremacy was summarized succinctly by Erwin Lutzer when he said, "The final conflict will come down to

'Who is God?" 1 Jesus Christ, who is God "manifest in the flesh" (I Timothy 3:16) must be diminished in the eyes of his subjects before the devil dares depose him. Who could curtail him? — a mugger, a marauding maniac, or a mass murderer like Mao or Mussilini. Too blatant.

When Satan wanted to unmiter the master, he conscripted Christ's veteran sparring partners—the scribes. Their method: subtlety.

[T]he scribes. . .consulted that they might take Jesus by subtilty and kill him. Matthew 26:3,4

[T]he scribes sought how they might take him by craft and put him to death. Mark 14:1

[T]he scribes. . .sought how they might destroy him. Mark 11:18

[T]he scribes the same hour sought to lay hands on him. Luke 20:19

Because he was "rejected of the. . .scribes," (Mark 8:31) Comfort reports:

[T]he early manuscripts exhibit some very significant differences. . .pertaining to the title of the Lord Jesus. . . [M]ost scribes felt free to express their individuality. . . [regarding] divine titles.²

New versions rely on these one or two dissenting manuscripts and disregard the vast majority.

I COR. 5:4,5	EVIDENCE
Lord (NIV)	P46 & B
Lord Jesus (NASB)	Aleph
Lord Jesus Christ (KJV)	Majority

A Princeton scholar concludes:

Very probably it represents an attempt on the part of some scribes to lower Christ's claim to deity.³

We are warned, "Beware of the scribes which desire. . .the highest seats in the synagogues." (Luke 20:46) Evidently from that elevated vantage point 'JESUS' is diminished, as are all of his titles in the new versions.

NIV, NASB et al.		KJV
Jesus	Luke 2:21	JESUS
Jesus	Matt.1:25	JESUS
Jesus	Luke 1:31	JESUS

Moslems have perennially complained, "They deified the messenger!" A New Agers like Alice Bailey protest that in Christianity there is, "over emphasis laid upon his divinity." New versions are marching in step with Satan and the soldiers of the New World

Religion. To stay in stride, "They stripped him" (Matthew 27:28) of his divine titles, tearing him down one step with each title.

NIV, NASB, et	al.	KJV
Teacher	Matt. 19:16	Good Master
master	e.g., Matt. 25:21	thy Lord
he	e.g., Matt. 12:25	Jesus
Jesus	e.g., Luke 2:21	JESUS
Jesus	e.g., 2 Cor. 4:10	Lord Jesus
Jesus	e.g., Acts 19:4	Christ Jesus
Christ	e.g., 2 Cor. 5:18	Jesus Christ
the Christ	e.g., Acts 5:42	Jesus Christ
the Lord	e.g., I Cor. 16:22	the Lord Jesus Christ
Lord Jesus	e.g., 2 Cor. 11:31	Lord Jesus Christ
Jesus Christ	e.g., 2 John 1:3	The Lord Jesus Christ

Jesus said he was not bruised by bandits, but by the brethren (Zechariah 13:6). "I was wounded in the house of my friends." Among new version editors, such a 'friend' "struck Jesus with the palm of his hand" (John 18:22) over 100 times as it couched the pelts of his pen.

Before "they struck him on the face"... "they had blindfolded him" (Luke 22:64). Likewise, the frontal assault of these 'friends' attempts to leave Christians groping in the dark world of 'Greekspeak'. D.A. Carson is first in line.

I suppose that no doctrine is more repeatedly thought to be under attack in the non-Byzantine tradition [new versions] than the doctrine of the deity of Christ. To prove [this wrong]. . .in detail would presuppose in the reader a fair degree of competence in the Greek, so I shall pass up the opportunity.6

He throws the pass, because he has no chance of scoring with a discussion of 'the Greek'. Catching his pass and scoring points which will touch down into the hearts of believers is simple. To summarize: (1) New version's abbreviated and altered titles come from less than 1% of the manuscript evidence, usually less than a handful. (2) KJV titles come from the Majority Text, represented in many cases by as many as 600 manuscripts, a listing which would fill the page.⁷ Note the following examples.

LESS THAN 1% OF MS		MAJORITY TEXT
Lord (i.e., Aleph, B, A)	l Cor. 16:22	Lord Jesus Christ (Majority Text)
Lord Jesus (i.e., B, A)	I Cor. 5:4	Lord Jesus Christ (Majority text, Aleph, and P46, earlier than B and A)
Jesus Christ (i.e., B, A)	2 John 1:3	Lord Jesus Christ (Majority text and Aleph)

Those manuscripts which characteristically lower Christ's claim are those Alexandrian MS: Aleph, B, P75 et al, which came under the spell of the masters of subtlety, the Egyptian magicians, Clement and Origen. Their wand waved away words which attested to Christ's deity. A few strokes here and there changed a portrait into a caricature. On the defaced canvas of Aleph and B, the editors of the 'New' Greek text saw a disfigured deity. "[H]is visage was so marred" (Isaiah 52:14) it matched their distorted views.

"Christ was and is perfectly man." "He never spoke directly of himself as God." "He does not expressly affirm the identification of the Word with Jesus Christ."8

B.F. Westcott

"[T]he divine anointing or Christhood. . . . the prophet, the people. . . and the dimly seen Head. . . are all partakers of the divine anointing and messiahship."9

F.J.A. Hort

Under the century old spell of the Westcott and Hort Greek Text, NIV editor Edwin Palmer comes to his chilling theological conclusion!:

[There are] few clear and decisive texts that declare that Jesus is God.¹⁰

Palmer should qualify his statement noting, "In the new versions, there are few clear and decisive texts that declare Jesus is God."

NIV, NASB, et al.	KJV
We know love by this, that he laid down his life for us.	Hereby perceive we the love of God because he laid down his life for us. I John 3:16
our only Master and Lord, Jesus Christ	the only Lord God, and our Lord Jesus Christ Jude 1:4
We should not test the Lord, as some of them did and were killed by snakes.	Neither let us tempt Christ, as some of them also tempted and were destroyed of serpents. I Cor. 10:9
God's judgement seatFor we will all stand before God's judgment seat.	judgment seat of Christ. So then every one of us shall give account of himself to God. [Christ is God.] Rom. 14:10,12
to seat one of his de- scendents upon his throne	he would raise up Christ to sit on his throne. Acts 2:30
OMIT [Their omission in verse 11, breaks the connection between the "Alpha and Omega" of verse 8, who is the eternal God, and "the Son of man [who] was dead; and behold I am alive for evermore" in verses 13 and 18. Hort says, "The speaker cannot be our Lord."11]	I am Alpha and Omega. Rev. 1:11 [As the chapter is written in the KJV, it is the best defense of the deity of Christ that can be shown to a Jehovah Witness. They believe that the Alpha and Omega is God, but their version agrees with the new versions which obscure the deity of Christ.]
saved from the wrath of God through Him	saved from wrath through him [He is God!] Rom. 5:9

Blavatsky echoes Palmer:

[T]here is not a word in so-called sacred scriptures to show that Jesus was actually regarded as God by his disciples. Neither before nor after his death did they pay him divine honours. . .there is not a single act of adoration recorded on their part. . .12

Palmer and Blavatsky are facing a plastic dashboard Jesus, driven by the vehicle of the new versions. Picking up passengers as they pass by, the new versions have prompted Kenneth Copeland to conclude:

He never made the assertion that He was the most High God. . .He didn't *claim* to be God when He lived on earth. . .Search the Gospels for yourself. If you do, you will find what I say is true.¹³

The book *Agony of Deceit* chronicles the down swing of many ministries, including Copeland's. In response to Copeland's comment, the authors cite Philippians 2:5-7 in the KJV. They could not use another version here because *all* other versions *deny* Christ's deity in this verse. The NKJV, here as well as in other places, denies Christ's deity also.

NIV, NASB, et al.	KJV	
did not consider equality with God something to be grasped.	thought it not robbery to be equal with God.	

The spiritual nature of this battle became all too apparent when I was showing this verse to a 'Christian' linguistics major. She could not see that the KJV and the new versions expressed diametrically *opposite* views here.

"Worship him"

God's two signal lights—"Thou shalt worship the Lord thy God and him only. . ." (Matthew 4:10) and "[L]et all the angels of

God worship him (Hebrews 1:6) clearly reveal the deity of Jesus Christ. In recognition of this, there are twelve instances in the New Testament in which Jesus is worshipped. The NASB seizes seven of these for omission or subterfuge.

NASB		KJV
OMIT	Luke 24:52	They worshipped him.
Manuscript Evidence:	No transfer to	Manuscript Evidence:
[O]mitted in D only		Included in P75,
(5th and 6th century).		Aleph, B, C (2nd and
Metzger admits that ".		5th Century), K, L, W,
special theological		X, Delta, Psi, Pi, 063,
interests on the part of		f1, f13, 28, 33, 565,
scribes may account		892, 1009, 1010,
for their deletion"14		1071, 1079, 1195,
STATE OF THE PARTY AND ADDRESS.		1216, 1230, 1241,
		1242, 1365, 1546,
		16, 46, 2148, 2174.

"They that worship him must worship him in spirit. . ." (John 4:24) yet the NASB substitutes 'bow,' a position of the body, for "worship," an attitude of the spirit, in the following verses.

NASB		KJV
bowed down	Matt. 9:18	worshipped him
bowed down	Matt. 8:2	worshipped him
bow down	Matt. 15:25	worshipped him
bowing down	Matt. 20:20	worshipping him
falling down prostrate	Matt.18:26	worshipped him
bowed down	Mark 5:6	worshipped him

The meaning of the word *proskun* returns to their lapsed memories in Revelation.

	NASB
Rev. 13:4	worshipped the beast
Rev. 13:4	worshipped the dragon
Rev. 9:20	worship demons

The real words for 'bow' is *kampto*, *klino*, or *tithemi*. The latter is used only in a mocking manner by Christ's executioners.

And they smote him on the head with a reed and did spit upon him, and bowing. . .Mark 15:19 KJV

Everyone has observed the Japanese and others from the East exchange bows, just as Westerners offer a hand shake. The general public sees this as a cultural gesture of greeting. Well-read New Agers know the motive is religious, not cultural. It stems from the Eastern belief that 'a god' resides in everyone. It is to this 'god' that the bow is addressed. Their 'god' or 'Christ Consciousness', thought to be in everyone, is respected and honored but not worshipped. This 'Christ consciousness' "is a universal force to be experienced (instead of worshipped as a deity)," observes Bob Larson. 15 "New Agers say that Jesus wanted us to become his equals, not to worship him," comments the editor of the *Christian Research Journal*. 16 It is within this cultural milieu that the new version's "bowing" to Jesus will be viewed.

Those who breeze through the bible do not detect the doctrinal blows buried in linguistic landmines by new version editors. As Jesus said, "The children of this world are in their generation wiser than the children of light." (Luke 16:8) Vance Smith, Unitarian member of the 'New' Greek Committee applauds the *purposeful* alteration of words and verses to deny the deity of Christ. He comments:

The only instance in the N.T. in which religious worship or adoration of Christ was apparently implied has been altered by the Revision: 'at the name of Jesus every knee should bow.' (Phil 2:10) is now to be read 'in the name' . . .as it is well understood that the N.T. contains neither precept nor example which really sanctions the religious worship of Jesus Christ.¹⁷

Christ's 'friends', Palmer and Smith voice Blavatsky's battle cry as they board the Trojan horse. Their 'bibles' follow this first round of 'shots' with a barrage of fire against Christ himself.

Test 1 for Antichrist

Is Jesus the Christ?

mong the scribes who "love the uppermost seats" are the "seats of the scomful" where new version editors look down in contempt saying:

NIV, NASB et al		KJV
[T]his is not the Christ, is it?	John 4:29	[I]s not this the Christ?
Jesus	Acts 19:4	Christ Jesus
Jesus	l Cor. 9:1	Jesus Christ
Jesus	I John 1:7	Jesus Christ
Jesus	Rev. 1:9	Jesus Christ
Jesus	Rev. 12:17	Jesus Christ
Jesus	Heb. 3:1	Christ Jesus
Jesus	Acts 9:20	Christ
OMIT (L.B.)	John 6:69	Thou art that Christ

The title Lord Jesus Christ capsulizes the New Testament theme of "God, our Saviour" (Jude 25). Consequently, when asked, "What must I do to be saved?" the apostles responded, "Believe on the Lord Jesus Christ and thou shalt be saved. . ." (Acts 16:31). Christ said, "I am the door" but the devil dares 'not open the house of his

prisoners' (Is 14:17) so he darkens 'the door' in the new versions. His shadow falls over the word 'Christ'.

NIV, NASB, et al.		KJV
Lord Jesus	Acts 15:11	Lord Jesus Christ
Lord Jesus	Acts 16:31	Lord Jesus Christ
OMIT	Rom. 1:3	Jesus Christ our Lord
Lord Jesus	2 Cor. 11:31	Lord Jesus Christ
Jesus our Lord	I Thess. 3:11	Jesus Christ our Lord
our Lord Jesus	2 Thess. 1:8	our Lord Jesus Christ
our Lord Jesus	2 Thess. 1:12	our Lord Jesus Christ
our Lord Jesus	I Cor. 5:4	our Lord Jesus Christ
OMIT (L.B.)	Eph. 3:14	our Lord Jesus Christ

Evidently they are "ashamed of the gospel of Christ," for they also omit "of Christ" in this very verse.

the gospel	Rom. 1:16	the gospel of Christ

Who is a liar but he that denieth that Jesus is the Christ? He is antichrist. . .I John 2:22

The palms of the scribes start to sweat under the white-hot light of the apostle John's lie detector test. Suddenly their "chief seats" become the 'hot seat' as they hear John's verdict: "liar. . .antichrist." The apostle John's close point of view discloses the nucleus of the New Testament—Jesus is the Christ.

But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. John 20:31

The ultimate campaign against Jesus is to deny that he is the Christ. The editor of the *Christian Research Journal* observes:

For scholars agree that it was exactly this error, (separating the man Jesus from the divine Christ), as promulgated by early Gnostics that the apostle John was

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indicating when he coined the term antichrist. (I John 2:18-23)18

John judged, "[N]ow are there many antichrists" (I John 2:18). He calls the Antichrist's accomplices 'antichrists' also. As accessories to the crime, new version editors alter I John 2:22 so that it appears this is a 'one man job'.

NIV, NASB et al.

[W]ho is **the** liar but *the one* who denies that Jesus is the Christ? This is **the** antichrist *the one* who denies the Father and the Son.

[T]he one came from 'the gang', not the Greek. 'T-h-e' is introduced, three bullets they often leave in their gun, unless needed to dismantle some doctrine.

"Whom say ye that I am?" asked Jesus. Peter replied, "Thou art the Christ." Jesus responded, "Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matthew 16:17). Only the inspiration of God brings to light that Jesus is the Christ. New versions all too often leave the reader in the dark and unblessed.

NIV, NASB, et al.		KJV
I can do everything through him who gives me strength.	Phil. 4:13	I can do all things through Christ which strengtheneth me.

The stark decor of each New Age Self-Realization Fellowship makes the membership, some 500,000 world wide, focus on their 'picture gallery', a line up of likenesses of Krishna, Buddha, Christ, Yogananda, their founder, and a handful of others who, in their view, contributed equally to the religious strength of their time and nation. A framed NIV scripture plaque, with its fill-in-the-blank deity, would finish their artful facade of fraud.

Another Jesus

The scriptures signpost a perverse pair on this warpath: "another Jesus" and "false Christs."

For if he that cometh preacheth another Jesus. . . 2 Cor.11:4

[T]here shall arise false Christs. Matt.24:24

The dividing of Jesus Christ into "another Jesus" and a "false Christ" is like splitting the hydrogen atom—it becomes a hydrogen bomb. The New Age/new version war of words now escalates from an armchair war of attrition, a falling away, to an atomic war.

Who is this other Jesus that appears when new versions say 'Jesus' instead of 'Jesus Christ'?

HINDU

"Jesus is the son and Krsna is the Father."

ISLAM

Jesus (Isa) is a prophet, a nabis or 'messenger of god'.

CULTS

Jehovah Witnesses: Jesus is the archangel Michael. Mormon: Jesus is the brother of Lucifer. Edgar Cayce: Jesus is the reincarnation of Adam. Unification Church: 'Jesus' appeared to Moon telling him to start the Unification Church.

NEW AGE

Channeled Books:

- 1. A Course in Miracles was channeled to Helen Schucman by an entity calling itself 'Jesus'.
- 2. *The Jesus Letters* by Jane Palzere and Anna Brown was channeled from 'Jesus'.
- 3. The Aquarian Gospel of Jesus the Christ was channeled to Levi Dowling by 'Jesus'.

Channelers:

1. The Aetherius Society (U.F.O.s) is receiving messages from "Master Jesus" (Aetherius is Venus, which is Lucifer's planet.)

2. Elizabeth Claire Prophet channels 'Jesus' along with Buddha and Merlin the Magician.

Satanism:

- 1. Kurt Koch reports hearing demons say "I am the unholy Jesus, the Jesus of Satan.19
- 2. Johanna Michaelson, author of *Beautiful Side of Evil*, spoke with a demon calling itself 'Jesus'.

False Christs

Satan assaults the throne from two vantage points. First, he denies Jesus' claim to Godhood. If that fails, he denies the uniqueness of Christ's claim saying that there are many 'Christs'. Texe Marrs warns, "New Age leaders believe and will spread the apostasy that Jesus is neither Christ nor God."²⁰ New version editors become "New Age leaders" by his definition. Does this new version editor also become a Luciferian leader because of his continuous concurrence with Blavatsky, her creed and her 'Christ'?

NEW VERSION EDITOR	LUCIFERIAN
"The Son of man was not necessarily identified with the Christ." "It is not said that Jesus glorified not himself, but the Christ. He never speaks directly of himself as God." ²¹ Westcott	"In the idea of Christians Christ is but another name for Jesus The Christ with the Gnostics mean the Impersonal Principle not Jesus Jesus, the-Christ- God is a myth." ²² Blavatsky

Jesus' warning in Mark 13:5,6 against this false 'Christ' is omitted in the new versions.

NIV, NASB, et al.	KJV
Watch out that no one deceives you. Many will come in my name, claiming, 'I am he' and will deceive many. [The word 'he' does not appear in any Greek MS either.]	Take heed lest any man deceive you: For many shall come in my name, saying, I am <i>Christ</i> and shall deceive many.

With this warning removed, the many deceivers in the cults and the New Age movement are free to commit 'Christ' to their cause. Foster Bailey believes,

The word Christ is a name in the hierarchy. . . He is not at all limited to Christianity.

NEW AGE	CULTS
"The revelation of the Christ is not limited to Jesus of Nazareth." ²³ The Esoteric Basis of Christianity	"Jesus is the human man and Christ is the divine idea. Hence the duality of Jesus the Christ." ²⁴ Christian Science, Science and Divine Health
"Christused for some three years the human body of Jesus." ²⁵ Esoteric Christianity	"Jesus was only one manifestation of Christ; there were many others." Edgar Cayce

The many false Christs foretold by Jesus can be seen in the avatar system of Hinduism and Buddhism. It has been imported to the Western world through popular New Age books like, Diagrams for Living: The Bible Unveiled, which states:

The Christ is not Jesus. In the history of all races the Cosmic Christ has incarnated in. . .Buddha, Moses, Elijah and in many other leaders; in this New Age the Cosmic Christ will come.²⁷

Mohammed, Confucius, Krishna, each a bodhisattva or Imman Mahdi, a so-called Christ, are Satan's stepping stone to the throne. So that he finally, "sitteth in the temple of God, shewing himself that he is God" (II Thessalonians 2:4). Books like, Alice Bailey's The Reappearance of the Christ, Benjamin Creme's The Reappearance of the Christ and the Masters of Wisdom and David Spangler's, Reflections On The Christ, are preparing minds for the replacement of 'Jesus', their Piscean Age 'Christ', by the new 'Christ' of the Aquarian Age. Note how the new versions confirm the view that Jesus was 'Christ' for the Piscean 'age' only.

NIV, NASB, et al.	NEW AGE
I am with you always even to the end of the age.	"Christ in all ages. Jesus in only one." ²⁸ Edgar Cayce on Reincarnation

NIV, NASB	KJV
Let this Christ Mark 15:32	Let Christ
[The word this is in no Greek MSS.]	

'Christ' takes center stage in the new versions as Satan attempts to move the true God, Jesus Christ into the wings. Their rendition of Matthew 23:10 sets the tone for the Antichrist's take-over.

One is your Leader, that is Christ. NASB

NIV, NASB, et al.		KJV
Christ	2 Cor. 5:18	Jesus Christ
OMIT	Acts 4:24	Thou art God
word of Christ	Rom. 10:17	word of God
the peace of Christ	Col. 3:15	the peace of God
Christ as Lord	I Pet. 3:15	the Lord God

The Antichrist

The words of Revelation 6 allow us to witness from the wings that warrior, number 666. This invading 'impersonator' is the Antichrist, not Christ, as postmillennial marginal notes masquerade. In addition, new versions dramatically alter the prophecy of Daniel, making it a script which rehearses an applauded entrance of the Antichrist. By adding several words, not in the Hebrew, to Daniel 9:27, they add a second performer to the stage, thereby giving the impression that the ruler who makes a covenant "with many" for one week is the Messiah 'the Christ' of verse 26 not the Antichrist who commits the "abomination of desolation" of verse 27. (See NASB particularly.) By presenting this first white horse rider as 'the Christ', new versions are echoing exactly a popular Hindu story well circulated among New Agers:

The Lord Vishnu will appear as Kalki at the end of the age of strife riding a white horse and holding a sword blazing like a comet to punish evildoers and to establish a golden age.

Another New Age book boasts:

The Lord Buddha...entered the region of demons...[and] is described as riding on a white horse (The Coming Avatar to appear at the end of the present dark age...) holding a bow and wearing a crown.²⁹

Christians will bear the brunt of this bow when seen as the "evildoers" of the New Age. Westcott agrees with the Hindu saga saying, "[T]he return of Christ appears to be placed after the conquest of his enemies."³⁰ The *Living Bible* also sets the stage for the worship of the Antichrist when he "sitteth in the temple of God shewing that he is God."

LIVING BIBLE	KJV
The one you are looking for will come suddenly to his temple.	[T]he Lord, whom ye seek, shall suddenly come to his temple. Mal.3:1

This merger of Antichrist and Christ (Revelation 6, Daniel 9) and Satan and Christ (Isaiah 14) in the notes and text of new versions represents a trend in liberal scholarship as seen in the following books by 'Christians'.

"Christ must be reconceived and not bound to the historical Jesus."31

Christ in a Pluralistic Age

"[T]he radical suggestion: Antichrist is the completion of Christ. . .[T]he full meaning is not to be found in the historical Jesus, . . . but rather in the paradoxical combination of Christ and Antichrist."³²

New Dimensions in New Testament Study

Not to be left out, new version editors league once again with the Luciferians, in their open-ended ideas about 'Christ'.

NEW VERSION EDITOR	LUCIFERIANS
"The belief is 'in Christ' not in any propositions about Christ."33 Westcott	Lucifer told Spangler, "Am I God? Am I ChristI am." "Christ is the same force as Lucifer," concludes Spangler. Blavatsky agrees, "Lucifer or Christ [is] the bright and Morning star." The Hindu's 'Christ' Krishna agrees saying, "I am the prince of demons." 34

The source of these New Age 'propositions' about 'Christ' is described by Texe Marrs:

> Satan is using demons to promote the New Age gospel to soften up humanity for the arrival of the Antichrist whom millions will believe is Christ because of the propaganda now being spread by these lying spirits.35

The new versions paint the Antichrist into the picture and paint Jesus out in spite of God's command:

> [A]t the name of Jesus every knee should bow Philippians 2:10

NASB (NIV et al.).	KJV
You, Son of God	Matt.8:29	Jesus, Thou Son of God
He	Luke 24:36	Jesus
Не	Matt. 4:18	Jesus
He	Mark 2:15	Jesus
Him	Mark 10:52	Jesus
knowing their thoughts	Matt.12:25	Jesus knew their thoughts

T-H-E Christ: Antichrist

Bob Larson's lifelong familiarity with the cults and the New Age prompted this warning:

By using the definite article (the) when referring to Christ, mind sciences distinguish between Jesus the man and the divine idea of Christ-realization attainable by men.³⁶

Liberty University's past Dean, Norman Geisler, warns of the *Infiltration of the New Age*, documenting their use of the term 'the Christ' 28 times in his brief 22 page 'Summary of New Age Beliefs' (pp. 107-128).

Real references to Jesus as 'the Christ' are rare; however the NKJV and new versions literally paint their pages with this pawn.

NIV, NASB, et al.		KJV
the Christ	Matt.2:4	Christ
the Christ	Matt. 22:42	Christ
the Christ	Matt. 24:5	Christ
the Christ	Matt. 24:23	Christ
the Christ	Mark 12:35	Christ
the Christ	Luke 4:41	Christ
the Christ	Luke 20:41	Christ
the Christ	Luke 23:39	Christ
the Christ	Luke 23:35	Christ
the Christ	Luke 24:26	Christ
the Christ	Luke 24:46	Christ
the Christ	John 1:25	Christ
the Christ may come	John 7:27	Christ cometh
the Christ	John 7:31	Christ
the Christ	John 7:26	very Christ
the Christ	Matt. 1:17	Christ
The Christ is to	John 12:34	Christ abideth
remain forever		forever
preaching Jesus as the Christ	Acts 5:42	preach Jesus Christ
is the Christ	Acts 9:22	this is very Christ
proof of the Christ who speaks in me	2 Cor. 13:3	a proof of Christ speaking in me

NIV, NASB, et al.		KJV
the Christ	Acts 26:23	Christ
the Christ	Acts 8:5	Christ
the Christ	Acts 18:28	Christ
the Christthe Christ	Acts 17:3	Christ Christ
the Christ	Acts 3:20	Christ
His Christ	Acts 3:18	Christ
the Christ	Heb. 6:1	Christ

The following verses will be ripe for picking from the serpent's tree to force feed the starving souls following 'the Christ'. The KJV clearly presents the past tense visit of Jesus Christ. The new version have 'the Christ' to come.

NIV, NASB et al.	KJV
the Christ, according to the flesh	Christ came, who is over all. Rom. 9:5
the resurrection of the Christ	the resurrection of Christ Acts 2:31
the Christ should suffer and rise again from the dead. [The last two verses will no doubt be used to fulfill Rev. 13:3, "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast."]	it behoved Christ to suffer and to rise from the dead. Luke 24:46

The bad fruit from the new versions is already appearing.

NIV, NASB, et al.	NEW AGE
"Surely the Christ is not going to come from Galilee, is He?" John 7:41	"[F]or the man child who was to rule all nations with a rod of iron is surely not the meek son of God, Jesus." ³⁷ Blavatsky

NIV, NASB,	et al.	NEW AGE
"[H]ere is the Chr		"The Christ is now here" Tara Center full page ad in USA Today, Reader's Digest, New York Times, et al., promoting the 'Christ' of the Aquarian Age.
"I am the Christ."	Matt. 24:5	"I am the Christ." 1. "I am the Christ" was chanted by 875 million participants from 100 countries during the New Age World Healing Meditation. The U.S. Pentagon's Meditation Room participated. 2. The Metaphysical Bible Dictionary and Christian Healing, books by Unity's Charles Filmore call for the use of the words, "I am the Christ" as a meditation technique.38

Christ is "Each of us"

By separating 'Jesus' from 'Christ', new versions allow the definition of Christ to expand to include "each of us." New version editors and New Agers climb on board together, clamoring to be little 'Christs'.

NEW AGE	NEW VERSION EDITOR
"Each of us is the Christ the true spiritual selfthe anointed son of God."39	"Each Christian is in due measure himself a Christ
	.Christians are in a true
Filmore	sense Christs, anointed ones."40
	Westcott

[F]or Christ. . .is no man but the DIVINE PRINCIPLE in every human being.41 Blavatsky

We learn to. . . be Christs ourselves. 42 Spangler

Separating 'Jesus' from 'Christ' serves another purpose in the heart of new version editors. Westcott and others believe 'Christ' now is 'the church'. Denying his bodily resurrection he says:

The Resurrection of Christ [is only] the church, which is Christ's body. . .through this each believer comes nigh to God. . .he that is in you [I John 4:4 means] that is in the Christian Society.⁴³

'Christian' publications like *Restoration Magazine* and cults like the *Church of the Living Word*, "Rob Christ of his personhood by claiming he is now embodied in the church. . ."44

Here we have the roots of another popular but very serious error: the teaching that Christ is the Church.45

This theme is not limited to small fringe organizations. Many large mainline Protestant denominations believe membership in their church is equivalent to receiving Christ, since they believe the members 'are Christ'. Even the *Dogmatic Constitution* "Lumen Gentuim," no. 14 from the Second Vatican Council says, the Roman Catholic Church is 'Christ'.

For Christ, made present to us in His Body, which is the Church, is the one Mediator and the unique Way of salvation.⁴⁶

"Who is a liar," says the apostle John, but he who claims to be Christ. "Jesus is the Christ," not Buddha, a church, "each of us" nor the coming Antichrist.

Antichrist: The World Teacher

he antichrist hides, not only under the cover of 'Christ' but a second title—'Teacher'. Roy Livesey, author and publisher of *New Age Bulletin* in England explains what New Agers believe:

Christ, however doesn't refer to the Lord Jesus Christ but to the World Teacher.⁴⁷

Other books like Harriet and F. Homer Curtiss' *Coming World Changes* also connect the anticipated new 'Christ' with the title "long expected Great Teacher." Alice Bailey describes the 'Emergence of the World Teacher' of the New Age:

In June 1945 at the time of the full moon, He. . .took over [from Jesus] as the Teacher during the Aquarian Solar Cycle. He is the first of the Great World Teachers to cover two zodiacal cycles. This inflow of aquarian energy is one of the factors which will enable the Christ to complete his task as world Savior and world Teacher. . . [and] the Teacher of the Aquarian Age. . .It is as World Teacher that he will work. . .not Christian Teacher.49

If the world wants a 'Teacher' and not a 'Lord and Master', the new versions are willing to accommodate, again following their habit of knocking each title of Jesus down one notch.

NIV, NASB, et	al.	KJV
teacher (good omitted in the 1 MSS)		Good Maste
Teacher	Matt.8:19	Master
eacher	Matt.17:24	master
Teacher	Matt.23:8	Master
Teacher	Mark 4:38	Master
Teacher	Mark 5:35	Master
Teacher	Mark 13:1	Master
Teacher	Mark 14:14	Master
Геаcher	Luke 3:12	Master
Геаcher	Luke 8:49	Master
Гeacher	Luke 11:45	Master
Teacher	Luke 12:13	Master
Teacher	Luke 18:18	Master
eacher	Luke 19:39	Master
eacher	Luke 20:21	Master
Teacher	Luke 20:28	Master
Teacher	Luke 20:39	Master
eacher	Luke 21:7	Master
eacher	Luke 22:11	Master
Rabbi	John 4:31	Master
Rabbi	John 11:8	Master
Teacher	John 11:28	Master
eacher	John 20:16	Master
Rabbi	Mark 11:21	Master
abbi	Mark 14:45	master
lood Teacher	Mark 10:17	Good Master
eacher	Mark 10:35	Master
ou call me eacher	. John 13:13	Ye call me Master

These changes in the new versions accommodate several aspects of the agenda of the New World Order. (1) They clear the footpath of 'sectarian' Christian vocabulary. (2) They emphasize those titles ascribed to the Antichrist—'Christ' and 'Teacher'. (3)

They accommodate the 'historical' Jesus in a manner that is acceptable to all of the religions of the world, i.e., He is Jesus, one of a series of 'Teachers'.

As early as the second century, sects like the Essenes rejected Jesus Christ as 'Lord' but acquiesced to the title Jesus, 'Teacher of Righteousness'. The Dead Sea Scrolls promote this "right-teacher" who comes right "before the final era. . .to usher in the Golden Age." Since the nineteenth century, the title 'teacher' has been the appellative of choice among liberals and esoterics, when referring to Jesus or any of the world's 'avatars'. Even Blavatsky will say, "Jesus [was] a teacher of the most sublime code of ethics." ⁵⁰ Bailey parades Jesus among her troop of teachers as an unnamed 'lesser teacher'.

All the Cyclic Teachers have mastered life for themselves in the three worlds of human evolution. The first such Teacher. . .[was] Hercules. . .Later the great Teacher, Yass. . .Between the times of these two teachers, the Buddha and the Christ, lesser teachers appeared.51

Modern New Age churches tally these 'Teachers' as well:

At Collegians we acknowledge the World Teacher who has appeared as Jesus the Christ, also known variously as the Lord Maitreya and the Bodhisattva as well as other appearances of the Christ through such personalities as Melchizedek, Krishna, and Mithra.52

The New Age group 'Holy Order of MANS' professes, "Jesus was a great teacher, but only one of several great avatars. . . Christ is not eternal God but merely a great teacher." 53 Authors of Ancient Empires of the New Age summarize:

Neo-pagans are more than willing to ascribe the title Teacher. . .to Jesus. . .but utterly refuse to consider claims that Christ Himself made that he was God.54

Like good pagans, new version editors change the honorific "Good Master" of Matthew 19:16 to the egalitarian term 'teacher' to keep up with the 'times'. NIV's Edwin Palmer bends to *today's* breeze saying:

Forty-six times the KJV used the term 'master' when for today's reader it should use the term teacher.55

Hort agreed, not seeing Jesus as Lord 'Adon', "but as the Aramaic Mar sometimes applied to teachers by their disciples." (Note his use of the plural 'teachers'.) 56 Both neo-pagans and their 'Christian' mouthpieces have fallen in with the wrong 'gang', as Alice Bailey reveals:

[T]his group is a channel for the activities of the Christ, the World Teacher.57

The NIV's rendition of Matthew 23:10 makes it all too clear that Bailey and the boys on the NIV committee are on the same 'channel'.

You have one Teacher, the Christ. NIV

Acting as a channel for the Antichrist calls for demonic activity. Another researcher comes to the same conclusion.

Reading the reports of mystics, demonstrates three aspects that seem to indicate demonic activity. . .[M]ost of the entities encountered. . .tell us that Jesus was a great teacher, one of many Christs,58

One of many:

NIV		KJV
a stone	I Pet. 2:6	a chief corner stone

What Time Is It?

The warfare for man's soul involves a series of battles over doctrine.59

When at sword's point, our stronghold of safety in this spiritual struggle is the shelter of our "spiritual house," resting on the "chief corner stone" and sealed at every seam with the cement of

sound doctrine (I Peter 2:5). Because biblical doctrines bind the body of Christ, the enemy is bound to bring its battering ram against this bulwark. New Ager Alice Bailey calls for:

[T]he elimination of doctrine [so] the New World Religion can give its 'teachings'.60

The 'Teachers' or Avatars of the New Age bring with them a series of 'teachings'. Nichiren Shoshu, a Buddhist group, clearly distinguishes in their writings between "the burden of doctrine" and their "teachings." Their founder, "wanted the Buddhist teaching but cut out. . .doctrine," remarks one follower.61 The word 'teaching' pervades those world religions which the New Age has adopted as its own. *Theravada*, the 'teaching' of the elders and *dharma*, the 'teaching' are terms central to Hinduism and Buddhism.

Alice Bailey's 'declaration of war' calls for the "elimination of doctrine," our only defense, in exchange for her 'teaching'. Like Elijah, the new version editors hand over their swords to the new Jezebel.

NIV, NASB, et a	1	KJV
teaching	Matt. 7:28	doctrine
teaching	Matt. 15:9	doctrine
teaching	Matt. 16:12	doctrine
teaching	Matt. 22:33	doctrine
teaching	Mark 1:22	doctrine
teaching	Mark 1:27	doctrine
teaching	Mark 4:2	doctrine
teaching	Mark 7:7	doctrine
teaching	Mark 11:18	doctrine
teaching	Mark 12:38	doctrine
teaching	Luke 4:32	doctrine
teaching	John 7:16	doctrine
teaching	John 7:17	doctrine
teaching	John 18:19	doctrine
teaching	Acts 2:42	doctrine
teaching	Acts 5:28	doctrine
teaching	Acts 13:12	doctrine
teaching	Acts 17:19	doctrine
teaching	Rom.6:17	doctrine
teaching	Rom. 16:17	doctrine

NIV, NASB, et	al.	KJV
teaching	l Cor.14:6	doctrine
teaching	l Cor. 14:26	doctrine
teaching	1 Tim.1:10	doctrine
teaching	l Tim. 4:13	doctrine
teaching	l Tim.4:16	doctrine
teaching	l Tim.5:17	doctrine
teaching	2 Tim.3:10	doctrine
teaching	2 Tim.3:16	doctrine
teaching	2 John 1:9	doctrine
teaching	Rev. 2:14, 15, 24	doctrine

The Apostle Paul foresaw this drift toward 'teachings' and disdain for doctrine:

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers. . II Timothy 4:3

He knew that as mortar, 'teachings' were tenuous, as Webster writes, merely, "that which is taught." But doctrine is tenacious, "accepted as authoritative. . .dogmas that are true and beyond dispute." Religious historian David L. Johnson observes, "Doctrine specifically states that which is of ultimate concern." Another scholar sees the distinction between 'doctrine' and 'teaching' as a tactic in our defense.

Our plan of action requires. . .sound doctrine. [I]t is the formal basis of our opinions and beliefs. If we do not maintain good doctrine then all manner of bad teaching can creep into the church.63

The word 'doctrine' has a particularly 'Christian' tone, since Christianity is perhaps the only world religion that is dogmatic, not allowing for the truthfulness of any other religion. It is in that sense that Karl Rengstorf, renowned Greek scholar and author of the definitive treatise on the Greek words *didaskalia* or *didache*, points to their translation in the English New Testament as the word 'doctrine' since it:

[D]enotes the essential difference between Christian proclamation and the various movements which threaten the community.64

The menace Rengstorf mentions materializes in *Messages* from *Maitreya* channeled by Benjamin Creme:

My Plan is that my Teaching should precede my presence . . . My Plan is to release into the world a certain Teaching.65

Alder says, "We can never have the New Age without *our* sacred Teaching" or as Maitreya mentions, "a certain Teaching."66 This 'teaching' is summarized by Edwin Lutzer.

[D]octrine is not important [in the New Age]. What is important is religious experience.67

New Agers like Marilyn Ferguson in her book Aquarian Conspiracy, boasts:

[D]octrine is losing its authority. . . Doctrine. . . is second hand experience. Knowing is. . . the transmission of knowledge through direct experience. 68

She, along with Hindu Ramakrishna, teaches, "[R]eligion does not really deal with doctrines. . .Religion is experience."69

The replacement of doctrine by experience, as a validator of truth, has wedged its way into the church. War on the Saints by Jessie Penn-Lewis describes the spiritual deception which ensues when contact with God is sought through sense experiences rather than scripture. It is must reading in today's spiritual climate when the winds of deception try to sway every believer.

The evil spirits as teachers get men to receive their teachings. . .by giving spiritual revelation to those who accept everything supernatural as from God. . .The aim of the wicked spirit is to displace the Word of God as the rock-ground of life. . .Their aim is to move the man by feelings. . .Believers too often look upon a communion with God as a thing of sense and not of spirit. [W]hen the

believer is yearning for the SENSE of God's presence... the subtle foe approaches. The counterfeit presence of God is given by the deceiving spirits working upon the physical frame...upon the senses...they set the mind on bodily sensations...the believer is occupied with the sense experience. His support is now within upon his experience rather than upon...the written word. Through this secret confidence that God has specially spoken to him the man becomes unteachable...Some of the suggestions made to the believer by deceiving spirits may be: (1) You are a special instrument of God, working to feed self-love. (2) You are more advanced than others, working to blind the soul to sober knowledge of itself.70

King of Kings & Lord of Lords

Lord Jesus Christ

God hath made that same Jesus whom ye have crucified both Lord and Christ. Acts 2:36

ew version banditry not only carries away the title of 'Christ' from Jesus, it also lifts the word 'Lord' from their leaves. One researcher observes:

The Christians weren't thrown to the lions for believing in Jesus. One more god could easily be added to the Pantheon. But for believing Jesus is Lord (over Caesar). . . ⁷¹

So the new versions take the 'bite' out of Christianity by removing the 'objectionable' 'Lord' from his title. *U.S. News and World Report* records the recent roar from the ecumenical and liberal 'lions' who put pressure on new versions to drop the word 'Lord'.⁷² These 'cowardly lions' flinch at being "reproached for the name" (I Peter 4:14), 'hated of all men for my name' (Matthew 10:22) or 'persecuted. . .that the name of our Lord Jesus Christ may be glorified' (II Thessalonians 1:4, 12). The title is so hated, it brings

death, yet so powerful, it brings eternal life. "If thou shalt confess with thy mouth the Lord Jesus. . .thou shalt be saved." Yet—

Certain men crept in unawares. . .ungodly men. . .denying the only Lord God and our Lord Jesus Christ. Jude 4

NIV, NASB et a		KJV
Jesus Christ	2 John 1:3	the Lord Jesus Christ
Christ Jesus	2 Tim. 4:1	the Lord Jesus Christ
Rabboni, Him	Mark 10:51, 52	LordJesus
Jesus	2 Cor. 4:10	the Lord Jesus
OMIT	l Cor. 15:47	the Lord
OMIT	Luke 23:42	Lord
master	Matt. 25:21	thy Lord
master	Matt. 24:45	lord
master	Matt. 25:18	lord
master	Luke 12:45	lord
master	Luke 12:46	lord
master	Luke 12:47	lord

No man can say that Jesus is the Lord but by the Holy Ghost. I Corinthians 12:3

In the latter instances, 'master' is substituted for 'lord', even though the Greek *kurios* is translated as lord elsewhere in the new versions. Hence their switch here is arbitrary and just another in a series of attempts to demote Jesus Christ. In the former, the vast majority of Greek manuscripts attest to the title 'Lord' rather than the shortened titles of the 'new' Greek and 'new' versions. The NIV footnote concedes, "[M]any MSS say Lord." The handful of MS which omit this were altered to accommodate Marcion's *Antithesis* and other Gnostic writings which contended that the Law and the Gospels were at variance and could not have both come from 'the Lord' of the Old Testament. The apostle Peter pronounces "swift destruction" for these teachers and others who omit 'Lord' from their description of Jesus Christ.

[T]here shall be false teachers among you, who privily shall bring in damnable heresies even denying the Lord. . . II Peter 2:1

Such judgement ensues because the word Lord, used in conjunction with Jesus Christ, points to his eternal deity and preexistence. It is *the* word that connects Jesus Christ with the LORD of the Old Testament. Jesus is "the image of the invisible God" (Col. 1:15) and the "express image of his person" (Hebrews 1:3). It is also the word which reveals the triune nature of God, since JEHOVAH, Jesus Christ and the Holy Spirit alone are given this title.

The LORD be my God. Genesis 28:21

When the new versions do use 'Lord', it appears they like to use it alone, a ploy which makes their bible a more 'International' document.

NIV, NASB, et al.	Angram	KJV
Lord	Acts 4:24	Lord, thou art God
Lord	Acts 7:59	God
Lord	Acts 8:22	God
The Lord	Col. 3:22	God
The Lord of the earth	Rev. 11:4	God
The Lord	Acts 19:10	The Lord Jesus
The Lord	I Cor. 16:22	Lord Jesus Christ
The Lord	2 Thess. 2:2	Christ
The Lord	2 Tim.2:19	Christ
The Lord	I Cor. 10:9	Christ

The Hindoos use 'Lord' to mean 'Ishvara', that is, God in his personal manifestation. Consequently when Beattle George Harrison serenaded Krishna, he sang, My Sweet Lord. Even cults like Unification Church adopt this title. (i.e., Moon calls himself 'Lord of the Second Advent' and his son 'Lord Hering'.73)

New Agers await the 'One' variously called, Lord Maitreya, the Aquarian 'Christ' and World Teacher. Summonsing him, the NIV and NKJV harmonize with 'Come, O Lord' and 'Oh Lord, come' (I Cor 16:22). A noted scholar warns that this "represents a widely

different notion than the KJV's Aramaic *Maranath* which means "The Lord has come."⁷⁴ Noted Greek scholar, K.G. Ruhn says:

The early Church always takes it this way [KJV]. . . [M]odern expositors usually modify it [NIV, NASB]. . . [T]o the best of my knowledge there is not a single instance in all Aram. Hence to construe the perf. . .as 'our Lord comes' in the future tense is hardly possible.75

Test 2 for Antichrist:

Is Jesus the Son of God?

ohn records the violent reaction of the scribes of old when Jesus said he was the 'Son of God'.

[T]he Jews sought the more to kill him, because he. . . said also that God was his Father, making himself equal with God. John 5:18

Mohammed, marshall of the Middle Eastern men at arms, said menacingly in his *Surah* IV, 171, "Far be it from Him that he should have a son." "The Son of God is not Jesus but our combined Christ Consciousnesses," figures one famous New Ager. Since *the* 'Son of God' does not fit the frame of this fetish god of the New World Religion, the new versions will chisel away until he does. As the chips fall, the image of the Antichrist appears once again.

He is antichrist that denieth the Father and the Son. . . whosoever denieth the Son, the same hath not the Father. I John 2:22,23

NIV, NASB, et al.		KJV
an heir through God	Gal. 4:7	an heir of God through Christ
God, who created all things	Eph. 3:9	God who created all things by Jesus Christ
the Father	Eph. 3:14	the Father of our Lord Jesus Christ
Grace to you and peace from God our Father	Col. 1:2	Grace be unto you and peace from God our Father and the Lord Jesus Christ
Son of Man	John 9:35	Son of God
(NASB footnote: "Many MSS do not have the Son of God." NIV footnote: "Some MSS do not have the Son of God." Note the contradiction.)	Mark 1:1	Son of God (Only a handful of corrupt MSS omit this; even B has it says one Princeton scholar. "[T]he texts of Papyrus 75 and Aleph were the handiwork of heretics who for some reason were reluctant to acknowledge Jesus as the Son of God.") ⁷⁷
the Son	John 3:17	his Son
Holy One of God (This is a derogatory term used only by devils in Mark 1:24 and Luke 4:34.)	John 6:69	Christ the Son of the Living God
My Chosen One (This is a derogatory term used toward Jesus in Luke 23:35.) The Nag-Hammadi papyri reveals Gnostics	Luke 9:35	beloved Son

NIV, NASB, et al.		KJV
regarded 'the Son of God' as a mystic	1 S.F.10	tradegonial said for
name which should not be pronounced except by the		
initiated; consequently they		
introduced substitutes like 'My Chosen One' or 'the		
Living One' from the Gospel of Thomas,		
a document now very popular among		
New Agers. the Father	Matt.24:36	my Father
OMIT	Acts 8:37	I believe that Jesus Christ is the Son of God.
servant	Acts 3:13	Son
servant	Acts 3:26	Son
holy servant Jesus (They use son for paida in John 4:51 in reference to the centurion's son.) This puts Jesus on the same level as the NIV's "Paul, a	Acts 4:27, 30	holy child Jesus
servant," "James, a servant," "Simon Peter, a servant," "Jude, a servant," and "Moses the servant."		
his father and his mother (RV)	Luke 2:33	Joseph and his mother
OMIT	Matt.1:25	her firstborn son
a young woman Good News for Modern Man	Isa. 7:14	a virgin shall conceive

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The Only Begotten Son

If, "He is antichrist. . .that denieth the Son," surely the Jehovah Witnesses and new version editors, who have discharged 'the Son' from John 1:18, are arch-antichrists. Recent printings of the NIV do likewise.

J.W. TRANSLATIO	ON NASB	KJV
the only begotten god	the only begotten God	the only begotten Son

Christians have held tenaciously to the doctrine that Christ is God and co-eternal with the Father. The term 'begotten', in reference to Christ, is introduced and interpreted in John 1:14.

[T]he Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father. . .John 1:14

From this we gather that "begotten" is used in reference to the body of "flesh" "beheld" by mankind. Gabriel said to Mary (Luke 1:35):

The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee: **therefore** also that holy thing which shall be born of thee, shall be called the Son of God.

Regrettably, John 1:18 was ripped from its context and fed to the wolves of history past. It was chewed by the Gnostics, along with the "begotten Gods" of Oriental and Greek mythology, until its unrecognizable form was spewed from the mouth of Valentinus, an Egyptian Gnostic. From his "unbegotten God" came a series of aeons or 'begotten' Gods. (i.e., Sophia, Demiurge, Logos, Monogenes, Zoe, Ecclesia, Christ, each begotten by the previous, for a total of 30)

From the father as Supreme God there proceeds a number of beings. . .a family of gods.⁷⁸

The Valentian Gnostics named one of these Gods, The Beginning or the *Nous* (from Plato), the Only Begotten.

Something named the Beginning. . .was the first thing God created. . .a god, but inferior to the Father.⁷⁹

Consequently the NASB's 'begotten God' (John 1:18) becomes 'The Beginning' in their rendition of Revelation 3:14.

NASB	KJV
The Amen, the faithful and true Witness, the Beginning of the creation of God, say this	These things saith the Amen, the faithful and true witness, the beginning of the creation of God.

The KJV clearly states that Jesus Christ is the source of the creation. The NASB, however, by capitalizing the word 'Beginning', changes it from an event to a person with a proper name. Their rationale is best expressed by Hort who believed, "The words might no doubt bear the Arian meaning of [Jesus as] the first created thing."80

The Encyclopedia of Religion and Ethics calls John's gospel, "an underlying polemic against the Gnostic teaching." 81 Consequently, history records Valentinus' attempt to deaden John's blow by changing "begotten Son" to "begotten God" (see Theodotus' Excerpts from Theodotus). The compass of Valentinus' touched precisely the territory and term of the production of new version papyri 72 and 66, as evidenced by their adoption of his "begotten God." This notion would easily nest in a region ripe with Clement's contentions. (i.e., "The Son is a creature" and "God is a Being. . . beyond even the One and the Monad." 82)

The conflict continued into the fourth century as Arius, a student of Origen's, crusaded for Jesus as "the begotten God," only to be met by campaigning Christians like Athanasius, Hilary, and Ambrose armed with "the only begotten Son" in their canon's mouth. (See *Arian Candidus*, *Epiph 73*.) Arius believed that Jesus was "created by God before the foundation of the world," as 'a God'. The public popularity of this 'Ariansim' prompted Eusebius, a semi-Arian to add, "firstborn of all creatures, begotten of the Father before all

ages," to Constantine's church creed in A.D.325. The further swell of Arianism by A.D.330 prompted Constantine to replace semi-Arian Eusebius of Caesarea with Arian Eusebius of Nicodemia. He also exiled Athanasius in A.D.335, since he was the most outspoken proponent of "the only begotten Son." It is in this climate that Constantine requested the production of manuscripts B and Aleph. Their use of "only begotten God" in John 1:18 was no doubt a political expedient.83

The term "the only begotten Son" is seen in the vast majority of MSS and is witnessed to by the earliest extant record of John 1:18, Tertullian in A.D.180. Even Alan Wikgren of the *UBS Greek New Testament* committee admits:

It is doubtful that the author would have written 'begotten God' which may be a primitive, transcriptual error in the Alexandrian tradition.84

However the critical apparatus of the *UBS Greek New Testament* cites, P66, P75, Aleph, B, C and L, as well as Valentinians, Theodotus, Clement, Origen and Arius, as support for their use of "begotten God," in spite of the doctrinal bias of these witnesses. This bias is shared by new version editors who add a kind of semi-Arianism to their already long list of heresies.

NEW VERSION EDITORS

"From all eternity the father begat the Son. But it is remarkable that the bible does not say that the Holy Spirit was begotten by the Father..."85

Palmer

"It is impossible to suppose that two beings distinct in essence could be equal in power. We find ourselves met by difficulty which belongs to the idea of begetting. . If we keep both [Arianism and Sabellianism] before us we may hope to attain. . to that knowledge of the truth."87 Westcott

"Christ [is] the divinehuman personably. [T]he dwelling of God in Him is the only satisfactory solution of the problem of his amazing character."86

Schaff

As can be expected this 'created God' appears in a number of other new version verses.

NEW VERSION	KJV
whose origins are from old, from ancient times NIV	whose goings forth have been from of old from everlasting. Mic. 5:2
For he who sanctifies and those who are sanctified are all of one origin (or all from one Father).	For both he that sanctifieth and they who are sanctified are all one. Heb.2:11

Regarding the following verse Bruce Metzger, member of the UBS Greek New Testament committee, warns, "This is the verse the Jehovah Witnesses (along with Arians of every age) appeal to most frequently to confirm their view that Jesus Christ was a created being."88

NEW VERSIONS	KJV
The Lord formed me in the beginning before he made anything else. Living Bible	The LORD possessed me in the beginning of his way, before his works of old. Proverbs 8:22
Jehovah himself produced [created in footnote] me as the beginning of his ways, the earliest of his achievements of long ago. New World Translation (J.W.)	[Verse 1 of chapter 8 identifies "wisdom" as the object possessed; this is a far cry from 'a created God'.]
The LORD brought me forth as the first of his works, before his deeds of old. NIV	

NIV committee member Larry Walker boasts, "The majority of other new translations also express the new idea in the text, using 'created', 'formed' or 'begot' (cf. JB, NAB, RSV, TEV, LB, NEB)."89 The NAB's note points to "Wisdom. . .a divine being. . .that plurality of divine persons."90

Wisdom is not a divine being, except to Gnostics, who include Sophia (Wisdom) among the begotten Gods.

NEW VERSIONS		KJV
begotten from the Father	John 1:14	begotten of the Father
the first-born of all creation	Col. 1:15	the first born of every creature
first-born	Rev. 1:5	begotten
firstborn	Heb. 1:6	firstbegotten
He is theexact representation of His nature	Heb. 1:3	express image of his person
Christwas foreknown	I Pet. 1:19,20	Christwas foreordained
He has explained Him	John 1:18	he hath declared him.

Today's cults carry this foray forward, using new version verses as fuel. *Good News for Modern Man* (TEV) provides aid to the enemy in John 1:1.

TEV	KJV
Before the world was created, the Word already existed.	In the beginning was the Word.

Children of God

"He, Jesus was a creation of God. Oh, this is exactly according to scripture! Can you think of a verse on it?"91

Jehovah Witnesses

"Jesus, the Christ, a created individual, is the second greatest personage of the universe..."92

Make Sure of All Things

"He was a god, but not the Almighty God. . . "93

Let God be True

"Jesus Christ, who did have a beginning. . . "94

Let God Be True

The Way

"Jesus Christ was not literally with God in the beginning."95 Victor Paul Wierwelle

Astara

"Jesus. . .begotten before the beginning of our time and age."96

Not only the Cults, but confused 'Christians' are parroting the pages of these perverse versions. Kenneth Copeland says:

Jesus is no longer the only begotten Son of God. . .God begets gods. . .[therefore] You are all little gods.97

Monogenes: Only Begotten

The controversy quickly becomes a travesty. While there are a few MS to support the only begotten "God" of the NASB, there are none to support the dismissal of "begotten" seen in other new versions. The Greek word preceding 'Son' or 'God' is always monogenes, a two part word in which mono means 'only' or 'one' and genes means 'begotten', 'born', 'come forth'. Buchsel, in his definitive treatise on the meaning of the word 'monogenes' said, "It means only-begotten." All interlinear Greek-English New Testaments translate it as such.98 However, most new versions do not translate genes, the second part of the word. The NIV and other versions leave it untranslated in John 1:14, 18, 3:16, 3:18, Hebrews 1:6, 11:17 and I John 4:19. Hence we see "only Son" (Living Bible), "one and only Son" (NIV) and "unique Son" (RV).

NEW VERSIONS	KJV
only Son (LB) one and only Son (NIV) unique Son (RV)	only begotten Son

This departure from the Greek displays once again that these new version editors have disappeared behind the door marked 'New Age'. The word 'only begotten' emphasizes too strongly the distinction between Jesus Christ, the begotten Son, and believers who

are adopted sons. "Only begotten" also flattens any New Age assertion that Jesus is one in a long line of avatars.

The 'censored' versions stand ready to support those unscriptural schemers who subscribe to a Son who was not 'begotten'.

> [H]e, Jesus, is the unique Son of God. . .but there have been lots of others like him. . . he was a guide and I can be just like him.99 New Ager

> The only Son, Jesus is mankind's Savior. The second advent of Jesus is in Korea. 100 Reverend Moon

> The Spirit of Eternity is One. . . God the Mother is omniscient. . .[T]he only Son is Christ, and Christ is The Aquarian Gospel of Jesus the Christ. Love.101

Behind the New Age door lies the defense given by new version editors. The door opens to a crypt. Beneath centuries of sod new version advocates disentomb ancient occult documents and eulogize:

> [T]he lexical evidence. . .points to the rendering in modern versions. . .as the word was used in documents approximately contemporary with the N.T., it did not have the meaning 'only begotten'.102

The dirge includes, The Magical Papyri, Pseudo-Philo, Tobit, and Blavatsky's favorite the blasphemous Gnostic Orphic Hymns. These and other esoteric documents are listed in "The One and Only Son" an essay by Richard Longenecker, NIV committee member. He points particularly to a citation from Clement regarding 'the Phoenix'. (It is an ancient occult symbol, used like the Egyptian myth of Horus, to promote the myth that Christ's resurrection was only one of many. This theme is popular in Blavatsky's books and has been promoted recently in the TV mini-series The Power of Myth, adapted from Joseph Campbell's book Hero with a Thousand Faces.) Longenecker joins the skeptics saying:

[T]he Phoenix, that mysterious bird of the East, as monogenes. it makes for itself a coffin of frankincense and myrrh. . .then dies. . .as the flesh rots, a certain worm is engendered which is neutered from the moisture of the dead creature and puts forth wings and. . .flees to the altar of the Sun. . .It is in the light of this conceptual background that the title as applied to Jesus must be seen. 103

Longenecker's panoramic view of "monogenes" is called "the broad way." It leads him to believe 'monogenes' is "an adjective stressing quality rather than derivation or descent." (As Mohammed said, "Far be it from him that he should have a son.") He rails the KJV for translating the word literally, "because it leaves open the possibility of an etymological emphasis on genes (the idea of generation)." 104 Longenecker is merely repeating what Luciferian H.P. Blavatsky said 100 years ago, "Neither was he physically begotten." 105

Blavatsky directs the following distorted duet. The jarring tone of 'Christians' harmonizing with cultists is confounding. (Recall Palmer hand picked the members of the NIV committee and had the final say on all translations.)

NIV EDITORS	MORMON DOCTRINE
"The Holy Spirit did not beget the Son."106 Edwin Palmer NIV Committee Executive Secretary	"He [the Son] was not begotten by the Holy Spirit"107 Brigham Young
"Son of Goddenote[s] Jesus' unique relationship to God and his response of loving obedience to the Father's will."108 Richard Longenecker NIV Committee	"By obedience and devotion He attained to the pinnacleHe is greater than all others by reason of his unique status." Mormon Doctrine, Doctrine and Covenants

The Rank of 'Christ Consciousness'

The NIV editors join the cults, the Luciferians, the Moslems and the bulk of lost humanity when they deny that Jesus was God's 'begotten' Son. To Longenecker, Jesus was "chosen" to receive the title 'Son of God' because he earned it through "obedience." He says, that Jesus,

...exemplified in his life an unparalleled obedience... [H]e has the greatest right to the title...God's Son par excellence.110

The King James Version Debate by D.A. Carson, defends the new version's dismissal of "begotten," saying that Jesus is "the son. . because He always does what is pleasing in the Father's sight."

Both Longenecker and Carson are expressing a view similar to that held by the early Adoptionists, Dynamic Monarchists or Ebionites. They believed "Jesus was a man specially chosen by God."112 Today many see Jesus as a mentor and not as Master.

NIV EDITOR

"Thus in the synoptic Gospels sonship is attributed to Jesus and the believer in a manner that is primarily functional, with that of Jesus being set off from others by the addition of the adjective. . .best-loved." 113

Richard Longenecker

NEW AGE

"This is a special unique Son. . .He is unique in several ways. . .They are related to his assigned role and **function**."114 Lola Davis, *Toward a World Religion for the New Age*

"In the New Testament this self is represented by the Christ, the only begotten [best loved] Son of God. Man in his true self, therefore, is a son of God. .The difference between Him and us is not one of inherent spiritual capacity but of a difference in demonstration." 115

What Unity Teaches
Elizabeth S. Turner

Longenecker's hammer that Jesus earned the "right to the title" through "obedience" strikes a New Age note. It rings like New Age rhetoric regarding a spiritual hierarchy of ranks of merit. This hierarchy is pervasive in New Age and Eastern writings. The Sufis have a ranking system called *awliya*. Buddhism has 31 planes of existence. Luciferian Rudolf Steiner wrote *The Spiritual Hierarchies* (1909) to condition his generation with this ranking system. Today the Sherman Oaks Woman's Club sponsors 'Merlin and the Spiritual Hierarchy' for monthly channeling sessions. This system of ranks permeates New Age literature.

Christ then is a glorious Being belonging to the great spiritual hierarchy. 116 Anne Beseant

[M]ore and more intelligent men and women are coming into touch with the emerging ideas of the Hierarchy.¹¹⁷
Alice Bailey

This ranking system has little regard for Jesus (whom they distinguish from 'Christ'). Cumby observes:

The New Age has a hierarchy of masters. Jesus is on the lowest rank, he reports to the Venetian Master. 118

Carr elaborates,

[T]hose who de-Christify Jesus only give him the rank of a 4th degree initiate.119

The new versions once again take up the cause of the Luciferians and the New Age.

NEW VERSIONS	KJV
Hehas a higher rank than I. NASB (The NASB translates this word as 'before' in 30 places.)	heis preferred before me. John 1:30

NEW VERSIONS	KJV
Only to Christ he said—you are a priest forever with the rank of Melchizedek Living Bible	Thou art a priest forever after the order of Melchisedec. Heb. 7:17
LUCIFERIAN	
"Jesus was considered only in the light of a high priest like Melchesidek—another avatar." 120	
Blavats	sky

As a consequence Moody Broadcasting's Donald Cole misdefined "begotten" for a caller. He used the words "rank" and "hierarchy"—saying Jesus was of a higher rank than we are. One critic of the New Age notes:

Most New Agers believe that Christ is not a man but an **office** or spiritual state of higher consciousness.¹²¹

Bob Larson points out that Christ "refers to Jesus not an office."122 The new versions and their editors fit the label 'New Age' once again. "It is commonly supposed," writes Westcott, that Hebrews 1:8 defends the deity of Christ, whereas it is merely a "description" of his "office."

NEW VERSION EDITOR	NEW AGE
"One, truly man, fulfilled a divine office , that [is] Jesus." ¹²³ B.F. Westcott	"In the esoteric tradition, the Christ is not the name of an individual but of an office in the hierarchy." 124 The Aquarian Gospel of Jesus the Christ

In their view, "He perfected himself through various spiritual disciplines until he was a suitable habitation for 'the Christ' consciousness." Since Christ is not a person, in the New Age paradigm, new versions change 'a person' into a 'thing' in the following verses.

NEW AGE	NEW VERSIONS	KJV
"Born-again Christianity emphasizes the personality of Jesus; what I call Christian Yoga sees Christ as a consciousness." 126 Yoga Journal	something greater than the temple is here	one greater than the temple Matt.12:6
"Jesus was an historical person, but the Christ is an eternal transpersonal condition." A Course in Miracles	something greater than Jonah	a greater than Jonas Matt.12:41
"Many believe that either you accept Jesus as your personal savior or you will go to hell. This limits the experience of the Christ Consciousness to only one man." 128 The Eternal Dance	something greater than Solomon is here	a greater than Solomon is here Matt.12:42
	something greater than Solomon is here	a greater than Solomon is here. Luke 11:31

The ancient Adoptionists believed that 'the Christ Consciousness' entered Jesus at baptism (and hence the use of baptism in esoteric circles). Now New Agers espouse the same doctrine. *The Aquarian Gospel of Jesus the Christ* voices a line like Longnecker's.

Jesus won his sonship by a strenuous life. . .Jesus was not always the Christ. . .we have a record of the event of his Christening or receiving the degree Christ. 129

The writings of new version editors are crawling with quotes in concert with 'the crazies'.

NEW VERSION EDITOR	LUCIFERIAN
"We realize the perfect humanity of Christat this crisis [baptism] first became 'conscious' as a man of a power of the spirit within him." 130 B.F. Westcott	"Christ, who was human until receiving the Christ Essence at his Jordan baptism." Anthroposophy "This saving power, the Christos, entered into the man Jesus, the human vehicle, at the moment of his baptism." 132 Hidden Wisdom in the Holy Bible

Sadly, "the legion" of quotes is heard by more than the "herd of swine," as 'Christians' go "rushing" to Jordan for a New Age christening.

APOSTATE CHRISTIANITY	LUCIFERIAN
"[H]e only became Messiah and Son at Jordanas Jesus entered the new age and covenant by being baptized in the Spirit in Jordan." 133 James D.G. Dunn Baptism in the Holy Ghost	"Jesus had become the Son of God the moment of his initiation by water." Blavatsky

The ancient popularity of the theory that 'the Christ' entered Jesus at Baptism and left before his crucifixion is seen in alterations to manuscripts like Aleph and B. Indications of his spirituality or deity, before his baptism or while on the cross, are removed.

NEW VERSIONS	KJV
and the Child grew and became strong	and the child grew and waxed strong in spirit Luke 2:40
Jesus, remember me	Jesus, Lord remember me Luke 23:42

The NASB capitalizes 'Child' nearly a dozen times, keeping pace with the veneration of Mother-Child imagery seen in India (Indrani and the Child), China (Shingmo and the Child) and Europe, Russia and Central and South America (Madonna and Child). Sophisticated New Agers, who would disdain such external pageantry, instead burn incense to the idol 'inside'. Two New Age writers express what the NASB's Christ 'Child' means to thousands of New Agers.

[A]t the very center of our being there is the. . . Christ Child. . . This Christ or perfect-man idea. . . is the true spiritual higher-self of every individual. 135

Charles Filmore

[P]eople experience the birth of the Christ Child within their hearts as they give themselves in surrender at last to the New Age. 136 Vera Alder

Test 3 for Antichrist:

Has Jesus Christ Come in the Flesh?

NIV, NASB, et al.	KJV
every spirit that does not acknowledge Jesus is not from God	And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: John 4:3

Bruce Metzger, author of the Reader's Digest New Testament, as well as co-editor of the UBS Greek New Testament, picked the wrong verse to help create a slimline bible. By omitting "Christ" and "is come in the flesh," new versions are not confessing that "Jesus Christ is come in the flesh"; as John says, "this is that spirit of antichrist." Readers, who subscribe to these "deceivers," may have full bookshelves instead of a "full reward."

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

Look to yourselves that we **lose not** those things which we have wrought, but that we receive a full reward.

Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. . .

If there come any unto you and bring not this doctrine, receive him not into your house. II John 1:7-11

The previous documentation clearly shows that the new versions 'cross out' Christ over one dozen times. In addition, they blue-pencil, "Christ" has "come in the flesh." Since the apostle John warns that we are not to be receivers of "deceivers," new versions go into a heap, not "into your house."

To compound their crime, the new versions also deny that "God" has "come in the flesh" in I Timothy 3:16. The Westminster Confession of Faith cites I Timothy 3:16 as the verse attesting most strongly to the deity of Christ (Section 8, par. 2).

NIV, NASB, et al.	KJV
And by common confession great is the mystery of godliness: He who was revealed in the flesh. NASB	And without controversy great is the mystery of godliness: God was manifest in the flesh, I Tim. 3:16
He appeared in a body. NIV	
He was made manifest in the flesh. New World Translation (J.W.)	n have an anestralization
The One who shewed himself as a human being. Phillip's Translation	

- 1. Of the 300 Greek manuscripts containing I Timothy 3:16, only five late manuscripts (9th, 12th and 13th century) omit "God." The uncials, Aleph and especially A and C, have been altered here so that *either* "God" or "who" can be deduced.
- 2. The earliest witnesses support the inclusion of "God": Dionysius of Alexandria A.D. 265, Gregory of Nyssa A.D. 394, and Didymus A.D. 398. In addition, Ignatious A.D. 110, Barnabas and

Hippolytus A.D. 235, and Diodorus of Tarsus A.D. 370 allude to the inclusion of "God." Of writers before A.D. 400, Origen, the exiled heretic, stands alone in omitting "God".

- 3. Versions used around the world, such as the Italian Diodati, the French Osterwald, the Spanish Valera, the Portuguese Almeida and Luther's German Bible, all attest to "God was manifest in the flesh."
- 4. The overwhelming majority of manuscripts say, "God." The NIV and NASB footnote stating, "some later mss read God," should read "some later mss read who." Those few copies that have "who" in place of "God," do not have a complete sentence. There is no subject without "God." In addition, a neuter noun "mystery" cannot be followed by the masculine pronoun "who." To avoid having a clause with no subject, the NIV and J.W. bible arbitrarily drop the word "who" and invent a new word, "He." The NASB retains "who" and adds "He." By making these additions and subtractions, the new versions, in I Timothy 3:16, follows no Greek manuscripts at all, not even the five late uncials.
- 5. The omission of 'God' in the new versions is based on its deletion in 1881 by the Westcott and Hort revision which Metzger says, "was taken as the basis for the present United Bible Societies' edition."137 Its omission resulted from the doctrinal stance of the 1881 committee, not from any overwhelming manuscript evidence. Of the committee's two Unitarian members, Smith and Thayer, the former reveals why the revisors dropped 'God'.

The old reading ["God"] has been pronounced untenable by the revisors. . .a reading that was the natural result of the growing tendency in early Christian times to look upon the humble Teacher as the incarnate word and therefore as God manifest in the flesh,138

It was simple for the Unitarians of the 1881 committee to find a manuscript or two to support their denial of the deity of Christ. The Arians of the fourth century, became the Nestorians of the fifth century. These were followed later by the Socinians of the sixteenth century and the Jehovah Witnesses of today. Dr. George Bishop summarizes:

'[H]e who was manifest in the flesh' [is] the precise rendering for which all the Unitarians have been contending for the last 1800 years.¹³⁹

Other new version verses reinforce their denial that Jesus Christ was God "manifest in the flesh."

NEW VERSIONS		KJV		
representation of his nature	Heb. 1:3	image person	of	his

Resurrection or Reincarnation?

[H]ow say some among you that there is no resurrection of the dead?...And if Christ be not raised, your faith is in vain; ye are yet in your sins. I Corinthians 15:12,17

rots." "[I]n the light of this conceptual background," can Jesus have a bodily resurrection? Eastern religions, the New Age and their pet bird, the Phoenix, allow for an afterlife of the soul or spirit, but not a bodily resurrection. Roper and Gallup poles show that between 22 and 44% of Americans agree and therefore hold to the doctrine of reincarnation.

The bible is a barrier to this belief because of the verses testifying to the bodily appearances of Jesus Christ after his death. However, efforts to evade this reality are in evidence in New Age writing and new versions as well. One observer summarizes the New Age view of the resurrection:

The typical New Age response to Christian claims might be that it was not a real physical body but rather a phantasmic ethereal body that was seen. . . Of course the argument crumbles in the face of Thomas' testimony. Doubting Thomas wanted to feel the wounds in Jesus' body—how can one feel wounds on a phantom?¹⁴⁰

The new versions try to de-materialize Jesus by dissolving the verses pointing to his bodily resurrection.

NASB	KJV
[words probably not in the original writings] This is omitted in the NASB Greek-English Interlinear with a note, "Many manuscripts do not contain this verse." This is a lie on the part of these editors, since only one manuscript, D, omits this. It is in every known MS including the earliest, P75, Aleph and B.	And when he had thus spoken, he shewed them his hands and his feet. Luke 24:40
NASB Greek-English Interlinear [Probably not in the original writings]. Again, a lie. This is in every known manuscript except one, D. It is in P75, Aleph and B, as well.	He is not here, but is risen. Luke 24:6
[words probably not in the original writings] Again, this verse is in every known manuscript except D. It is in P75, Aleph and B also.	Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves and departed wondering in himself at that which was come to pass. Luke 24:12
Omitted by Nestle's Greek	The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. Luke 24:7

NASB	KJV
New versions do not translate the Greek word tekmerion, 'infallible proofs', but pretend it is elegcho which they translate as "conceit" elsewhere.	To whom also he shewed himself alive after his passion by many infallible proofs. Acts 1:3
OMIT (The only manuscript in the world which omits this is D. It is in Aleph, B, 18 uncials and all known cursives and versions.	and saith unto them, 'Peace be unto you.' Luke 24:36, 51-52
NIV and NASB notes relay Nestle's double bracket identification [[are known not to be a part of the original text]] ¹⁴¹	Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene After that he appeared unto the eleven. Mark 16:9, 12, 14, 19
he should be the first to proclaim light	he should be the first that should rise from the dead. Acts 26:23
the third day I shall reach my goal	the third day I shall be perfected. Luke 13:32

The brackets and footnotes are subtle artillery, but have resulted in what Norman L. Geisler calls The Battle for the Resurrection. His book and others become necessary since new versions question almost every appearance of Jesus after his resurrection. As a result of the new omissions "evangelical scholars" and the cults are beginning to agree.

"EVANGELICAL SCHOLARS"

"Norman Geisler finds even a few evangelical scholars asserting that Jesus' resurrection body was merely spiritual. . .the concluding chapter encourages the church to spot and prevent theological drifts away from the true faith." 142

JEHOVAH WITNESSES

"Christ's body was not raised in flesh but with a spiritual body." 143

The drift originated with the excision of many of these passages in the second century by Marcion. Only manuscript D records his mutilated 'version'. Luciferians, like Blavatsky, look to such corrupted manuscripts to support their phantom 'Jesus'. She writes:

The author of the fourth gospel, himself an Alexandrian Gnostic, describes Jesus as what would be termed a materialized divine spirit.¹⁴⁴

The resurrection of this heresy by new version editors is a reflection of their harmony with history's heretics. These apostates hammer on the same anvil as the scoffers; both believe bodily resurrection is out. Their rhetoric again sounds like a stereo recording.

NEW VERSION EDITOR

"Socrates [said]. . .'such as have **purified** themselves by philosophy live wholly without bodies for the future',. . .the words are surely memorable. . ."

Westcott

CULTS

"Eventually you will be able to have **purified** your mind and body...to such a degree that you will be able to quicken it to spiritual expression as did Jesus the Christ." Unity

NEW VERSION EDITOR	CULTS
"[H]is [Christ's] flesh would be removedthrough earthly dissolution." Westcott	"Christ's body disappeared. Christ was raised as a divine spirit." Herbert W. Armstrong
"The Resurrection seems to me to be the image of man unfallen to a higher life not future but present:	"Resurrection is spiritual- ization of thought." 148 Christian Science
not I shall be hereafter but I AM."147 Westcott	"Man becomes a spirit after deathto higher and higher heavens." ¹⁴⁹ Spiritualists
	"You are I AM and not flesh and bloodborn of Spirit." Unity

If the cults forfeit "the flesh" and bones, new versions perform the necessary surgery.

NIV, NASB, et al.	KJV		
For we are members of his body	For we are members of his body, of his flesh, and of his bones. Eph. 5:30		

NIV stylist Virginia Mollenkott even expresses the New Age teaching of reincarnation and the transmigration of souls from one body to another. She states in *Sensuous Spirituality* (p. 16),

Perhaps my Self has been on earth before in other bodies, perhaps not.

The Ascended Christ or Antichrist?

The Absent Ascension

A

s the new versions accelerate into the arms of the Antichrist, they by-pass the ascension of Christ, omitting almost every mention of it.

NEW VERSIONS	KJV			
omits last phrase	John 16:16	A little while and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. [This is in all uncials including A and I, both 4th century, every known cursive, Nonnas 3rd century and Chrysostom and Cyril 4th century and all versions.]		

NEW VERSION	S	KJV		
He parted from Luke 24:51, them. (omits 52 last section)		he was parted from them and carried up into heaven. And they worshipped him.		
[[double brackets]] means "are known not to be part of the original text."	Mark 16:9-20	So then after the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God.		
He wastaken. in glory OMIT	I Tim. 3:16 John 3:13	God wasreceived into glory. the Son of man which is in heaven		

Acting as fairy godmother, new versions forward the frail fantasy of New Age books like *The Mystical Life of Jesus* whose author says:

[T]here is nothing in the original account of it to warrant the belief that Jesus arose physically or in his physical body in a cloud into the heavens. . .[He must be using a new version] Jesus retired to the monastery at Carmel. He lived for many years and carried on secret missions with his apostles.¹⁵¹

Such New Age fiction is fostered by the NASB's rendition, "He parted from them," which omits the remaining, "and was carried up into heaven." It lends a hand to such legends as a visit by Jesus to India as Krishna or Saint Issa, time spent with the Essenes as the 'Teacher of Righteousness', or even the Mormon myth of his visit to the American Indians.

New Agers often deny his death, as well. Alice Bailey writes of the life of Christ, "prior to his disappearance." She and the NASB agree, "He never left. . .he apparently departed." 152

NASB	KJV			
speaking of his departure	spake of his decease Luke 9:31			

Those who admit that he died, deny that he is still in his resurrected body.

Jesus had never left the earth,...while Jesus had had a resurrected body, he had to forfeit that body because he had not earned the right to keep it for the reason that Jesus was only a fourth level initiate...whereas Gautama Buddha was a sixth level initiate. However Maitreya himself was a seventh level initiate...153

The NASB consorts and concurs again.

NASB		KJV
has been raised	I Cor.15:16,17	beraised
has been raised	l Cor. 15:20	isrisen

The Second Coming

His ascension is critical, not only as an attestation to his deity, but because it portrays the mode of his second coming.

[T]his same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1:11

This verse gives two important clues which distinguish the coming Antichrist from the coming King. (1) We are to look for the "same Jesus." (2) He will return "in like manner as ye have seen him go." New versions become silent supporters in service of the walk-on false Christ spoken of by Jesus.

For there shall arise false Christs. . . wherefore if they shall say unto you, Behold he is in the desert; go not forth: behold he is in the secret chambers; believe it not.

For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be. Matthew 24:24-28

In spite of Christ's warning, New Agers pronounce,"The Masters of Wisdom. . .have remained largely in the remote desert." The NASB's 'walk on' Messiah is seen in *USA Today's* full page ad entitled, "The Christ is in the World." 154 His promoters pronounce:

The Christ cannot return because he has always been here upon Earth. . .securely concealed. . .He has guided the affairs of the Spiritual Hierarchy. 155 Alice Bailey

The Christ is a reincarnation of the Christ spirit in an occult master who has lived in the Himalayas for the past 2000 years. 156 Benjamin Creme

The liberals and the cults have always had a 'Christ' who returned some way other than in the clouds. So the new versions fit their 'fashionings' as well.

- 1. Jehovah Witnesses say he returned 'spiritually' in 1914.
- 2. Reverend Moon said the second coming was 'his' flight on a DC-10.
- 3. Westcott wrote of the "many comings of Christ in the social forces."
- 4. Liberals say he comes, at baptism or as the church.

Although the liberals, cults, and New Agers seem reluctant to concede Christ's ascension, they revel in reading about Ramtha, a channeled entity who boasts, "I did not die; I ascended. . .for I learned to harness the power of my mind and to take my body with me." 157 While Ramtha bewitches television talk show audiences with his 'ascension' claims, the kiddies are being mesmerized by E.T. whose death, resurrection and ascension portray a crass caricature of Christ's. Young and old see Christ fading from the pages of the bible, while counterfeit characters are created in exchange. God calls them idols.

Misrepresented Manuscript Evidence

An overview of the textual evidence for the inclusion of these ascension verses will shock the average reader. The NIV says of Mark's witness, following a bold black line separating Mark 16:9-20 from the rest of Mark:

The most reliable early manuscripts and other ancient witnesses do not have Mark 16:9-20.

A more deceptive statement cannot be imagined. The facts follow.

	OMIT: MARK 16:9-20	INCLUDE: MARK 16:9-20		
EARLY WITNESSES				
1st Century	None	Papias		
2nd Century	Ammonius Saccus	Justin Martyr Irenaeus Tertullian Tatian's Diatessaron		
3rd Century	Clement Origen	Hippolytus Council of Carthage		
	Coptic (Egyptian)	Vincentius Sahidic Version Acts Pilati		
MANUSCRIPTS				
4th-15th Century	1 cursive 2 uncials (These include Aleph, B and one 12th century cursive; actually B left a long space indicating its parent contained the verse.)	600 cursives 18 uncials		

Bruce Metzger, co-editor of the UBS 3rd edition and author of its companion A Textual Commentary on the Greek New Testament says:

The traditional ending of Mark, so familiar through the AV and other translations of the *Textus Receptus* is present in the vast number of witnesses. . .158

The only "witnesses" who exclude it are the Alexandria, Egypt line, initiated by Ammonius Saccas, who was cited by Mme. Blavatsky as the 'founder' of her Luciferian Theosophy. As early as A.D.180 Irenaeus wrote of the Docetic heretics who used this corrupt and shortened Gospel of Mark because they believed that the complete gospel emphasized the *bodily* resurrection of Christ too much.

The author of the most intensely researched volume on the subject, *The Last Twelve Verses of the Gospel of Mark: Vindicated Against Recent Critical Objections*, comments regarding notes, black line and brackets in new versions:

[These are] not for learned readers certainly. . .[S]cholars know something more about the matter. Can it then be right still to insinuate unto unlearned minds distrust? 159

Likewise overwhelming is the textual evidence for the inclusion of "he was parted from them and carried up into heaven. And they worshipped him" (Luke 24:51,52).

(Actually Aleph only omits D), Ale "carried up into heaven") W, X, E f13, 28	INCLUDE: KE 24:51, 52
1716, 1253, 1646, also in <i>Diatess</i> Luke's in Acts	earlier than Aleph or eph ^C , A, B, C, K, L, Delta, Pi, Psi, 063, f1, 33, 565, 700, 892, 1010, 1071, 1079, 1230, 1241, 1242, 1344, 1365, 1546, 2148, 2174. It is Tatian's 2nd century saron. Additionally, opening statement is says he included scension in his

Here the NASB omits 'and was carried up into heaven' based on the two manuscripts on the left. Their note excuses this omission stating, "Some mss add, and was carried up into heaven." In fact, it should say, "most mss add." The NASB follows Hort's Greek text here, however. He, like Alice Bailey, calls Luke 24, merely "a separation from the disciples at the close of a Gospel." The NASB omits "And they worshipped him" based on manuscript D alone!

The Holy Spirit included the record of Christ's ascension in two Gospels, Luke and Mark, because, as Jesus said, "in the mouth of two or three witnesses every word may be established." (Matthew 18:16) As scholars know, "Basing opinions on a single verse—i.e., proof texting—frequently leads to error." Even KJV opponents admit that this is the case. Carson concedes:

[W]ould that not place the doctrine in jeopardy. . .Yes, I suppose it would.162

The Final Blow

[W]ho convinceth me of sin?

Christ's question is answered in Psalm 39:8-10—the foolish.

[M]ake me not the reproach of the foolish. I was dumb, I opened not my mouth, because thou didst it. Remove thy stroke away from me: I am consumed by the blow of thine hand.

Only the foolish reproach him, yet no one can convict him of sin. Who accuses Jesus Christ of sin?

[S]cribes stood and vehemently accused him. Luke 23:10

he new version scribes strike a final blow by charging Jesus with "sin." Their 'frame-up' takes the form of an omission from Matthew 5:22.

NIV, NASB, et al.	KJV		
Anyone who is angry with his brother will be subject to judgement.	That whosoever is angry with his brother without a cause shall be in danger of judgment.		

The accusers advance quickly to the occasion when Jesus angrily overthrew the tables of the money changers (John 2:15). They point also to the time the religious leaders rebuked Jesus for healing on the Sabbath and he had looked round about on them with anger (Mark 3:5). The footnote in one reference bible begins:

According to some this would prove that Christ was not sanctified and that he had the 'old man' in him. . .163

The clause, "without a cause," is in the vast majority of manuscripts and is witnessed to as early as A.D.150 by Tatian and A.D.150 by Irenaeus. Westcott, however, omitted the clause because he believed Christ had sinned. So the 'weak' Jesus, appearing in movie theaters in *Jesus Christ Superstar* and *The Last Temptation of Christ*, appears in the new version, as well.

NIV, NASB, et al	KJV		
he himself is subject to weakness	Heb.5:2	he himself also is compassed with infirmity.	

The Nazarene

J.I. Packer warns Christians to watch for "any fragmenting of the seamless robe of scriptural testimony to Jesus' person and place." 165 Occultists have perennially used the title '*The* Nazarene' or 'Jesus the Nazarene' to place him in a limiting context. Representative is the Rosicrucian book *Science of the Soul* which uses the title dozens of times.

Jesus the Nazarene was the man of flesh and sorrow. While Christ or the Christ is the divine Spark having attained Conscious Individualization as a result of Cosmic Illumination. . .[T]he Nazarene [is] the Initiate of the Essenes.166

In the New Testament, the term is never used except by an "accuser of the brethren" who calls Paul "a pestilent fellow. . .a ringleader of the sect of the Nazarenes." (Acts 24:5) Acting like Satan's 'second' in this duel of words, new versions call Jesus 'the Nazarene' a dozen times; it is a blow to the ears of anyone familiar with the use of this term as a 'weapon' by New Age writers. (The inconsistent translation of the word 'the' by new versions (e.g., Acts 26:9) further points to their complicity.)

NASB et al.		KJV
Jesus Christ the Nazarene	Acts 4:10	Jesus Christ of Nazareth
this Nazarene, Jesus	Acts 6:14	Jesus of Nazareth
JESUS THE NAZARENE	John 19:19	JESUS OF NAZARETH

The Straw Man

The reader, at this point, may wonder what response new version advocates give when presented with evidence, such as the preceding over 100 instances in which the deity of Christ is avoided. D.A. Carson, a most forward new version advocate, responded in his book and elsewhere:

This theory is being presented in popular literature to pastors and laymen everywhere, many of whom have never read a rebuttal at the same level and who are not equipped to do the more advanced work that demonstrates the theory to be false. The KJV translators obscured the N.T. witness to that truth [the deity of Christ]. . [I]f we compare all of the verses of the new testament that can be translated in such a way that they directly call Jesus God, we would find that the KJV missed half of them.167

He proceeds to give, as "advanced work," a small chart from the promotional brochures used to 'advance' the sale of new versions. It quickly becomes apparent that he must mean—'advanced' con artistry not 'advanced' scholarship. The chart is composed of only eight verses, which he calls, "all the verses of the New Testament that can be translated in such a way that they directly call Jesus, 'God'." (He must be using a new version.) Books such as *Nave's Topical Bible* or Lockyer's classic *All the Doctrines of the Bible* do not even mention five of these verses under the heading 'Deity of Christ'. However, these books do cite many of the verses covered in this book which are omitted by new versions.

The following is an abridgement of the trumped-up chart used by new version publishers and Carson. 168

VERSES THAT IDENTIFY JESUS AS GOD						w I		
To t	John 1:1	John 1:18	John 20:28	Rom. 9:5	2Thess. 1:12	Titus 2:13	Heb. 1:8	2Pet. 1:1
KJV	Yes	No	Yes	Yes	No	No	Yes	No
NIV	Yes	Yes	Yes	Yes	No	Yes	Yes	Yes
NAS	Yes	Yes	Yes	Yes	No	Yes	Yes	Yes

The KJV's four out of eight verses marked 'No', to which Carson points to support his claim that "the KJV missed half" of the verses on Christ's deity, prove to be straw men which fall with a touch of scholarly inspection. The KJV expresses the deity of Christ in all eight.

- 1. John 1:18: a "begotten God" or "begotten Son" was covered in chapter 23. John 5:17-26 proves the KJV title "Son" makes Jesus Christ "equal with God."
- 2. II Thessalonians 1:12: All versions read "our God and the Lord Jesus Christ." The originator of the chart thinks a comma should be added. The title 'Lord', omitted 12 times in new versions, proves his deity. (see chapter 22)
- 3. Titus 2:13: All Greek texts have the wording of the KJV, "God and our Saviour Jesus Christ." None render it as the new versions do.

4. II Peter 1:1: Lewis Foster, NIV and NKJV committee member, reveals why new version editors insert Christ's deity in Peter and Titus, yet removed it nearly 100 other places.

Some would point out that in passages in Titus and II Peter, the expression of the deity of Christ has been strengthened by renderings even in liberal translations. What many do not realize is that even here the strong affirmation of deity is used to serve a purpose. The liberal translator ordinarily denies that Paul wrote Titus or that Peter wrote II Peter. He points to the very language deifying Jesus as an indication of the later date of these epistles when Paul and Peter could not have written them.¹⁶⁹

- 5. The expression "God and our Saviour Jesus Christ" in Titus 2:13 and II Peter 1:1 follows the same grammatical construction used to express the deity of the Father in Galatians 1:4, I Thessalonians 1:3 and Philippians 4:20—"God and our Father." II Thessalonians 1:12, Titus 2:13, and II Peter 1:1 are called *hendiadies*, from the Greek *hen dia dyoin*, 'one by two'. Grammatically it is the "expression of an idea by two nouns connected by *and*, instead of by a noun and an adjunct. It would be like introducing one's spouse as "my wife and best friend."
- 6. In addition to the 100 or so verses which deny the deity of Christ, new versions add words to Jude 25 to give the impression that Jesus is not God.

NIV, NASB, et al.	KJV
God our Saviorthrough Jesus Christ our Lord.	God our Saviour [Our Saviour is Jesus; therefore Jesus is God.]

Standing Room Only

This section was crowded with quotes showing new versions and their editors couched cozily with cultists and New Agers. *Understanding the Cults* by Josh McDowell clears up the reason for their concurrence.

The Jesus of the cults is always someone less than the Bible's eternal God. 170

After seeing the blows the scribes bring to this "eternal God," it is no wonder they conclude in John 4:12:

You are not greater than our father Jacob, are you? NIV, NASB et al.

The scribes suddenly switch from "scornful" seats to "Satan's seat." The Old Testament reveals that the "depths of Satan," the most depraved of his acts, involves getting pleasure from watching others suffer (Ezekiel 32:31). His alliance is with those, like the audience in the Roman Coliseum, who gawked as God's people were liquidated by the lions. The deep-seated degeneration of the scribes is seen in Matthew 27:33-44, where they are seen "sitting down," glaring from the grandstand at Christ. "They watched him" in agony and anguish on the torture tree. The scribes moved from their "uppermost seats" to the top seats in Satan's stadium of sadism.

Soon the scene will shift as their seats pass out of sight and they must "stand before God" —seated on his throne.

And I saw a great white throne, and him that sat on it from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead small and great, stand before God. . .Revelation 20:11, 12

The Godhead's Gone:

The Father, the Word and the Holy Ghost

My Name JEHOVAH

he attack on the deity of Jesus Christ is accompanied by an equal assault on the other two persons of the Godhead: the Father (JEHOVAH) and the Holy Ghost.

[I]n the latter days ye shall consider it perfectly. I have not sent these prophets. . .which think to cause my people to forget my name. Jeremiah 23:20-27

New Agers say, "[Y]our Jehovah. . .we will never accept him." 1 So NIV editor Kenneth L. Barker bows to their bidding saying, "It is unfortunate that the name was translated. . .Jehovah." 2 The NKJV and most new versions, in deference to world ecumenism and courting a world market (e.g., *The New International Version*) have removed any trace of the name JEHOVAH and have replaced it with a title, "the Lord".

NIV, NASB	KJV
Lord	JEHOVAH

The identity of the God we worship is of paramount importance. In this fallen world, speaking of one's Lord can have multiple meanings. In I Corinthians 8:5, Paul writes regarding the heathen pantheon.

For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) But to us there is but one God. . .

Hindoos worship Lord Shiva, Lord Krishna, and Lord Narayana. Closer to home, the rock group Venom extols 'Lord Satan'. Although Christians know that there is "One Lord" (Ephesians 4:5) yet, "some have not the knowledge of God" (I Corinthians 15:34). In exclusively using the term "the Lord," new versions have created a generic religious document. Since only the title is given, anyone of any religion can 'plug in' the name of their lord. This generic 'Lord' often replaces the Lord Jesus Christ in the New Testament as well.

NIV, NASB, et al.		KJV
the Lord	Acts 19:10	the Lord Jesus
the Lord	I Cor. 16:22	the Lord Jesus Christ
my name Lord	Ex. 6:3	my name JEHOVAH
Lord	Ps. 83:18	That men may know that thou whose name alone is JEHOVAH, art the most high over all the earth.

The name JEHOVAH comes from the Hebrew Tetragrammaton, JHVH, which appears thousands of times in the Old Testament. It is rendered "LORD" most of the time, because the Hebrews feared profaning the name of God and violating the Third Commandment. There are seven instances (two above, five following) when the context mandates "JHVH" be expressed explicitly as the name "JEHOVAH".

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NIV, NASB, et al.		KJV
the LORD	Gen. 22:14	called the name of that place Jehovah- jireh
the LORD	Ex. 17:15	called the name of it Jehovah-nissi
the LORD	Judg. 6:24	called it Jehovah- shalom

The final two cases involve the use of two words which can not be rendered "Lord Lord" and be true to the existence of two different words in the originals.

NIV	وليشار بد الشوار	KJV
the LORD the LORD	lsa. 12:2	for the LORD JEHOVAH is my strength and my song
the LORD the LORD	Isa. 26:4	for in the LORD JEHOVAH is everlasting strength
(The NASB translates JHVH as God here even though they translated it as LORD elsewhere!)		

Hebrew or Greek Old Testament?

The use of the word JEHOVAH by the KJV is based on the Hebrew Masoretic text since, "unto them were committed the oracles of God." (Romans 3:2) The Greek Old Testament, on which new versions base their use of the title "the Lord" (kyrios), is now questioned since the discovery of papyrus number 266 now kept by the Societe Royale de Papyrologie du Caire. It retains the use of the Tetragrammaton even within the context of a Greek version. All well respected Greek-English lexicons state emphatically that the use of these two Greek words by the Greek manuscripts is wrong and is used in place of the correct rendering, "JEHOVAH".³ The preface to both the NASB and NIV have sheepish admissions of their malfeasance regarding the accurate translation of these verses. The

KJV is also the only bible that always distinguishes between the Hebrew *Adonai* and *JHVH*, using 'Lord' for the former and 'LORD' for the latter.

Nameless God of the New Age

ANTISEMITISM

Internationalists and humanists have always protested what appears to be ethnocentricity in the Old Testament. JEHOVAH is the name of the Jewish national God. More specifically, the name was used predominantly when God was speaking to the descendants of Abraham, Isaac and Jacob in fulfillment of the promises and covenants God had made earlier. Why, they ask, would God select one small group, the Hebrews, with which to have his exclusive dealings. Surely, they claim, the gods of other nations are simply culturally modified manifestations of the same God. Consequently, anthropologists speak of JEHOVAH as a 'tribal god'. The anti-Semitism seen elsewhere in the Greek Old Testament (LXX) rears its ugly head again in these new 'international' versions. Globalists regard the State of Israel as ultranationalist, a position not in keeping with their plans. A version made to be sold to a broad world market could not honor Israel's JEHOVAH God.

PANTHEISM

Replacing "JEHOVAH" with "The Lord" fits perfectly into the pantheistic picture the New Age is trying to paint. The personal name, JEHOVAH, speaks too clearly of the external God of Christianity and so opposes their *Metaphysical Bible Dictionary's* 'I am God' philosophy.

The Hebrew Jehovah. . . means external ruler. Bible students say that Jehovah means, '. . . the self-existent One'. . . [W]e should read "I am." It makes a great deal of difference whether we think "I am" self-existence is within or. . . master without.4

The nameless god of the New Age, has edged JEHOVAH off the page. Blavatsky writes:

[T]he spirit calling itself Jehovah [is not]. . .the One who is in reality. . .nameless.

CUNNINGLY DEVISED FABLES

JEHOVAH is unacceptable to the New Age because, "The Gnostics. . .Brahmanism. . .and Buddhism taught that the Old Testament was a revelation of an inferior, a subordinate deity." 5 The "cunningly devised fables" (2 Pet. 1:16) taught to New Agers include the following:

- 1. The Hindu *Vedas* contain a mythological narrative recounting a cruel god (JEHOVAH), whose wife Tara, representing mankind, is kidnapped, enlightened and initiated into the mysteries by the Ushanas of the planet Venus (Lucifer).
- 2. That story was re-cast by the Ophite Gnostics who taught that the Celestial Virgin created Ilda-Booth (JEHOVAH), who in turn clumsily created the world. (The title 'The Mother of God' is rooted here.) *She* came to the rescue by sending the serpent.
- 3. The Gnostic Nazarenes had a fable in which Ferho created Fetahil (JEHOVAH).
- 4. The Jewish Kabalists and Hillel placed the imaginary Ain Suph as the creator of JEHOVAH.

The final encore for the dethronement of JEHOVAH can be seen in the fiction penned by the New Age.

The appellation Sa'tan, in Hebrew Satan, an Adversary... belongs by right to the first and cruelest adversary of all the other Gods—Jehovah; not to the Serpent, which spoke only words of sympathy and wisdom. . It is the Lord God, evidently who was the real cause of all the mischief. . The serpent, moreover, is not Satan, but the bright angel, one of the Elohim clothed in radiance and glory who—promising the woman if they ate of the forbidden fruit, 'Ye shall not surely die'—kept his promise and made

man immortal in his incorruptible nature. . .; thus showing that the Bright Angel Lucifer is the light and giver of immortality, and as 'Enlightener'. . .in the original Hebrew. . .it becomes easy to see that Jehovah and Satan are one and the same in every particular.6

As a sequel to these delusions, the New Age blasphemously calls JEHOVAH, "the Great Deceiver," "Cain," "bisexual," as well as "Baal," "Pan," and "Moloch." No wonder he had to be removed from the new versions and severed from the glowing tributes rightly due him—just as Lucifer's name was removed from the caustic accusations which are his due.

If someone were to pose the query, "Who is JEHOVAH?" or "Who is Lucifer?" the upcoming generation of Christians will have no biblical basis for their answer. Instead they will be compelled to rely on the distorted images presented in secular sources.

The Trinity

When the Hebrew *shema* declares, "Hear, O Israel, the LORD our God is one LORD:" (Deuteronomy 6:4), it signifies that JEHOVAH our *Elohim* [Gods] is one [*echad*] JEHOVAH.'

Elohim is a plural noun. The word "one" (echad) also allows plurality, as seen in Genesis 2:24, Exodus 36:13, or II Samuel 2:25. Other Old Testament references to God are also plural. (e.g., Psalm 149:2 'maker', Eccl. 12:1 'creator', Isaiah 54:5 'husband', Genesis 3:22, 1:26, 11:7, Isaiah 6:8 'us')

Yet Elohim [Gods] says, "I AM THAT I AM" (Exodus 3:14)—One God. This Trinity is expressed in Isaiah 48:12-16.8

Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth. . .from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.

New versions not only sabotage this key Old Testament verse, but further clear Satan's path to the throne by dissolving four of *the* most significant New Testament verses on the Trinity.

NIV, NASB, et	al.	KJV
divine nature	Rom. 1:20	Godhead
Deity	Col.2:9	Godhead
divine being	Acts 17:29	Godhead
OMIT	I John 5:7,8	For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

Scribes who seize such scriptures escort this 'divine being' to the throne—left vacant as they omit the Godhead: Father, Son and Holy Ghost. The dark shadow of this 'being' keeps those following him from seeing that these doctrinal gaps are his traps. (Tripped up as the Trinity is taken from its place are 'Christians' like John. He tried to convert a Jehovah Witness to Christianity, but could *not* prove the Trinity to them. The trap took him instead, as *they* then converted *him.*9)

The verse (I John 5:7+8), omitted by new versions, is called "the famous Trinitarian proof text" (Zondervan's Words About the Word). 10 Now that the proof has been removed, the spoof can proceed. The verse was omitted 100 years ago by Westcott and Hort's 'New' Greek New Testament. The J.W's of that day saw in this 'New' Greek, a text to "promote the doctrine of the Watchtower." 11 To this day their New World Translation begins:

[A] modern language translation of the Westcott-Hort Greek text.¹²

With this Greek text, J.W's and cultists of every creed can claim:

JEHOVAH WITNESSES	THE WAY INTERNATIONAL
"There is no authority in the Word of God for the doctrine of the Trinity of the Godhead." 13	"If the Bible had taught that there is a Christian Trinity, I would have happily accepted it." ¹⁴
Charles Taze Russell	Victor Paul Wierwille

Now that new versions, like the NIV and NASB, use the Westcott-Hort 'New' Greek Text, Christians sound like cultists.

CULTS

APOSTATE CHRISTIANITY

"This cannot rationally be construed to mean that the Father, the Son, and the Holy Ghost are one in substance and in person. There are three Gods. . . united in purpose."15 Mormon Doctrine

"Many people conclude that the Father, the Son and the Holy Spirit are all one. You can think of God. . .as 3 different persons. . .their oneness pertaining strictly to their being one purpose."16

Jimmy Swaggart

Spiritualists (the term ascribed to Westcott by his son) believe, "The doctrine of the Trinity seems to have no adherents in advanced circles of the spirit world."17 Hort's hostility to I John 5:7+8 haunts his writings. "It could be gotten rid of..," he stabs.18

Today one NIV editor admits, "It is the strongest statement in the KJV on the Trinity."19 So out it goes from the NIV; its omission is masked to readers because the NIV steals some of verse 8 and calls it verse 7. The NASB's slight of hand instead slipped out some of verse 6 and calls it 7. For 100 years the 'Master Magician' has mesmerized his 'captive' audience with this type of legerdemain. His hex always sounds EXACTLY the same.

LUCIFERIAN

NIV EDITOR

"This verse. . .is now known to be spurious. It is not to be in any Greek found manuscript save one. . . In the first and second editions of Erasmus, printed in 1516 and 1519, this allusion to these three heavenly witnesses is omitted; and the text is not contained in any Greek manuscript which was written earlier than the fifteenth century."20

Blavatsky 1880's

"There can be no doubt today that the words are not a part of the original text of I John. . .it has no basis in the Greek text. Erasmus did not leave it in his first edition of the Greek New Testament (1516) or his second (1519). . .The passage is found in the text of one other manuscript (fifteenth century)."21 Ralph Earle 1980's

UBS/NESTLE GREEK EDITOR

"That these words are spurious...is certain. The passage is absent from every known Greek manuscript except four..."22

Bruce Metzger

With words, they hope to wave the wizard's wand and levitate these weighty lines from the bible. Just as the missing hare from the hat hides up someone's sleeve, so the omission of this verse from many Greek manuscripts is an error by scribes—naive or deceived.

- 1.) The *naive* fell prey as their eyes went astray (a *homotoleleuton*), skipping from the "three that bear witness" in verse 7 to the "three that bear witness" in verse 8. These verses which reiterate, separate the lines which scribes failed to translate—a very common scribal error.
- 2.) The *deceived* determined that the verse was an addition, by members of a sedition, such as the Monarchists, Modalists, Noetists, Patripassians or Sabellians—all five run, like the Unitarian, in a direction, which sees God as only *one* person.

However 'the Magician' can't keep the rabbit hidden for long. The testimony of early writers, the great mass of Old Latin and Vulgate manuscripts, the necessities of Greek syntax and the cry of the priesthood of believers, all mandate its inclusion in the text.

1.) Early evidence includes:

Versions: Old Syriac A.D.170, Old Latin A.D.200, Vulgate: 4th and 5th century, Italic: 4th and 5th century. Writers: Tatian A.D.150, Tertullian A.D.200, Cyprian A.D.225, Athanasius A.D.350, Pricillian A.D.350, Vadmarium A.D.380, Cassian A.D.435, Jerome A.D.450, Cassiadorius A.D.480, Vigilius A.D.484, Victor-Vita A.D.489, Fulgentius A.D.533, PS Athanasius A.D.550. Writings: Liber Apologeticus A.D.350, Council of Carthage A.D.415.

The fourth century manuscripts, Aleph and B, which are used to discredit the verses, are no earlier than documents, such as the *Liber Apologeticus* (4th century) which contain them. Even 'New' Greek editor Bruce Metzger admits:

[It] was quoted by Latin Fathers in North Africa and Italy as part of the Epistle and from the sixth century onward it is found more and more frequently in manuscripts of the Old Latin and Vulgate.²³

Another 'New' Greek editor, Kurt Aland, concedes:

Theoretically the original reading can be hidden in a single manuscript thus standing alone against the rest of the tradition.²⁴

Author of *Harvard Theological Review's*, "Introduction to the Manuscripts of the New Testament" and Oxford University's *The Greek New Testament*, R.V.G. Taskier agrees saying:

The possibility must be left open that in some cases the true reading may have been preserved in only a few witnesses or even in a single relatively late witness.²⁵

2.) The sentence structure as it stands in the Nestle/UBS Greek is wrong.

The masculine article, numeral, and participle HOI TREIS MARTUROUNTES, are made to agree directly with the three neuters, an insuperable and very bald grammatical difficulty. If the disputed words are allowed to remain, they agree with two masculines and one neuter noun HO PATER, HO LOGOS, KAI TO HAGION PNEUMA and, according to the rule of syntax, the masculine among the group control the gender over a neuter connected to them. Then the occurrence of the masculines TREIS MARTUROUNTES in verse 8 agreeing with the neuters PNEUMA, HADOR, and HAIMA may be accounted for by the power of attraction, well known in Greek syntax.26

(Detractors excuse the difficulty asserting that 'personalization' caused a gender change. This did not occur in verse 6, so there is no basis for stating that it occurs in verse 8.)

The *real* reason for the omission of the Trinity: the Father, the Word, and the Holy Ghost in I John 5:7+8 becomes apparent in a verse which follows it.

This is the true God. . . I John 5:20

The Holy Spirit or the Spirit of the New Age

The third person of the Godhead, the Holy Spirit, has had his 'Holy' identity transformed, just as the Father and the Son have—all to meet the demands of a One World Religion that worships "a new god." New Age writer Vera Alder identifies with 'the Spirit' of the New Age.

Let us steer our lives by the light of the Spirit.27

The author of *The Aquarian Gospel* says: "[M]en of this new age. . .message bearer of the Spirit age. . .take up our pen and write." 28 Unitarian editor of the 'New' Greek Text, Vance Smith heeds the call and urges new versions to replace the 'Holy Ghost' with 'the Spirit'. 29 The changes arise from 'ecumenical' pressures not from Greek manuscript evidence.

NIV, NASB, et	al.	KJV
	Acts 8:18	
(The earliest pap	yri (P45 and 74) say "H	loly Ghost.")
2. the Spirit	Rom. 15:19	the Spirit of God
(The earliest papyri (2nd century P46), Aleph, Nestle's 26th edition, and the Majority Greek Text agree on the reading, "the Spirit of God." New versions follow one 4th century manuscripts, B.)		
3. the Spirit	John 7:39	the Holy Ghost
(The original writing on the oldest papyri (P66) says, "the Holy Ghost.")		
4. the Spirit	Acts 6:3	the Holy Ghost

NIV, NASB, et	al.	KJV
5. the Spirit	I Cor. 2:13	the Holy Ghost
6. the Spirit	Matt. 12:31	the Holy Ghost
7. a spirit	Rom. 8:15	the Spirit

Job's rebuke to those who were moved, not by the Holy Spirit of God (Galatians 3:5), but by their human 'spirit' (I Corinthians 2:11) or an unclean 'spirit' bears repeating to those following 'the Spirit of the New Age'.

[W]hose spirit came from thee? Job 26:4

The New Age 'Spirit' received by many today is promoted by other changes in the new versions. The controversy regarding *when* the believer receives the Holy Ghost is fueled by these changes.

NEW VERSIONS		KJV
[Y]ou will be baptized with the Holy Spirit. If God therefore gave them the same gift as He gave to us also after believing in the Lord Jesus Christ.	Acts 11:17	[Y]e shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ.
Did you receive the Holy Spirit when you believed? They answered, 'No	Acts 19:2	Have ye received the Holy Ghost s in c e ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

Unholy 'spirits' do arise,
among new versions' many lies.
Its no surprise,
we shall advise.
The chapters yet will show their ties.
A Ghostly Guild—their enterprise,
where scribes and 'spooks' can socialize.
Their doctrines often sympathize,
so bible terms they must revise,
'til Satan's plans materialize.

Unholy 'spirits' do arise,

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where scribes and 'spooks' can socialize

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[W]hose spirit came from these? July 2004

other changes in the ness versions. The contraversy regarding when the nessever reactives the Traty Chast is facted by mese changes.

(You we be prized Acts 11:17 | I y a shall be beptized with the begtized with the begin as he did unto us who believed on the Lord Jesus Christ.

Did you receive the Acts 18:2 beauty ye received the believed? They will be believed? And they said unto him. We have not so much as heard, whether there be any Holy Ghost.

The Men and the Manuscripts

The Men and the Manuscripts

The Men

6000 years ago, or so, the serpent brought a world of woe,
So on "thy belly thou shalt go," a creature cursed and now God's foe.
Now limbless, with no arms to fight, he charms the Serpent's Scribes to write.

The Men

6000 years ago, or so, the serpent brought a world of woe.

So on "thy belly thou shalt go." a creature cursed and now God's foe.

Now limbless, with no arms to fight, he charms the Serpent's Scribes to write.

The Serpent's Scribes

[T]he scribes. . .feign themselves just men that they might take hold of his words. Luke 20:19-20

"Beware of the Scribes" (Luke 20:46)

esus split the curtains on the boundaries of time when asked, "What shall be the sign of. . .the end of the world?" He answered by spotlighting the villain in this last days play, saying:

Take heed that no man deceive you. Matthew 24:4

Deceivers, striking spiritual death blows, pose *the* most diabolical danger in these last days. In the actor's arena are the scribes, playing the part of "just men." Their company will be 'staging' a morality play for an audience of apostasy. Jesus, however, warns that the true 'plot' is deception. "Ye serpents, ye generation of vipers," was his greeting to the scribes. At this moment the actors are in full costume, disguising "themselves as the apostles of Christ." Kurt Koch writes, "It is one of Satan's specialties to hide under a Christian disguise." But what does a 'Christian disguise' look like? Their writing is *full* of ecclesiastical properties to set the

stage for deception. With "whitewashed" words "the scribes. . . indeed appear beautiful outward." (Matthew 23:27) The impersonators "draw nigh unto God with their lips" (omitted in new versions) and "by good words and fair speeches deceive the hearts of the simple." Their repertoire includes the needed repartee, calling "Jesus, the Son of God" or "the Holy One of God," following the devil's script in Matthew 8:29 and Mark 1:23, 24. The worm pops in and out of the apple they offer; we catch a glimpse of it often enough to keep from biting the bait. This book goes backstage behind their dressing room doors, where the real drama's scenery changes from a 'spook' house to a 'crazy' house to a courthouse for murder and heresy.

"Professing themselves to be wise" is also part of their script. "The scribes. . .began to reason" (Luke 5:21) and continue today in the world's longest running play. When Pharaoh, a type of Satan, wanted to mimic the miracles of Moses, he called "the wise men." However, wisdom is not a prerequisite to spirituality; in fact, it gave rise to the devil's demise. True wisdom is beyond the range of the subtle sage (See Appendix C). Jesus said:

I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father; for so it seemed good in thy sight. Luke 10:21

Of the Old Testament scribes, God said, "They that handle the law knew me not." Of the new scribes a Dallas Theological Seminary professor repeats, "[C]ommitment has not been shown by many."² Lewis Sperry Chafer writes:

Such religious leaders may be highly educated. . .but if they are not born again their judgment in spiritual matters is worthless and misleading.3

An intellectual knowledge of the bible is so distant and far removed from knowing 'him', that Paul shouts across the chasm:

Where is the scribe?...hath not God made foolish the wisdom of this world? I Corinthians 1:20

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Some Scribes: Saved Yet Sinning

"All we want is a few good men." This is the slogan of the Marines and the myth merchants of our day. Madison Avenue knows packaging serves as a magnifying glass around the product, exaggerating its value. As Marshall McLuan said, "The medium is the message." Satan capitalizes on Christians whose clean image can be used to sell his soft soap. The scribes who "make clean the outside of the cup" are perfect candidates. Some of the scribes who have served as editors on new versions are saved but sinning Christians for whom the "lusts of the mind" and the "pride of life" have given place to the devil. "Why hath Satan filled thine heart?" were words spoken to a Christian (Ananias) not a Satanist. Moved by the "spirit that now worketh in the children of disobedience," such new version editors join those who, according to Lola Davis, are "unconsciously preparing mankind for a World Religion that is compatible with the New Age."4 [emphasis mine] The Old Testament scribes who "steal my words" rose from "among my people" (Jeremiah 5 and 15). Once again the plunder of God's people will be an 'inside job' as thieves "enter in among you" (Acts 20:30). We are to "watch" for these wolves, not dog their footsteps.

The scribes have "enlarged the borders of their garments" for so long, they are beginning to look like *swamis*. The church has joined the New Age in adopting the Hindu system called *guruvada*, in which, "knowledge by the teacher is exempt from critical analysis." 5 "How better to delude one's followers than to persuade them that they dare not think for themselves," warns Dave Hunt. 6 To "outwardly appear righteous unto men," the scribes today hide their saffron robe under a serge suit. Hunt cautions further:

It was never God's intent that an elite corps of specialists would be the sole proprietor of biblical truth. . . The saints to whom this faith has been delivered to guard and disseminate are not a special class. . . Uncritical acceptance of whatever Christian leaders teach. . . is the seeds of apostasy. 7

The sin which "so easily besets us" all does not put these scribes in some category of global iniquity and those of us not so tempted in a sphere of insular virtue. Misdeed and remorse can be the

daily diet of Christians who will swallow their pride. (Three key men, grass roots participants in the NKJV and CEV, are now alerting fellow scholars and church members of the problems in those versions, as noted in this book.)

Other new version editors admit that their versions, like sponges, have absorbed the beliefs of the men who have pored over them. Calvin Linton of the NIV Committee, "hazards that the translators own interpretation may color the text or even misrepresent it." Lewis Foster of the NKJV and NIV Committees also concedes:

Each person has his own beliefs. These are bound to influence his judgement to some degree. If a person claims to be entirely unbiased, he is either fooling himself or trying to fool others. Neither the ancient scribes nor the modern translator can make decisions without being influenced by their beliefs. . .the objectivity of man has its limitations. . .No matter how accomplished the individual may be, he has his blind spots and particular views. . .Study the translators as well as their translations. . .a change may be better understood by knowing the position of the translator. . .whether they are based upon. . .a shift in the theological beliefs of the translator.8

Another NIV editor, Ronald Youngblood adds:

It may be true at times that the NIV translators have been guilty of reading something into the text.9

The NIV's Concordance editor also observes:

Translations do evidence the theological convictions of their translators. . .It is complex because of individuals who favor one Bible over another for theological reasons and publishers who promote one version over another at least partly for economic reasons.10

These men are merely mirroring the conclusions of other scholars.

Some modern translations tend toward the heretical by virtue of the force of the presuppositions that govern the translation.11 D.A. Carson

[T]hey desired to make Holy Scriptures witness to their own peculiar beliefs.12 John Burgon

"Woe Unto You Scribes" (Matthew 23:14)

For many other new version editors, pride has made them slaves to the "king over all the children of pride" (Job 41:34). Carr writes:

One must keep in mind that scholars are not perfect and scholarly opinion changes often. . .Sometimes the adamant refusal to budge from the previous position is due to a need to maintain reputation.¹³

Chapter 32 gives a view into the woes which befall God's unrepentant foes. This the bible did foresee, but not in 'their' version of the story.

NIV		KJV
OMIT	Matt.23:14	Woe unto you scribes hypocrites!ye shall receive the greater damnation.

Jehoiakim's pen knife cut the word of God (Jer. 36), so God took "his part out of the book of life" (Rev. 22:19) in the genealogy in Matthew 1:11. (Josias was Jechonias' grandfather.) New version editors, who use their 'pen' knife to whittle away at the written word, are like "the scribes" who "came with swords" to seize the living Word. Jesus said, "All they who take the sword shall perish with the sword." Goliath's head was severed by his own sword—in little David's hand. Today's heady 'giant' editors will likewise be stalled by their own statements—documented in this book. "The lips of a fool will swallow up himself." (Ecclesiastes 10:12)

The use of New Age words is one of the 10 warning signs of the New Age, according to *The Infiltration of the New Age*. Scholars

worldwide, working in the field of philosophy, have regarded the use of a particular vocabulary term, as an indication of the adoption of the philosophy of the group or person initiating that term. The *Encyclopedia of Religion and Ethics, the* definitive work on comparative religions, uses this method. The adoption of New Age terms and philosophies by new versions editors is compounded by those, "who couple terminology with doubtful practices that have their origin in Eastern mysticism or Western occultism." Dave Hunt sees this as "conclusive evidence of involvement or guilt." Investigation into the lives of the scribes uncovers not only a mystical mind-set but occult practices. The first prod finds the new version squad seancing Hermes, 'The Sacred Scribe of the Gods'.

For there is nothing covered that shall not be revealed; neither hid that shall not be known. Luke 12:2

The Necromancers

New Testament text, was catapulted in the 1880's by two pirates, Brooke Foss Westcott and Fenton John Anthony Hort; it carries its doctrinal deathblow into the laps of unsuspecting Christians holding translations of this text. These new versions exhibit deep trenches in the text as a result of this barrage. Clefts in the content include the ascension, the deity of Christ, the Trinity, the virgin birth, New Testament salvations (e.g., Paul, the Ethiopian eunuch, the thief on the cross) and an army of other victims. These two swashbucklers approached the written word with a sword much like the soldier who pierced the side of the living Word. The sound of a 'New World Religion' echoes back from these sounding boards framed with the theories and philosophies of Westcott and Hort. The body of standard Christian reference works affirm their pivotal and powerful role in this war of words. Scanning the major works will document the singularity and paramountcy of their role.

John R. Kohlenberger, spokesperson for Zondervan, (publisher of the NASB, Living Bible, Amplified Bible, NIV, and RSV) is author of a Hebrew/NIV Interlinear, as well as, Words about the Word: A Guide to Choosing and Using Your Bible. He discloses:

Westcott and Hort. . . all subsequent versions from the Revised Version (1881) to those of the present. . . have

adopted their basic approach. . .[and] accepted the Westcott and Hort [Greek] text.1

He goes on to salute Westcott's, A General Survey of the History of the Canon of the New Testament, saying,"This century old classic remains a standard."2 Christians may not return the salute, but ask why the work of esoterics are "standards" and "classics" for the body of Christ.

Baker Book House, publisher of half-a-dozen modern translations, also prints a bible selection guide entitled, *The King James Version Debate*. Author D.A. Carson admits:

[T]he theories of Westcott and Hort. . .[are] almost universally accepted today. . .It is on this basis that Bible translators since 1881 have, as compared with the King James Version, left out some things and added a few others. Subsequent textual critical work accepted the theories of Westcott and Hort. The vast majority of evangelical scholars. . .hold that the basic textual theories of Westcott and Hort were right and the church stands greatly in their debt.³

The error of their textual theories and their recent abandonment by many scholars, in spite of Carson's last comment, will be discussed in a later section. In spite of this increasing elbowroom, their revised Greek text is still almost a mirror image of that used to translate the NIV, NASB, and all other new versions. Dr. E.F. Hills, Princeton and Harvard scholar, impresses, the "New International Version. . .follows the critical Westcott and Hort text." Philip W. Comfort's recent Early Manuscripts and Modern Translations of the New Testament concedes:

But textual critics have not been able to advance beyond Hort in formalizing a theory. . .this has troubled certain textual scholars. . .5

Even abbreviated histories of the canon, in reference works like *Halley's Bible Handbook* and *Young's Concordance* observe, "For the English speaking world the work of B.F. Westcott has proved of abiding worth." 6 "The New Testament Westcott and Hort

Greek texts, which, in the main, are the exact original Bible words. . ."7 J. H. Greenlee's Introduction to New Testament Textual Criticism (Grand Rapids, Michigan: Wm. B. Erdmanns Publishers Co., 1964, p. 78) adds:

> The textual theories of W-H underlies virtually all subsequent work in NT textual criticism.

Scholarly books, articles and critical editions of the Greek New Testament are slowly abandoning the readings of Westcott and Hort in their 'Newest' Greek texts. Yet the pews are piled high with the W-H offerings like the NIV, NASB and Living Bible.

Wilbur N. Pickering, author of The Identity of the New Testament Text (Nashville: Thomas Nelson Publishers, 1980), pp.

38, 42, 96, 90) reveals:

The dead hand of Fenton John Anthony Hort lies heavy upon us. (Colwell) The two most popular manual editions of the Greek text today, Nestles-Aland and U.B.S. (United Bible Society) really vary little from the W-H text. Why is this? Westcott and Hort are generally credited with having furnished the death blow [to the KJV and the Greek Text which was used for the previous 1880 years]. Subsequent scholarship has tended to recognize Hort's mistake. The W-H critical theory is erroneous at every point. Our conclusions concerning the theory apply also to any Greek text constructed on the basis of it [Nestle's-Aland, UBS etc.], as well as those versions based on such texts [NIV, NASB, Good News for Modern Man, NEB, L.B., etc.]

H.C. Hoskier's A Full Account and Collation of the Greek Cursive Codex Evangelism 604 (London: David Nutt. 1890), Introduction, pp. cxv-cxvi) and Codex B and Its Allies-A Study and an Indictment. (2 vols. London: Bernard Quaritch Ltd., 1914) notes:

> The text printed by Westcott and Hort has been accepted as 'the true text', and grammars, works on the synoptic problem, works on higher criticism, and others have been grounded on this text. . . These foundations must be demolished.

Alfred Martin (former Vice President of Moody Bible Institute in Chicago) says:

[M]any people, even today, who have no idea what the Westcott-Hort theory is. . .accept the labors of those two scholars without question. . .an amusing and amazing spectacle presents itself: many of the textbooks, books of bible interpretation, innumerable secondary works go on repeating the Westcott and Hort dicta although the foundations have been seriously shaken, even in the opinion of former Hortians.

Since Westcott and Hort are the 'basis' or foundation for the new translations, this chapter will document what objective secular historics say when inspecting these footings. The voices of Westcott and Hort, beckoning from their biographies, will further warn what's gone on 'underground'.

Hermes: Alias 'Satan'

As a Cambridge undergraduate, Westcott organized a club and chose for its name 'Hermes'.8 The designation is derived from "the god of magic. . .and occult wisdom, the conductor of Souls to Hades,. . .Lord of Death. . .cunning and trickery."

The medieval legend that witches made the sign of the cross upside down. . .began with worshippers of Hermes. . .To Hermes Trismegister, texts were added later to the growing body of semi-secret devilish arts which commanded more and more attention of European intellectuals. . .Hermes became the god within sought by all religious philosophers of the Gnostic period. Neoplatonist philosophers called Hermes 'the Logos'.9

(Westcott and Hort's neoplatonism will be discussed in Chapter 38.) In her *Secret Doctrine*, Luciferian H.P. Blavatsky identifies Hermes as Satan.

Satan or Hermes are all one. . . He is called the Dragon of Wisdom. . . the serpent. . . identical with the god Hermes. .

.inventor of the first initiation of men into magic. . .the author of serpent worship.10

Blavatsky's logo, a serpent biting its tail, represents Hermes. The portrait that history paints of Hermes looks remarkably like Westcott; they both, "succeed in charming the giant to sleep," "put lies into her mouth," "plunged the Greeks into slumber with the aid of his magic wand, with which he made drowsy the eyes of mortals." Blavatsky's *Theosophical Glossary's* entry on 'Hermes' (which interestingly was written by a 'Brother Westcott') reveals him to be "the sacred **scribe** of the gods." 12

Author of the *Occult Underground* cites Hermes as the entry point of scholars and philosophers into the occult.¹³ Westcott's 'Hermes' club met weekly for three years from 1845-1848, discussing such topics as, the 'Funeral Ceremonies of the Romans', 'The Eleatic School of Philosophers', 'The Mythology of Homeric Poems', 'the Theramines' and numerous undisclosed subjects.¹⁴

Hermes was also the original 'hermaphrodite', the fusion of sexes in one person. Priests of Hermes wore artificial breasts and female garments. 15 Even thirty five years after his institution of this club, Westcott still presents this New Age concept of androgyny.

There are differences between male and female character under which, we divine that there lies a real identity, and consequent tendency to fusion in the ultimate ideal.16

Were these young classicists perhaps following Plato's lead in his *Symposium*, where he describes homosexual love as the highest kind? One secular historian cites letters between members of Westcott's clubs and refers to the "intensity" of a "homosexual" relationship between members (i.e., Arthur Sidgwick, Frederic Myers); he comments, "I think that homosexuality was not rare among young classicists. . ."17 The mummy of Hermes has come to life again stalking our generation. Today's cryptic *Metaphysical Bible Dictionary* notes, "The characteristics of man must therefore be masculine and feminine in one."18 The School of Hermes is today listed as a New Age organization in the English New Age Network magazine.19 Benjamin Creme, when identifying the New Age 'Christ', christens him 'Hermes' as does Blavatsky.20

A clue to the mind-set of Westcott's cohorts is seen in a letter written by Westcott to 'Frederic'. The note indicates Westcott knew Frederic was not at home because he did not smell cannabis, marijuana or hashish on the premises.

[H]e certainly carried you off in fairy-like fashion. I am not quite sure that I will pardon you till I have a full account of the 'supernatural phenomenon' which must have accompanied your evanishment. It is but to say that I did not smell the odour of hempseed in the house.21

The use of mind altering drugs is not reserved to our generation. At this juncture in his life, Hort developed a passion for Coleridge, an opium addict. Blavatsky was addicted to hashish and Westcott was 'transported' by beer. Edmond Gerny, a protege of Frederic Myers, died of a drug-induced overdose; the same drug, chloroform, initiated turn-of-the-century Luciferian Anna Kingsford's delusions.

Channeled Bibles and Doctrines of Devils

The 1990's box office hit "Ghosts", with its all star cast, is steering a generation of movie goers to seances and mediums. The Stanford Research Institute reports that over half of Americans have had contact with ghosts. This figure will swell as federally funded projects, such as Confluent Education, instruct students to 'contact their spirit guide'.22 The medium's darkened salon has been transformed into a brightly lit television studio which hypnotizes viewers, pulsating twenty fiendish frames per second. Today Los Angeles viewers watch Gerry Brown channel 'John the Apostle' every Sunday at midnight. Cable television in New York sports an entire show devoted to amateur channelers. Mini-series "Out on a Limb" featured channeler Kevin Ryerson. Emmy award winner Sharon Gless 'thanks' her channeler in front of millions of mesmerized viewers.23 In tracing the recent revival of channeling, scores of history books, as we shall see, point to one origin: Westcott and Hort. These new version authors did not stop with their 'Hermes' Club, but went on to engage in spiritualism and to organize a society called the Ghostly Guild.

Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. I Timothy 4:1

The bitter fountain which springs forth from the new bible versions flows from the devils who 'seduced' the scribes. Drinking from the stream of spiritualism has infected these scribes, who in turn contaminate the pages of scripture with "doctrines of devils." The stream spills over blotting their 'bibles', washing away key words and diluting the 'blood' of Christ. The "doctrines of devils," set forth by the new translations, are a mirror image of those reflected back from the still and stagnant pool filled by today's New Age channeled entities.

...the **spirit** that now worketh in the children of disobedience: Ephesians 2:2

These entities, working the graveyard shift, show themselves to be ready scribes and tale-tellers. The seminal writings of the New Age movement were essentially born of channeling. "Blavatsky's two chief channeled works, *The Secret Doctrine* and *Isis Unveiled*, laid the foundation for the modern New Age belief system." Alice Bailey's twenty-five foundational works were also received from 'spirits'. Numerous other New Age 'bibles', such as the *Urantia Book* and *A Course in Miracles*, came from unfleshly fictionists. The New Age contracted its most recent tainted theology from channeler Jane Roberts who, like Westcott, "began doing research into psychic activity,"24 and soon after, like Westcott, began writing a 'bible' for the New Age.

The Occult Underground: Address for New Bible Translators

To disentomb the truth about the scribes involved in these translations we will go underground to James Webb's classic *The Occult Underground*. This secular history unearths the roots of the New Age movement in the nineteenth century occult revival. In his opening chapter entitled "The Necromancers," he exhumes the sarcophagus of Westcott and Hort, still haunted by their 'Ghostly

Guild'. In his second chapter, his scholarly shovel shows us Philip Schaff, member of the 'New' Greek Text committee and also chairman for the American Standard Version (on which is based the Living Bible and the New American Standard Version). His photo there among the leaders of the Parliament of World Religions captures the shoulder to shoulder hopes of the New World Religion.(Chapter 33 elaborates.) It is noteworthy that a secular historian of the caliber of Webb, when presented the task of identifying the key events, people and organizations of the occult revival, included enterprises initiated by Westcott and Hort and endorsed by Schaff. Webb was perhaps unaware of the connection of these three men with the bible and called them as he saw them. Webb's third postmortem examination along this burial ground traces the monument markings of H.P. Blavatsky. Webb ties together the Western origins of the New Age movement with Blavatsky as one bookend and "the clerical eccentrics," as he calls them, as the other.

[W]hat the occult was. . .[is] Madame Blavatsky's Theosophy, Eastern religion, astrology, geomancy, the Tarot cards, magic, secret societies. . .the clerical eccentricities over whom we have cast an eye. . .[All] form part of the occult complex. . .25

Blavatsky's writings, at the center of the New Age spider web, travel down the various radiating strands shadowing their prey—the seasoned New Ager. The concentric strands with their sticky coating tether the spider's unsuspecting victim—the naive Christian. The blatant occultist and subtle clergy weave Satan's web together to form the trap. Christians are haplessly being caught on the thread that runs through the new bibles. The previous and subsequent particulars offered by this book will hopefully unravel the network before it binds and finally strangles unsuspecting Christians.

The Ghostly Guild: Channeling's Lineage

Westcott and Hort were not only 'Fathers' in the Anglican church but, according to numerous historians and New Age researchers, appear to be among the 'Fathers' of the modern channeling movement. (The Fox sisters along with H.P. Blavatsky

were the 'Mothers'.) The group referred to by James Webb as an element in the *Occult Underground* was 'The Ghost Club' or 'Ghostly Guild' launched in the 1850's by Westcott, Hort and Benson. Webb discloses:

Ghost Society [was] founded by no less a person than Edward White Benson, the future Bishop of Canterbury. As A.C. Benson writes in his father's biography, the Archbishop was always more interested in psychic phenomena than he cared to admit. Two members of the Ghost Club became Bishops [Benson and Westcott] and one a Professor of Divinity [Hort].²⁶

Hort writes of his and Westcott's work to set this apparition association in motion.

Westcott, Gorham, C.B. Scott, Benson, Bradshaw, Laurd etc. and I have started a society for the investigation of ghosts and all supernatural appearances and effects, being all disposed to believe that such things really exist. . . Westcott is drawing up a schedule of questions.27

In the very *same* letter Hort chaffs that the bible, extant in his day as the *King James Version* from the Greek *Textus Receptus*, was 'Villainous'.28 This letter, a foghorn sounded by Father Time to us today, testifies to the foreboding genesis of today's community of translations like the NIV, NASB, NKJV and NRSV. Westcott and Hort's position in the bloodline of the current New Age movement is conceded by Hort's son:

Hort seems to have been the moving spirit of. . .'the Bogie Club', as scoffers called it, [it] aroused a certain amount of derision and even some alarm; it was apparently born too soon.29

Authors of Ancient Empires of the New Age see this trend without a son's bias noting, "Once the elite had closed their minds to Biblical revelation, they almost immediately began to fall for every spiritual con game and fringe teaching around."30 Their contemporaries gave ample warning as Hort admits:

Although Hort referred to evangelical Christians as "dangerous," "perverted," "unsound" and "confused," he was rabidly 'evangelistic' about his 'necromancy' as the bible calls it. Writing to a C.H. Chambers, Hort proselytizes:

I sent you two 'ghostly' papers; you can have more if you want them, but I find they go very fast and the 750 copies which we printed go by no means far enough. We are promised a large number of well-authenticated private stories, but they have not arrived yet. Our most active members are however absent from Cambridge; to wit Westcott at Harrow and Gordon at Wells. . .32

Westcott's son writes, "Westcott took a leading part in their proceedings and their inquiry circular was originally drawn up by him. He also received a number of communications in response." Westcott's "Ghostly Circular" reads, in part:

But there are many others who believe it possible that the beings of the unseen world may manifest themselves to us. . .Many of the stories current in tradition or scattered up and down in books, may be exactly true. . .33

The members apparently had their own 'experiences' and the circular was for eliciting "information beyond the limits of their own immediate circle." Referring to 'the foundations' of the occult revival, another historian W.H. Salter, points to Westcott, Hort and Benson, their guild and circular.

First mention should be made of spontaneous cases of haunts, apparitions and the like. . .[T]he founders of

psychical research. . .The Cambridge 'Ghost Society' had collected them by circular.35

Toppling over the heap of secular histories which identify Westcott and Hort among the seeds of the present New Age thicket is *The Founders of Psychical Research*, by Alan Gauld. He lists their 'Guild' among the 'Founders'.

In 1851 was founded at Cambridge a Society to conduct a 'serious and earnest enquiry into the nature of the phenomena vaguely called 'supernatural', and a number of distinguished persons became members.³⁶

Pogo sticking through the index of *The Founders of Psychical Research* reveals the following 'company' in which our esteemed bible revisors find themselves.

Automatic Writing, Benson, Biblical Criticism, Mme H.P. Blavatsky, Clairvoyance, 'Control' Spirit, Crystalgazing, Charles Darwin, Sigmund Freud, Ghost Club, F.J.A. Hort, Hypnotism, 'Inspirational' writing and speaking in early British Spiritualism, C.G. Jung, Levitation, J.B. Lightfoot, Mediumship, Mesmerism, Multiple Personality, Plato, Society for Psychical Research, Spiritualism, Swedenborne Society, Synthetic Society, Telepathy, Trance Medium, B.F. Westcott.

Westcott's son writes of his father's lifelong "faith in what for lack of a better name, one must call Spiritualism. . ." The subject was, he notes, "unintelligible or alarming to the general." In response to public disfavor regarding his esotericism and liberalism and in light of his position in the 'religious' community, Westcott determined that public involvement in the Ghostly Guild "led to no good."37 In 1860 and 1861, Hort wrote to Westcott of their mutual concern in this regard.

[T]his may be cowardice—I have a sort of craving that our text ['New' Greek New Testament] should be cast upon the world before we deal with matters likely to brand us

with suspicion. I mean a text issued by men already known for what will undoubtedly be treated as dangerous heresy will have great difficulties in finding its way to regions which it might otherwise hope to reach and whence it would not be easily banished by subsequent alarms. . . If only we speak our minds, we shall not be able to avoid giving grave offense to. . . the miscalled orthodoxy of the day. 38

Their subversive and clandestine approach continued, as seen ten years later when Westcott writes, ". . .strike blindly. . .much evil would result from the public discussion." Westcott's son alludes to the shroud of mystery surrounding the continuation of the 'Ghostly Guild'. "[M]y father laboured under the imputation of being 'unsafe'. . .What happened to this Guild in the end I have not discovered." 40

Rosemary's Baby: The Society for Psychical Research

Historians researching this period reveal that other 'Ghostly Guild' members became its 'front men'. Benson and Westcott were not above stalking their impressionable students to recruit members. Henry Sidgwick, a student of Westcott's and a cousin of Benson's "joined the Ghost Society before he took his degree in 1859; Westcott was then secretary [of the Ghostly Guild] and on his leaving Cambridge, Sidgwick appears to have succeeded him."41 *The Founders of Psychical Research* reports how the Ghostly Guild spurred Sidgwick's "interest in the phenomena of Spiritualism" and incited his active involvement with them.42 Sidgwick was among a number whose disillusionment with Christianity was spawned during Westcott's tenure at Trinity College in Cambridge. Author of *The Fabians*, a history of communism and socialism in England, writes:

In this same period a group of young dons from Trinity College, Cambridge, were also turning to psychic research as a substitute for their lost evangelical faith. . .spiritism as a substitute for Orthodox Christian faith.⁴³

Sidgwick himself explains, sounding much like an echo from one of Westcott's lectures.

Recent historical and textual criticism had shown beyond doubt that most of the evidence for the New Testament miracles (not to mention the Old Testament) can not be unfairly described as remote and hearsay. . .[I]t is quite certainly far weaker than the evidence for, let us say, the miraculous events associated with modern Spiritualism.44

The Founders of Psychical Research notes the reaction of orthodox Christians to Westcott's 'crowd'.

Christianity is about to die of self-inflicted wounds. . .It seemed to conservative Christians quite appalling that at a time when the impregnable rock of Holy Scripture was being undermined by Darwin and his allies, a group of those whose sacred duty should have been to shore it up again had **conspired** to hammer their wedge not under it, but into it. The reactions of the orthodox disgusted Sidgwick and those of his friends. . .He addressed a letter to *The Times* on the subject and was rather surprised that on 20th February 1861 it was published. [It said in part] 'Mr. Westcott expresses it, they love their early faith, but they love truth more.'45

The Occult Underground unfolds the flowering of the Ghostly Guild and its transformation through time into the Society for Psychical Research. The Encyclopedia of Occultism and Parapsychology lists 'the Ghostly Club' as one in which "members relate personal experiences concerned with ghosts." The snake uncoiled as the S.P.R. embraced "haunted houses. . . the divining rod . . . automatic handwriting and trance speaking. . . mediumship and communication with the dead." 46 Webb elaborates:

It was a combination of those groups already working independently. . . of these the most important was that centered around Henry Sidgwick, Frederic Myers, and Edmond Gurney, all Fellows of Trinity College Cambridge and deriving its inspiration from the Cambridge University Ghost Society founded by. .

.Benson.[Westcott and Hort]. . .The S.P.R. was a peculiar hybrid of Spiritualistic cult and dedicated rationalism; the S.P.R. fulfilled the function of Spiritualist Church for the intellectuals.47

Rosemary's baby, the S.P.R., concurs in its official history, *The S.P.R.: An Outline of Its History*. by W.H. Salter. It refers to the transmutation of "Westcott, Hort, Lightfoot and Benson's" "Ghostly Guild" into the S.P.R., calling the Ghostly Guild "the parent society," "a society from which our own can claim direct descent" and "the forerunner of so unorthodox a subject as ours." They list their interests as "telepathy, pure clairvoyance, communication from 'some spirit' in or out of the body. . .the nature and extent of any influence which may be exerted by one mind upon another. . .disturbances in houses reputed to be haunted. . .physical phenomena commonly called spiritualistic."48

The Ghostly Guild gave birth to the S.P.R. which the author of *Crash Course on the New Age* cites in the lineage of the New Age movement and current channeling craze.

The evolution from traditional mediumship to contemporary channeling has been gradual. The original spiritualism had its start in 1848. . . Organizations like the Society for Psychical Research in Britain were formed. . . When Russian-born spiritualist medium Helena Petrovna Blavatsky founded Theosophy in 1875, the slow transition toward modern channeling began. . . her two chief works, *Isis Unveiled*, and *The Secret Doctrine* laid the foundation for the modern New Age belief system.49

Marilyn Ferguson, author of the *Aquarian Conspiracy*, also cites the S.P.R.'s impact on today's New Age movement.⁵⁰ Sidgwick predicted this saying, "I'm pretty confident that the whole scientific world will have accepted this [channeling] before A.D.2000."⁵¹ 'Scientific' is not a word that could be used to describe the work of the Ghostly Guild or S.P.R. during Westcott and Hort's lifetime. "Grabbing the ectoplasm" at seances, as they put it, is no threat to the work of Duke University.⁵²

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They had a number of sittings in the early part of 1874 mostly in private circles composed of their friends although occasionally with paid mediums.53

Like Benson and Westcott, the "friends" referred to did not all wish to be identified. For example, Sidgwick's fiance, Eleanor sister of England's Prime Minister-to-be, did not list her name on the active S.P.R. roll "for fear apparently that an open connection with so unorthodox a venture might prejudice" the professional position held. "Though not technically a member, I was entirely cognizant of the doings of the society and its councils from the beginning," she writes.54

Another 'friend' from the 'Ghostly Guild' was Alice Johnson. She wrote circular questions, learning directly from Westcott's adept example. Her contribution was, "Have you ever, when believing yourself to be completely awake, had a vivid impression of seeing or being touched by a living or inanimate object or of hearing a voice?" She went on from Westcott's 'Ghostly Guild' to become the secretary to S.P.R.'s President, Mrs. Sidgwick. Later Alice became editor of the *Proceedings of the S.P.R.* and finally in 1907 its Research Officer. Other collaborators in the S.P.R. were Fredrick Myers, who wrote on the occasion of the suicide of his S.P.R. 'girlfriend', ". . . and strangely to myself I seemed a shade by shadowy Hermes led. . " Edmond Gurney wrote for the Society, *Phantasms of the Living*, enumerating the "various psychological states that favour supernormal experiences." One such 'state', chloroform induced mediumship, caused his untimely death by overdose. 56

Historians write of the importance of Westcott and Hort's 'training ground' provided in the form of the Ghostly Guild.

It would have been impossible for the new society (S.P.R.) to undertake an inquiry of such a kind or on such a scale if several of its leading members had not already gained previous experience. . .57

Westcott's Cambridge cradle evidently nursed Rosemary's Baby to a long life. The Encyclopedia of Occultism and Parapsychology quips:

There is a curious irony in the fact that the new premises of the American Society for Psychical Research are housed immediately behind the famous Dakota Apartments in Manhattan, the large Gothic building that was the setting for *Rosemary's Baby*.58

The Early S.P.R.'s Friends: Blavatsky and Westcott!

Man, Myth and Magic's prospectus on H.P. Blavatsky haunts us, raking up the past to cue us that the S.P.R. was "not unfavorable to theosophy [Lucifer worship] at the time of its beginning." 59 The S.P.R. historian details:

In the summer of 1884 Mme. Blavatsky visited England and was interviewed by a committee of the S.P.R. appointed to investigate phenomena connected with the Theosophical Society. The committee was considerably impressed by the evidence of Mme. Blavatsky and her friends and in a report, circulated within the society but not published, declared. . .'it seems that there is a prima facie case. . .'60

A prima facie case, according to Webster is, "Evidence sufficient to raise a presumption of fact or establish the fact in question unless rebutted." The Founders of Psychical Research reports, "The Sidgwick group had at first been rather impressed with Madame Blavatsky."61 She was, as documented in other sections of this book, an open Satanist. Her track record at that point (1884) included the occult tome Isis Unveiled, the institution of the Theosophical Society in 1875 and the editorship of its newsletter, Lucifer.

The One and the 'One Life'

"There is one life. . ."

"There is one life. . . "

B.F. Westcott62

H.P. Blavatsky⁶³

You are not looking into a mirror. Or are you? Westcott's 'one life' was penned as late as 1891, long after he had finished the

'New' Greek text' and after Blavatsky had published her 'Holy Satan' bible (*The Secret Doctrine*). Their duet is further repeated in their explanation of this 'one life'. Blavatsky gives us the Reader's Digest version, while Westcott co-authors the clergymen's long-winded edition.

"[T]here is one life which has expression in many forms"⁶⁴
"...the one life is fulfilled in many parts..."⁶⁵
"To make of life one harmonious whole, to realize the invisible."⁶⁶
Westcott

"There is one life, eternal, invisible."67

Blavatsky

Chapter 5, 'The One', clarified for the reader what this 'one life' involves. Westcott reiterates by describing it as,

[T]he connection by which we are bound one to another. . is found to be more powerful and more far-reaching. It is the element—one element—in the idea of life which has been specially revealed to us in this age.68

Today Vera Alder repeats this for her New Age readers in When Humanity Comes of Age.

[E]ach person's consciousness is a cell in the world mind.
. .our minds are all linked together across the ethers, because we are all part of one great life and therefore one great mind. . .the one mind life.69

The circle of time closes as Alder recommends: 1) Lucifer Publishing Co. [Lucis Trust], publisher of Blavatsky's 'Holy Satan' and 2) Rudolf Steiner, author of *The Esoteric Basis of Christianity*. His comments on "the one life" lead readers to Blavatsky's newsletter *Lucifer*; then he closes the circle with "The Society of Psychical Research."⁷⁰

Blavatsky and Westcott

"[T]hey love their early faith, but they love truth more."⁷¹ B.F. Westcott "There is no religion higher than Truth."⁷²

H.P. Blavatsky

To what can we attribute Blavatsky's and Westcott's repeated duets. The historian for the S.P.R. brings additional light on the source of this agreement.

Two or more of them [Spiritualists] would at about the same time use very similar phrases or allude to the same topic or idea. This in itself would not have been remarkable and could easily have been explained by chance or coincidence if the phrase, ideas, or topics involved had been common place: but this they often were not. . Moreover a reference to some topic would often be divided between two or more automatists. . .[The phrases come from] some mind or minds outside the group of automatists.⁷³

Since both lived at the same time, at times in the same place, and shared common friends, familiarity with one another's works is assumed. Blavatsky refers to B.F. Westcott a number of times in her books, calling him "the best. . .the most erudite. . .such a learned commentator." She quotes his book, *On the Canon*, to support her bizarre beliefs. Blavatsky's main source of reference for denying the tenets of the Christian faith was a book called *Supernatural Religion*. Its support in many cases is Dr. Westcott's textual criticism.⁷⁴

Bob Larson's *Book of Cults* details the tenets of Blavatsky's Theosophy as:

- 1. Universal brotherhood of mankind
- 2. Investigation of the unexplained
- 3. Comparative study of religion, science, and philosophy
- 4. The religion of self-respect⁷⁵

After reading scores of books and letters written by Westcott, I can say without reservation that those four tenets summarized his

belief system, en toto. It appears then that Westcott was a theosophist, of sorts, and Spiritualist.

Satan's 'Apostles'

During this period (the 1870's and early 1880's), the bond between the S.P.R.'s Henry Sidgwick and the bible revisors, Westcott, Hort and Lightfoot, became tighter. His sister Mary married Westcott's best friend, E.W. Benson (Ghostly Guild). Sidgwick, a man considerably "impressed" with an open Luciferian and himself experimenting with "automatic writing," was invited by both Westcott and Hort to join two other 'secret societies'. These societies were so exclusive that they both limited their membership to twelve. The first group, 'The Apostles', is listed in the index of The Founders of Psychical Research as "extremely select." 76 Hort joined in 1851. His son writes:

> [I]n June [he] joined the mysterious company of the Apostles. . .[H]e was mainly responsible for the oath which binds the members to a conspiracy of silence.77

In a letter to Rev. John Ellenton, Hort himself admits the questionable character of the group. He wrote, "I fear you scarcely tolerate my having joined 'the Apostles'." The letter further quips that 'one of the members does not believe in matter.' Sidgwick was elected to membership in 1857; The Founders of Psychical Research cite this membership as the cause of his rejection of his Christian upbringing. He describes the intensity of the group as "the strongest corporate bond I have known in my life."

> The spirit of the society gradually came to absorb and dominate Sidgwick completely and to influence the whole direction of his life.78

Another member, F.D. Maurice, admits 'the Apostles' "determined the course of his whole life also." This 'course' caused him to be expelled from his professorship because of "heresy" discovered in written correspondence between him and Hort.79 (Chapter 38 will explore the Encyclopedia of Religion and Ethics' entry on "Alexandrian esotericism." It cites Maurice, Hort and Westcott as prime examples of "philosophical mysticism.")

Eranus

In 1872 Westcott started another group which he named the 'Eranus'. Sidgwick was, of course, one of the select members, as was another S.P.R. official, Arthur Balfour. Hort also belonged and his son said that it was a "senior Apostles" club. "The originator of the idea was the present Bishop of Durham's" [Westcott]; its members met regularly. Hort's room hosted meetings during 1877.80

During this period (the 1870's) Sidgwick was actively involved in seances at "Balfour's townhouse." These seances "composed of their friends," appear to be the same "group of intimate friends" described as the membership of 'the Apostles'.81 Who's Who in 'the Apostles' and Eranus Clubs is as current as the direct mail Christian book catalogue received in my mail today. Members, such as Trench, Alford, Lightfoot, Westcott and Hort, all have books in print today, which the academic and seminary communities list as 'standard works' on the Greek text of the New Testament.82

The Council of Twelve

Sidgwick further comments, "The number of the club varied, but never exceeded twelve."83 Groups of twelve have dominated esoteric organizations perennially. The Rosicrucians, for example, were directed by a council of twelve, of whom six were known and six remain unknown.84 Today among New Agers, "The Council of Twelve" is being channeled.85 *The New Age Dictionary* includes a citation for an occult book published in 1900 entitled *The Gospel of the Holy Twelve*.86 This fixation on groups of twelve, led by a leader, permeates Vera Alder's New Age handbook, *When Humanity Comes of Age*. She sees in her crystal ball a group of twelve men, "of the highest spiritual training," reigning along with the Anti-Christ in the "New World Order." She writes:

Thus the whole World Government would rest upon the ultimate guidance and influence of the Spiritual Cabinet. .

.[based on] the Twelve Labours of Hercules, The Twelve Signs of the Zodiac and Christ and His Twelve Disciples.87

Westcott would have agreed wholeheartedly. He was chairman of the Christian Union for Promoting International Concord.88 He saw "the spiritual" advancing to a complete sovereignty over the whole world."89

In the 1930's the Eranos Club would be seen as a platform for arch-Theosophist Alice Bailey and mother of the current New Age movement. Webb's *Occult Establishment*, in the chapter "The Hermetic Academy," cites this group's self-stated goals as the study of Theosophy, Mysticism, the esoteric sciences and Philosophies and all forms of spiritual research. He closes saying, "The Eranos Conferences are a compendium of all the elements of the Occult Revival."90

New World Order

The spider taketh hold with her hands and is in kings palaces. Proverbs 30:28

If the false prophet's 'New World Religion', with its fusion of apostate churchmen and esoterics, was being launched into the twentieth century by this circle of comrades, to be sure, the Antichrist's autocracy was escorting the destroyer. Westcott himself writes of his hopes for a 'New One World Government',

[O]ur hearts are moved when statesmen or students speak with glowing hope of the coming union of nations. . .91

The one world reign of the Antichrist is also the dream today of former Assistant Secretary General of the United Nations, Robert Muller.

By the year 2000 we will be fully into the business of making a new world. . .narrow nationalism will shrink and countries will become like Vermont and California are now.92

Hort would agree, calling America as an independent nation, "a standing menace to the whole civilization." He wished, "the American union may be shivered in pieces." Hort's 'Apostles' "had hoped that developments in the social sciences would before long make possible an equitable and frictionless society." 94

This trial marriage of religion and government took place between Westcott, Hort and Lightfoot, as 'helpmeets'—and their consort in the Eranus Club, Arthur Balfour, upcoming Prime Minister of Great Britain. Balfour, "inspired by reports of human levitation" went on to take the leadership role in the Ghostly Guild's baby, the S.P.R..95 *The Dictionary of National Biography* cites him as saying, "bring metaphysics back" and recalls his open declaration of his love for contacting 'the dead' and "in our power to communicate with them."96

Again we see historians pairing the Theosophical Society and the S.P.R.. *The Occult Underground* cites one historian who,

...saw the early 1880's as a period filled with portents. The many organizations he saw founded—Hyndman's Democratic Federation, The Theosophical Society, The Vegetarian Society, The Society for Psychical Research [S.P.R.], The Anti-Vivisection movement—he characterized as 'tending toward the establishment of mystical ideas and a new social order.'97

Arthur Balfour, who was a member of Hort's Apostles, Westcott's Eranus, as well as President of the S.P.R., soon became *the* Prime Minister of England and instrumental in the first League of Nations. New Age planner Vera Alder writes recently:

The embryonic World Government is potentially already there founded essentially upon the League of Nations.98

The temporal power and authority which can follow a league with seducing spirits is the subject of Luke 4:5-7.

And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is

delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. Luke 4:5-7

To fulfill this requisite—"worship me," Balfour not only headed the S.P.R., holding the seances at his home, but initiated a group called 'The Synthetic Society' whose goal was to create a 'one world religion'. He invited Frederic Myers of the S.P.R. to join and together they created "The preamble of all religions." It included the

dogma, "departed spirits can communicate."99

'Synthetic Society' membership was reportedly dominated by proponents of Hegel's dialectical philosophy, which in practice became Marx's dialectical materialism. 100 These strange bedfellows, communism and occultism, are uncovered in *The Fabians*, a book detailing their interconnection in England. According to its authors, Edward Peace and Frank Podmore were instrumental in the genesis of both the S.P.R. and the various Marxist societies of London. Peace referred to the work of Westcott, Hort and Sidgwick's 'Ghostly Guild' and his own Marxist activities as "our common work." 101 Is there, perhaps, an unconscious understanding among these people of the alliance between Satan and those who would seek ruling power and authority?

...and the dragon [Satan] gave him his power and his seat and his authority. Revelation 13:2

The mortar binding fiends and 'fellow travelers' comes into focus in "collective ventures between the S.P.R. and the Dialectical Society." Rather than "resort to a small group of persons called mediums" they "sought to educe supernormal faculties among members" by "thought-transference, table tilting and automatic writing." *The Fabians* mentions the complicity of two S.P.R. presidents, Arthur Balfour and his brother Gerald, with the Marxist harbingers of the day. This connection between England's Spiritualists and Socialists is further seen in Annie Besants *vitae* where the Oxford Movement (of which Westcott and Hort were in sympathy), "Friends of Russia," the Dialectical Society, and finally leadership of Blavatsky's Theosophical Society merge. 102

Hort's crimson calligrapher's pen jabs of "[M]y deep hatred of democracy in all its forms." 103 "I have pretty well made up my mind

to devote three or four years up here to the study of communism."104 Today New Ager Benjamin Creme predicts, ". . .democracy will disappear."105 The dialectical dream, with its thesis, antithesis, and synthesis seems to be taking form today with the breakdown of pure communism and pure democracy into a common world socialism. Westcott's dreams, set forth in his book, *Christian Socialism: What and Why*, are coming true.

Conspiracy buffs will prick up their ears to hear, not only of Balfour's esoteric comradeship with Westcott and Hort, but of his membership, beginning in 1881, in another 'secret society' with Cecil Rhodes, multimillionaire and founder of the famous Rhodes scholarship. This society is said to be the germination for the C.F.R. (Council on Foreign Relations). This fetal C.F.R. had an inner circle of three, followed by another circle of three, and so on. 106 The C.F.R., according to 'conspiracy' enthusiasts, blends politicians and international financiers in a brew which, though "reeling like a drunkard" at times, is propelling the nation states toward a one world government. (Bush is a member, as were half (28 of 59) of the major appointees of the Reagan administration.) 107

The pet name given this sphinx is the 'New World Order', a phrase which peppers our daily diet at increasing rates. President Bush's nationally televised speech before Congress on September 11, 1990, during the Iraq crisis, hailed "The dream of a new world order." Representative Gephart's Democratic response encored these exact words again. United Nations leader Robert Muller continues the litany, calling for a "new world order." On the August 22, 1990 public television news, Henry Kissinger said that the Iraq regime was not cooperating with "the new world order." President Clinton *is* cooperating. As many have discovered, the Latin phrase 'New World Order' foots the U.S. one-dollar bill's all-seeing-eye of Horus (impersonator of Jesus Christ in Egyptian mythology).

The New Age chorus chimes in with esoteric leader Vera Alder's plan for "the building of a new world order." 108 Jeremy Rifkin's *Entropy* spins the new order across the pages of his book like a broken record. *Los Angeles Times* writer, Russell Chandler observes, "But New Agers believe a "New Order" is about to break out of the "old epoch of rationalism. . ." Editor of the *Christian Research Journal* 109 reiterates, "For some New Agers, the Age of

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Aquarius is little more than a convenient symbol for the 'new order'.110

The 'religious' community 'faithfully' traces the words of this slogan. Pope John Paul II's June, 1990 speech in San Francisco booms this reprise, "Everything must change. Tolerance is the alpha and omega of a new world order." 111 Frighteningly, the NIV changes the words in Hebrews 9:10 from "until the time of reformation" to:

"until the time of the new order." NIV

Neither the Greek words for "new" nor "order" are here in any manuscript. The Greek word implies 'an improvement', which is expressed well in the KJV. The NIV, more than any other translation I have collated, gives numerous chilling New Age renderings. This should not amaze the reader since the "NIV follows the critical Westcott and Hort text." And in this case, the 'spirit' of Westcott's "glowing hope of the coming union of nations" and his call for "the new order" haunts the NIV.112

Should we see as diabolical and prophetic, the interparticipation, inter-membership and philosophical agreement of 'spiritual' and government leaders? As John wrote "many false prophets are gone out into the world" and "there are many antichrists." ¹¹³ Baker Book author, Elliot Miller, poses a thought.

As we consider the Western occult movements that have gathered momentum since the early nineteenth century, we must ask ourselves, if there might be a larger Satanic design than simply leading individual souls astray. While there is a temptation to dismiss these groups as 'fringe', it must be pointed out that:

- 1. Satan's objective is to unite the world under a man wholly given over to him, and
- 2. [T]he occult world is...uniquely Satan's domain then,
- 3. [I]t should not be surprising to find occult movements actively engaging in promoting such a world. . .[I]f there are enough. . .correspondences at critical points, his purpose will be furthered.114

Revelation 16:13 reveals the specific connection between the trio: 1.) Satan, 2.) the religious false prophet, 3.) the ruling Antichrist—with the 'spirits' of the 'Ghostly Guild' and S.P.R..

[U]nclean spirits like frogs come out of the mouth of the dragon [Satan], and out of the mouth of the beast [Antichrist], and out of the mouth of the false prophet.

These frogmen, depending on this trident to prevail, are moving in the direction of the lake.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image. These both were cast alive into a lake of fire burning with fire and brimstone.

Revelation 19:20

And the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are, and shall be tormented day and night for ever and ever. Revelation 20:10

Synopsis: A Family Affair and a Dog Named 'Devil'

The lake of fire for all false prophets and antichrists is a tragedy, for God is "...not willing that any should perish" (II Peter 3:9). The spyglass of numerous scholars has given us a birds-eye-view from the crow's nest of this corsair cruising toward 'the lake'. The interrelationship of these nineteenth century 'pirates' is uncanny.115 It appears that this ship, flying the black flag of the British occult revival, has as its crew a group of friends who shared esoteric philosophies, joint membership in 'secret' societies, and married one anothers sisters. Due to Westcott's seniority, he appears to be 'the captain'. Their course is charted on page 690.

Fancy if you will, a shipboard holiday gathering in the galley of Westcott's rover. If everyone was in attendance, the 'secret society' pages *might* read:

ALL IN THE FAMILY!

In attendance was leading Theosophist Lady Emily Lutyens, wife of world renowned architect Sir Edwin Lutyens and granddaughter of occultist and author Bulwer Lytton, Grand Patron of the Rosicrucian Society of England, founded upon the doctrines of Hermes Trismegistus. H.P. Blavatsky called Lytton, "master of my dreams" and plagiarized much of his writings in her Isis Unveiled. Lady Emily, as you know, became a Theosophist after years of political activism for the legalization of prostitution. Her sister Constance was unable to attend, serving her fourth sentence in prison for such activism. Lady Emily's interest in Theosophy began when Sir Edwin peaked her curiosity about "a secret cupboard of books which one of his clients always kept locked."116

Emily sat next to her sister Betty and her brotherin-law Gerald Balfour, upcoming president of the S.P.R.. He is included in the recent New Age Dictionary. The three discussed Betty's recent letter to Emily regarding Emily's current position as 'foster-mother' to Krishnamurti, the Theosophist's would-be 'Christ'. The letter had relayed mutuality of intent. Betty wrote to Emily, "I long for the things you long for. I bless your aims and objects. I believe Krishna to be a very fine and holy being. . .trained from babyhood to believe the Christ would inhabit him. . .like the public baptism. . .and Pentecost." Gerald is "deeply interested."117

To the right of Gerald sat his sister Eleanor (Nora), also "a firm believer in communication between the living and the dead" and later to be named Honorable President of the S.P.R..118 To her left was her husband Henry Sidgwick, first president of the S.P.R., Westcott's former student and member of Westcott's exclusive Eranus Club, Ghostly Guild, and Hort's twelve member 'Apostles'. Henry Sidgwick's sister Mary sat between him and her husband Edward White Benson, co-founder of the 'Ghostly Guild'.119 Hort, on Benson's other side, asked him about a previous letter from Westcott to Benson regarding the possibility of communal living involving the Bensons, Horts, Westcotts" and a few other

families."120 [Westcott called this a "coenobium," a word Webster does not cite but quite predictably is listed in the recent *New Age Dictionary*.]

Arthur Balfour roosted across from his brother Gerald, their sister Eleanor, her husband Henry Sidgwick, [four S.P.R. Presidents], Henry's sister Mary and brother-in-law Edward White Benson. Flanking Arthur Balfour were Westcott and Lightfoot, Eranus comrades. Chides about Westcott's recent 'star status' as spokesmen in recent beer ads were overheard. Westcott talked about the letter121Balfour had written informing him of his son's selection, by Balfour, for a crown incumbency.122 Settled next to her in-law Arthur Balfour, again we retrospect Blavatsky's initiate, Lady Emily.

Sleeping by the fireplace was Westcott's dog who he named "Mephistopheles." The name is that of 'the devil' in the literature of necromancy and magic of the late Middle Ages. 123 Roget's Thesaurus lists it among the few synonyms for 'the devil'. Westcott had written to his son, "The dog is far more than a dog to me. He is a symbol. . ."124

Holiday Gathering's Goblin Stories

Arthur Westcott recalls his father's tradition of reading Goblin stories at Christmas. 125 (Webster defines a Goblin as "an ugly, grotesque, evil, malignant being or spirit.") Gauld's "Spiritualism in England" explains Westcott's fascination with spirits sent to mesmerize their subjects.

Along with the interest in mesmerism went an interest in the ghost stories which German occultists had regarded as tying in with the phenomena of mesmerism. . .In 1851 was founded at Cambridge a Society [Westcott's and Hort's]. . .126

Salter's S.P.R. history confirms this connection. "[T]hey explored. . .every conceivable type of phenomena which could be described in the words of its inaugural manifesto as mesmeric. . ."

They produced a book, *Phantasms of the Living*, which documented "accounts of apparitions seen or voices heard. . .the basis in fact of the time honored ghost story." 127

(Historians place the revival of mesmerism directly antecedent to the nineteenth century occult revival. In 1666 a priest named Gassner used "magical powers" to heal. Interestingly, Blavatsky's original name for the Theosophical Society was the 'Miracle Club'; see Revelation 13:14, 16:14, 19:20, II Thessalonians 2:9. Gassner's work influenced Anton Mesmer who in 1766, working with a Jesuit named Hell, experimented with "fixing his eyes upon the subject while he waved the wand of magnets.")

Westcott took the wand and relayed it into the 20th century. 128 Occultist Emmanuel Swedenborg recognized 'spirits' as the source of hypnotic states rather than magnetism. Historians concur:

Everywhere we find hypnotism and spiritualism identified with each other. . .[S]peaking in tongues and so-forth early formed a characteristic feature.129

New Ager Vera Alder sees this as a positive step toward uniting 'Christians' and esoterics.

Much of this development everywhere has definite connection with the seven Gifts of the Holy Ghost,... [A]s man re-awakens to reality, they will be known again and with them he will build an integrated World Organism and a new world order. 130

This giving over of one's consciousness to another is referred to as 'enchantment' or 'charming' in the bible. It is strongly condemned in Deuteronomy 18:10,11, Isaiah 19:3, 47:9,12, II Chronicles 33:6, II Kings 17:17, 21:6 and Leviticus 19:26. The 'mesmerism' of the nineteenth century became the hypnotism of this century. Scores of observers have witnessed the blank hypnotic stares of audience members at New Age meetings. As the snake charms its prey before the kill, gurus of today, much like Adolf Hitler, hold their audience spellbound.

TV 'GUIDE': Monday 6:30 or Mark 6:30

The reader may feel somewhat 'safe' from the Ghostly Guild's hypnotic 'spirits'. However, a review of the neurobiological "theory of cerebral dissociation" will cause one to pause. It appears television, with its "soothing and monotonous. . .sensory stimulus" coupled with "the fixation of the eyes" and repetitious sound, is a perfect instrument for producing a light hypnosis and thereby "causing highly increased suggestibility in the subject." Brain researchers disclose:

The brain is composed of innumerable groups of nerve cells, all more or less closely connected with each other by means of nervous links or paths of variable resistance. Excitement of any of these groups, whether by means of impressions received through the sense organs or by the communicated activity of other groups will, if sufficiently intense, occasion the rise into consciousness of an idea. In the normal waking state the resistance of the nervous association paths is fairly low so that the activity is easily communicated from one neural group to another. Thus the main idea which reaches the upper stratum of consciousness is attended by a stream of other subconscious ideas, which have the effect of checking the primary idea preventing its complete dominance. Now the abnormal dominance of one particular system of ideas that suggested by the operator—together with the suppression of all rival systems, is the principle fact to be explained in hypnotism. . . the essential passivity of the subject raises the resistance of the associated path. . .One neural disposition is thus isolated, so that any idea suggested. . .is free to work itself out in action without being submitted to the checks of the sub-activity of other ideas...a comparatively slight raising of resistance in the neural links suffices to secure dominance of the idea suggested by the hypnotizer.131

The sensory stimulus of television's pulsating flash of twenty frames per second, coupled with its unnatural and intense sound level, when experienced by a person who approaches its viewing in the typical passive relaxed state, creates neural suppression of the 'idea

checking' pathways. For example, the viewer receives and stores the thought, "You deserve a break today," uncoupled with factual thoughts that normally might accompany its storage in the brain. The suggestibility caused by this state commends one to extreme caution given the renegade unregeneracy of most TV 'programming'. (Why do you think they call it 'programming'?)

(At the very least, its commercials have called forth Christian churches that 'satisfy the consumer' rather than those that teach Christians to be 'consumed with the Satisfier'. Many Christians can quote the line following "Monday 6:30" in their 'Guides' but few can quote Mark 6:30, "[A]nd the apostles gathered themselves together unto Jesus," not unto their televisions.132 This departure into a discussion of television seemed appropriate due to the sad fact that TV, more than NIV or NASV, beckons the Christian from time in the word of God.)

Moving 'Pictures' and Mesmerism

The spiritual implications go beyond our heritage from Noah's son Japeth for 'the lusts of the eyes'. Scientist Sir John Eccles has written, 'the brain is a machine a ghost can run.' Disengaging what brain researchers call your 'executive controlling function' allows spirits to play their choice of keys, as it were, on your brain's neurons. The Antichrist will no doubt hypnotize the world, much like Hilter, but on a massive scale. The brain deadening mechanics of modern television will be his 'wand'. To facilitate this, two criteria must first be set in place.

Step One: Everyone needs a T.V.. The mandate for the New World Order states:

> [E]ducation will largely take place through the cinema and television. . .T.V., in color, should be included in the state fixtures supplied to every family.133

Step Two: Religious or cultural taboos discouraging this media (moving pictures) or its modus operandi (mesmerism) must be neatly tucked away in the archives.

Westcott's 'ghosts', haunting the New Age bibles (NIV, NASB, etc.) do just that. Numbers 33:52 (KJV) exhorts Israel to ". . destroy all their pictures and destroy all their molten images." Yet new versions omit 'pictures' and redundantly write, ". . .destroy all their figured stones and destroy all their molten images." Archaeologists and art historians will readily attest to the use of both pictures and three-dimensional images as a means of depiction. The silver laden images of the heathen and pigment laden images of the Middle Ages have been replaced by the filmmakers art. It combines silver, which produces the light reflecting qualities of film, with the colored images, evoking a "worship of the creature. . .more than the Creator."

New versions also eliminate the bible's censure of "enchantment" or "charming." The Hebrew words *cheber*, *nachash*, *lat*, or *lachash* may variously indicate such a phenomena. When these words appear in the text, the new translators feign sand blindness (caused by extended use of the Egyptian texts). The NASB committee sees a mirage, reading *gesem*, *migsam*, or *gasam*, and translate it 'divination'. However, they get 'caught' in II Kings 17:17 when the word 'enchantment' (*nachash*) appears with 'divination' (*gesem*) in the same sentence. Since they cannot say 'divination' twice, they bow to the reality of *nachash's* meaning here and translate it 'enchantment'.

The NIV also wrongly translates enchantment (nachash) variously as 'divination' (gesem), 'sorcery' (kashchaph) and 'medium' (ob). In II Kings 21:6 they incorrectly translate nachash as 'divination'. In II Kings 17:17 they translate nachash as 'sorcery'. But when nachash appears in a sentence along with the real word for sorcery (kashshaph) or divination (gesem), as it does in II Kings 17:17, they translate gesem as 'divination' (which is correct) and nachach as 'sorcery'. If you care to follow the maneuvering here, you will be aghast at this shell game. Their highly calculated moves leave new version readers right where the New Age wants them—unable to move, "charmed" and "enchanted" by the serpent's moving "pictures." New version editors sit mesmerized too, under the spell of Westcott's Goblin stories in his 'new' Greek text.

The 'New' Greek Text and Ghosts

... the shadow has thickened into a substance1

he same Greek text-type was used in the translation of most English versions until the end of the nineteenth century," acknowledges John Kohlenberger III, coauthor of *The NIV Complete Concordance*. He further concedes, "Because of numerical superiority, this text type is known as the Majority Text." This is the Greek text from which the *King James Version* was translated. His remark, "...until the end of the nineteenth century," refers to the 'New' Greek Text brewed by Westcott and Hort, published in 1881, and used as the broth for the stew in subsequent translations (including Kohlenberger's NIV).

This 'new' text had a sinister start. In 1851, the year Westcott, Hort, and Lightfoot began the Ghostly Guild, they set in motion their notion of a 'New' Greek Text. Appendix A chronicles their 30 year involvement in secret esoteric activities while they were creating this 'New' text. In the very letter in which Hort hatched the 'New' Ghostly Guild, he christened 'villainous' the Greek Text which had, at his admission, been "the Traditional Text of 1530 years standing." Like an echo of Hort's hammer, Westcott pounds:

[I] am most anxious to provide something to replace them.4

'New Testament Scheme'

The words 'New Testament' fit with the word 'scheme' as poorly as the word 'Trinity' fits with the word 'ale'. Yet we shall see Westcott and Hort pairing them all. Hort's son reveals:

About this time Mr. Daniel Macmillan [the publisher] suggested to him that he should take part in an interesting and comprehensive 'New Testament Scheme'. Hort was to edit the text in conjunction with Mr. Westcott; the latter was to be responsible for a commentary and Lightfoot was to contribute a New Testament Grammar and Lexicon.5

"[T]he much scheming" B.F. Westcott was a *soi-disant* used by Westcott to sign a letter. Hort's motive\$ may have been a mite more mundane.

2

[O]ne is perpetually spending huge sums on things which have no evident connexion with the necessities.6. . .This, of course, gives me good employment.7

Their correspondence elaborates 'the Scheme' cited in the previous chapter.

I have a sort of craving that our text should be cast upon the world before we deal with matters likely to brand us with suspicion. I mean, a text, issued by men already known for what will undoubtedly be treated as dangerous heresy will have great difficulty finding its way to regions which it might otherwise hope to reach, and whence it would be banished by subsequent alarms. . .[I]f only we speak our mind, we shall not be able to avoid giving grave offence to. . .the miscalled orthodoxy of the day. . .Evangelicals seem to me perverted. . .There are, I fear still more serious differences between us on the subject of authority and especially the authority of the Bible. . .At present very many orthodox but rational men are being

unawares acted upon by influences which will assuredly bear good fruit in due time if the process is allowed to go on quietly; but I cannot help fearing that a premature crisis would frighten back many into the merest traditionalism.8

Nip and Snip

The spirits of the Ghostly Guild were aided by spirits of another kind. During the thirty years in which they were laboring on this 'Scheme', their correspondence uncovers 'the spirits' midwifing the birth of the 'New' text. The word 'sober' is gone in new versions and was also missing from the lives of some editors. Did J.B. Phillips' daily doses of sherry incite his intemperate tirades against fundamentalists, calling them "perfervid," "firebreathing" "asses." Westcott's son admits his father was "much drawn to beer." Late in life, he divulged his intemperance and became a spokesman for a brewery.

His picture together with some of the words spoken by him was utilized for the adornment of the advertisement of a brewer of pure beer. (See Appendix A)

Hort's letter to Lightfoot leaks their use of libation spirits and labile scripture (easily changed).

But why did you send beer (Trinity Ale) instead of coming yourself. . .Dr. Tregelles. . .found in the possession of the Bible Society some extremely important palimpsest fragments [New Testament Greek manuscripts which have been erased and written over] of the first eleven chapters of St. Luke. . .The marginal catena (chiefly. . .Origen). . .9

The result was a 'New' Greek text in which the book of Luke, with its approximately 1000 verses shows 1000 or so changes. As they 'sip and snip', omissions become rampant. The entire text shows nearly 6000 places where 'the spirits' de-materialized the original Greek. 10 Consequently, today's readers of the NASB and NIV and other modern versions, picking up their bibles looking for a spiritual

'pick-me-up', become 'unconscious' of the doctrines which have been diluted or dowsed away.

Lest someone tell you the differences between the real Greek Text and 'New' Greek Text are minor, hear the conclusion of the carvers themselves. Hort crowns the changes in their chameleon with:

I do not think the significance of their existence is generally understood. . .It is quite impossible to judge of the value of what appears to be trifling alterations merely by reading them one after another. Taken together, they have often important bearings which few would think of at first. . .The difference between a picture say of Raffaelle and a feeble copy of it is made up of a number of trivial differences. . .It is, one can hardly doubt, the beginning of a new period in Church history. So far the angry objectors have reason for their astonishment.11

This change in the standard Greek New Testament was very newsworthy upon its publication. Scholars of that time called it, "strongly radical and revolutionary," "deviating the furthest possible from the Received Text," "a violent recoil from the Traditional Greek Text," "the most vicious Recension of the original Greek in existence," a "seriously mutilated and otherwise grossly depraved NEW GREEK TEXT." They further yielded, "the passages in dispute are of great importance." 12

Dr. G. Vance Smith, a Unitarian who denied the deity of Christ, the Trinity, and the inspiration of scripture, was invited to join Westcott and Hort in working on the revision. When furor arose regarding his participation, Westcott and Hort said they would resign if he was not included. Smith's book, *Texts and Margins of the Revised New Testament*, boasts of his strong influence upon the doctrinal changes in the 'New' text. He answers today's expositors who say the changes are inconsequential.

[I]t has been frequently said that the changes of translation. . .are of little importance from a doctrinal point of view. . .[A]ny such statement [is]. . .contrary to the facts¹³

Most of these changes stand intact in the most recent versions. Of the underlying text E.W. Colwell, preeminent North American textual scholar and past president of the University of Chicago points out:

The text thus constructed is not reconstructed, but constructed; it is an artificial entity that never existed.

John Burgon, who was Dean of Chichester and the preeminent Greek textual scholar of the day, said:

For the Greek Text which they have **invented** proves to be hopelessly depraved throughout. . .[I]t was deliberately invented. . .[T]he underlying Greek. . .is an entirely new thing, is a manufactured article throughout. . .[T]he new Greek Text. . .is utterly inadmissible. . .Proposing to enquire into the merits of the recent revision of the bible, we speedily became aware that. . .the underlying Greek Text had been completely refashioned throughout. It was not so much a [new version] as a 'New Greek Text'. The New Greek Text. . .was full of errors from beginning to end: had been constructed throughout. . .

[I]t was no part of your instructions to invent a new Greek Text, or indeed to meddle with the original Greek at all. . . [B]y your own confession—you and your colleagues knew yourselves to be incompetent. Shame on. . .[those] most incompetent men who—finding themselves in an evil hour occupied themselves. . .with falsifying the inspired Greek Text. . .Who will venture to predict the amount of mischief which must follow, if the 'New' Greek Text. . . should become used.14

Externalization of the Hierarchy

The New Age movement, as we know it today, had its germination in the rise of the spiritualism of the 1850's. Westcott, as we have seen, did his part to seed this virus. The blight began in the 1870's when, as New Agers tell us, the "hierarchy began the process of externalization." (Christian translation: the doctrines of the devils conjured during the spiritualism of the 1850's were spreading.)

The conjurer, B.F. Westcott, did his share in spreading these diseased doctrines during the 1870's. In 1871, the three Ghostly Guild 'medicine men' were invited by the Church of England to lead a committee for the revision of the *King James Bible*. Hort's son calls Westcott, Hort and Lightfoot, 'The Three'; Hort writes to his wife of their invitation to join the bible Revision Committee. 16

Westcott. . .believes we ought to seize the opportunity. . .especially as we three [Ghostly Guild members] are on the list.17

The secrecy which hovered over the membership list of the recent NASB and NKJV committees, when they were under deliberation, does not spring from the life of Christ and the apostles; this canker was spawned by its 'Carrier' and the Committee of 'Apostles'. The 'secret societies' (or as Hort's son called 'the Apostles'—'the Secret Club') became the 'secret' Revision Committee.18 Hort writes:

We still do not wish it to be talked about. . . 19

"Each member of the company had been supplied with a private copy of Westcott and Hort's [Greek] Text," writes Hort's son.20 The 'New' Greek Text was marked 'Confidential'; members of the Revision Committee were all sworn to a pledge of secrecy. The Committee met secretly for ten years from 1871-1881. "An iron rule of silence was imposed."21 A critic notes:

The Revisors have. . .silently adopted most of those wretched fabrications which are just now in favor with the German School.²²

The Revision Committee

The Church of England invited committee membership without regard to what "nation or religious body they may belong." One of the most esteemed Hebrew and Greek scholars of the day remarked that the committee members "are notoriously either tainted with popery or infidelity." Hort's son records the rumor that "the

revision was in the hands of a clique."24 Another man of letters at that time conveys:

The history of the 'New' Greek Text is briefly this: a majority of the Revisors. . .are found to have put themselves into the hands of Drs. Westcott and Hort.25

The liberalism of the members was evident in their approval of Westcott and Hort's substitution of the readings in the Vatican's Greek manuscript, Vaticanus, for the original Greek. Drs. Moberly, Pusey and Newman were invited to join, all three emissaries of the Roman Catholic Church. Member Dean Stanley believed, as did Westcott and Hort, that the word of God was also in the books of the other world religions. Bishop Thirwall was a follower of the liberal higher criticism of Schleiermacher. The reputations of the committee members were so tainted that Queen Victoria and her chaplain F.C. Cook refused to give it the official sanction awarded by King James to that esteemed body. Half of the members of the Church of England at the time declined involvement, as did its American branch, the Episcopal Church. Others, like Dr. Merival and the Bishop of St. Andrews, left after seeing the sinister character of the 'New' Greek Text. Like Judas, once the deed was done, many of the preeminent members expressed their remorse. Dean Burgon writes of this disenchantment of the committee in general.

We can sympathize also with the secret distress of certain of the body, who now, when it is all too late to remedy the mischief, begin to suspect that they have been led away—overpowered.

Most noteworthy was the subsequent public exposure of the unholy and unscholarly character of the project by its official chairman Bishop Ellicott. He said, when comparing the credentials of the 1611 KJV committee to the scholars of his day:

[W]e have certainly not yet acquired sufficient critical judgement for any Body of Revisors to undertake such a work as this.26 Hort writes of:

...the abuse we are receiving...The crisis is a very grave one and we ought...to resist the Moderates in their attempts to carry out the demands of a noisy public opinion.27

As 'Planned', the pages of the new version propelled the 'falling away' in these last days. Consequently, today the 'noisy public opinion' can scarcely be heard, time broadening the hearing distance.

The New Age Christ

Upon the public release in 1881 of their 'New' Greek text and Revised Version, Hort's son says:

[T]he work which had gone on now for nearly thirty years was perforce brought to a conclusion. . .28

Exactly thirty years earlier, in 1851, "the work" of the Ghostly Guild began. Is this text the minutes of the meetings, so to speak? Constance Cumby, author of the best selling Hidden Dangers of the Rainbow and A Planned Deception writes of 'the Plan' or work done during this period to prepare the world for the New Age Christ. The 1880's, she points out, were to be the climax of the "externalization of the hierarchy" and would touch off the preparation of the world for 'the Christ'.29 Is it so surprising then that dozens and dozens of times their 'New' Greek and the subsequent versions which are based on it, drop the name 'Jesus' from the title Jesus Christ, leaving 'the Christ' for the New Age?

Why: Church of England and Bible Revision?

How can the participation of mesmerists and spiritualists, like Westcott, Hort and Lightfoot, in the Church of England's Bible Revision Committee be explained? Contemporaries of Westcott and Hort, as well as secular historians, note the sinister silhouette of the Church of England when viewed at that juncture in history. Huxley, when voicing his sentiment on the 'spiritualism' and 'psychic activity' of his day, calls it, "the chatter of old women and curates in the nearest cathedral town." (Westcott was the curate of Durham Cathedral and Benson the curate of Westminster.) Secular historian James Webb discerned:

The occult revival could often go hand in hand with Christian conviction. . . among the clergy of the Church of England proper there was in the early years of the century a measurable interest in Theosophy and occult matters.

It is not surprising that Westcott and Hort had a body of consensus on the revision committee for their 'New' Greek text. Sermon titles in the Church of England ran the gamut from Rev. W.F. Gerkie-Cobb of St. Ethelburga's Bishopsgate's "Theosophy and the Anglo-Catholic Ceremony" to Rev. L.W. Fearn of St. John's Westminster—"Reincarnation."30 Cambridge University, where Westcott, Hort and Lightfoot had their affiliation, was in a similar state. During Westcott's tenure there, Cambridge produced Sir John Woodruff, author of the Hindu occult tomes *The Serpent Power* and *The Garland of Letters*.

Today's Church of England's members are the spiritual great-grandchildren of Westcott and Hort's 'transformed' Greek text. The New Age banner flies high over St. James Anglican Church off Piccadilly Square. There "Sufi Healing Order, Yoga Meditation Class, and Lifetime Astrology" are taught.³¹ To train lay leaders for such esoteric meanderings, they begin with the occult spiritual exercises of Jesuit Ignatious Loyola. They follow up with a meditation ceremony celebrating the Birth of Buddha.³²

Time magazine calls Westcott's successor, the current Bishop of Durham, "Britain's Doubting Bishop." It says "he prides himself in his heresy" denying the virgin birth, the resurrection and other dogmas. His superior replies, "There is room for everyone in the Anglican church." Evidently so, as witnessed in their recent

publication—Life, Death and Psychical Research: Studies of the Church's Fellowship for Psychical and Spiritual Studies.34

Even the Episcopalian Church, the American branch of the Church of England, has bred 'spirit' channeler Laura Cameron Fraser, their first woman priest. Their Bishop Pike, seance soothsayer of recent years, concedes he began his seminary education as a 'solid' believer, but it left him with "a mere handful of pebbles." Joseph Carr, author of *The Lucifer Connection*, aptly comments that involvement with spirits "should be taken as a warning that there is something wrong, with their theology—but it won't."35 Morton Kelsey, whom Christian authors Reid, Virkler, and Morgan list as "the most significant spiritual leader in the church today, "recommends communication with the dead."36 Josh McDowell frames the facts for us saying:

In recent years there has been a denial of the cardinal doctrines of the Christian faith from those who occupy a position of leadership in the church. When the church waters down the gospel of Christ, the door to occult practices swings wide open.37

Necromancy or 'Communion of the Saints'?

Regard not them that have familiar spirits, neither seek after wizards to be defiled by them. Leviticus 19:31

There shalt not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord and because of these abominations the Lord thy God doth drive them out from before thee. Deuteronomy 18:10-12

Webster tells us necromancy is "...communication with the spirits of the dead." It is forbidden in dozens of places in the bible, among them Galatians 5:20, Exodus 22:18, II Kings 23:24, II Kings 17:17, Deuteronomy 18:10, II Kings 21:6, Leviticus 19:26, and II Chronicles 33:6. New Bible 'fathers' Westcott and Hort, as well as

J.B. Phillips, author of the *New Testament in Modern English*, cloak their necromancy under the guise—"I believe in the communion of the Saints"—a phrase included in several church creeds. Westcott presented a speech on "The Communion of the Saints" as late as 1880, the final year of his life-long work on the 'New' bible. Describing his belief in the potential for intercourse with the dead, he "chatters,"

[It] is independent of limitations of space and time. We are learning with the help of many teachers the extent and the authority of the dominion which the dead have over us. . .It is becoming clear to us that we are literally parts of others and they of us. . .We are bidden to enter the unseen. . .[T]here are many worlds. . .There is one life which finds expression in many forms. . .[I]ndividual fellowship with the spiritual world is quickened and guided [on]. . .All Saints Day.³⁸

And there is no limit to this inspiring communion. It encompasses the living and the dead. It acknowledges no saddest necessity of outward separation as reaching the region in which it is. . .[A]ll that is personal is gathered up without loss of personality in One. . .39

Westcott derides "the prevailing spirit of realism" saying, "[T]he world of sense is too much with us." He closes his speech admitting, "However strange the conception may be, it contains, I believe, some truths which we have not mastered."40

Josh McDowell unmasks Westcott's All Saints Day, uncovering "All Hallows Eve."41 Westcott sees it as "the occasion through which individual fellowship with the spiritual world is quickened and guided."42 His idea corresponds to what Satanists, Witches, and New Agers call the Samhain festival or Halloween, where "the spirits of the dead return to their former home to visit the living." "It is still considered by witches to be the night of their greatest power."43

The same 'Communion of the Saints' rhetoric is being restated today. New Age esoteric leader, Dominican priest and gay activist, Matthew Fox chants, "I don't believe in the Communion of the Saints. I KNOW it." He is referring to his 'communion' with dead occultist Meister Eckhart.44 Moody Church's Erwin Lutzer hurdles the chatter

of these wizards concluding,"No one ever communicates with the dead. . .Those who claim such encounters are either faking it or they are in communication with demons, wicked spirits who delight to deceive."45

J.B. Phillips: A Translator's Testimony

J.B. Phillips is author of the best selling MacMillan translation, *The New Testament in Modern English* and other recent translations of the bible. Their widespread distribution was evident on today's visit to the Kent State University Bookstore which housed a small stock of three bibles for sale, *one King James Version* and *two* Phillip's translations. He is also the author of the forward to *The NASB Interlinear Greek-English New Testament* published by Zondervan.

Phillips became involved in necromancy during a period in his life in which he felt horribly despondent, particularly at nighttime. God, he said, was not near to him and he sought comfort desperately. Bob Larson sounds the alarm: "Our post-Christian age has produced a biblically illiterate populace unaware of the scripture's stern denunciation of anyone who attempts to seek knowledge or comfort by contacting the spirit world."46 However, in his biography, *Ring of Truth: A Translator's Testimony*, Phillips brags:

Many of us who believe in what is technically known as the Communion of Saints must have experienced the sense of nearness, for a fairly short time, of those we love soon after they have died. This has certainly happened to me several times. But the late C.S. Lewis whom I did not know very well and had seen in the flesh once, but with whom I had corresponded a fair amount, gave me an unusual experience. A few days after his death, while I was watching television, he 'appeared' sitting in a chair within a few feet of me and spoke a few words which were particularly relevant to the difficult circumstances through which I was passing. He was ruddier in complexion than ever, grinning all over his face and as the old fashioned saying has it, positively glowing in health. The interesting thing to me was that I had not been thinking about him at all. I was neither alarmed or surprised. . .He was just there. . .larger than life and twice as natural. A week later, this time when I was in bed, reading before going to sleep, he appeared again, even more rosily radiant than before and reported to me the same message which was very important to me at the time. I was a little puzzled and mentioned it to a saintly Bishop. . .His reply was, 'My dear J.B., this sort of thing is happening all the time'.47

The message 'C.S. Lewis' gave to Phillips was identical to that given by all New Age channelers today. Elliot Miller reminds us, "Despite the tremendous diversity of these entities, there is a striking unanimity to their message." 48 C.S. Lewis merely told him in essence, "I'm OK, You're OK; Don't Worry. Be Happy (about your feelings of distance from God)." Phillips' despondency and 'distance' from God, as he describes it, was brought on by his faulty theology, to be discussed in Chapter 32.

NIV and NASB 'spirit'

Could their belief in contact with disembodied spirits have influenced their translation work? In Hort's commentary on I Peter (p.60) he remarks that the KJV rendition "the Holy Ghost sent down from heaven" should be "a holy spirit sent down from heaven." Again in Romans 8:15 the new versions (i.e., NASB, all Catholic bibles, Nestle/Aland Greek text, the UBS Greek, the Westcott and Hort Greek text and the Jehovah Witness bible) read "you have received a spirit" rather than the KJV and Majority text reading—"the Spirit."

This rejection of the personhood of the Holy Spirit is characteristic of New Age and cult cosmology. Cult leader Victor Paul Wierwille of The Way International writes, "The giver is God the Spirit. His gift is spirit." A characteristic of the Jehovah Witness bible, which was translated from the Westcott and Hort Greek text, is the consistent rejection of "the personality of the Holy Spirit." 49 Authors of *The Agony of Deceit* even notice this tendency in today's faith teachers remarking, "Like other spiritualists the faith teachers point adherents to their own inner spirit rather than to a Savior outside of them." 50 Could this come from their use of the NIV, NASB or Catholic bibles which read, "in his spirit he speaks mysteries" instead

of "in the spirit." The word 'his' is added to these translations with no Greek support. Those familiar with Gnosticism and its focus on man's spirit, will recognize its resurrection with regard to the new versions' rendition of this verse.⁵¹ The new version's substitution of 'a spirit' for the Holy Spirit was discussed in Chapter 28, 'The Godhead's Gone.'

What 'Spirit' prompted the NIV to substitute the word 'the Spirit' for 'the Holy Spirit'? The NIV's Virginia Mollenkott, in her book *Sensuous Spirituality*, lists "A Variety of Methods for Hearing the Spirit." Pages 13 through 19 list these as automatic writing through "a Spirit Guide," divination through the "use of the *I Ching* and Tarot" cards, the occult "A Course in Miracles," "psychotherapy and some mildly mystical experiences" and finally an "ongoing relationship" with the spirit of her dead mother.

Silenced Scribes Summon Psychology

s it scriptural to believe God took men like Westcott, Hort, Lightfoot and Phillips and catapulted them to the position of greatest influence over the body of Christ, that of bible correctors? Scripture identifies them as God's rejected, not God's chosen.

DEATH: A man also or woman that hath a familiar spirit or that is a wizard shall surely be put to **death**.

Leviticus 20:27

Because thou hast rejected the word of the LORD, he hath also **rejected** thee from being king.(I Samuel 15:23) So Saul **died** for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it (I Chronicles 10:13). And inquired not of the LORD: therefore he slew him. (I Chronicles 10:13,14)

CUT OFF: And the soul that turneth after such as have familiar spirits, and after wizards to go a whoring after

them, I will even set my face against that soul and will cut him off from among his people. (Leviticus 20:6)

The Lord will cut off the man that doeth this, the master and THE SCHOLAR. (Malachi 2:12)

And when they shall say unto you, 'Seek unto them that have familiar spirits. . .it is because there is no light in them. (Isaiah 8:19,20)

Possessed?

G.W. Balfour, president of the Society for Psychical Research, characterized 'a spiritualist' or 'channel' as "a plurality of minds associated in a single organism." Luke 8:30 and Mark 5:9-15 characterize this as possession by a 'legion' of devils. Symptoms of possession are shown in the New Testament. These include:

- 1. Profession (Imitation)
- 2. Obsession
- 3. Regression
- 4. Depression (Deliration)

These four evidences of 'influence' by spirits are manifested in the lives of the 'scribes' under investigation.



Imitation: They may know and proclaim Christian doctrine.

[T]wo possessed with devils. . .[said,] Jesus, thou Son of God Matthew 8:28,29

[A] certain damsel possessed with a spirit of divination. . [said,] 'These men are the servants of the most high God and shew unto us the way of salvation.' Acts 16:16,17

[A] man with an unclean spirit. . .ran and worshipped him Mark 5:2-6

This 'imitation' profession is tenet number one of the Spiritualist Church. *The Encyclopedia of the Unexplained* lists their beliefs as follows:

- 1. "[T]he redemptive power of Jesus Christ." (This is true.)
- 2. "[T]he Fatherhood of God and brotherhood of man." (This is false.)
- 3. "[T]he eternal progress open to every soul."2 (This is false.)

New version editor B.F. Westcott, described as a 'Spiritualist' by his son, echoes these 'unclean spirits' in his books.

- 1. The redemptive power of Jesus Christ . Historic Faith
- 2. The Fatherhood of God and brotherhood of man.

Religious Thought in the West

3. "[T]he reality of the law of progress. . .and fellowship with the spiritual world." 3 The Historic Faith "Progress available to souls after death."

Commentary on St. John's Gospel

These books were written before, during and after his tenure on the Bible Revision Committee. His *Introduction to the Study of the Gospels* was written *the* year he started the Ghostly Guild.⁴ All of his books contain portions in which the language looks rather orthodox. At times it 'looks' like a sheep and 'feels' like a sheep. This jargon serves as the "sheep's clothing" of the false prophets described by Jesus Christ in Matthew 7:15:16.

Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits.

The sheep's clothing cannot camouflage the cry of the wolf. Acts 20:29 warns that ". . .grievous wolves enter in among you." In order to get 'in' the sheepfold to attack the sheep, the clothing of a "righteous" sheep is required to avoid detection.

And no marvel; for Satan himself is transformed into an angel of Light. Therefore it is no great thing if his

ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. II Corinthians 11:14,15



Obsession: A second manifestation of possession is a fixation with the dead. This was manifest in the demoniacs in Matthew 8:28 and Mark 5:2-17.

...there met him two possessed with devils, coming out of the tombs

...there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs. . .

Westcott's Ghostly Guild and his writing which includes comments referring to "the dominion which the dead have over us," as well as Phillip's conversations with C.S. Lewis, "after his death" are symptomatic of an overall spiritual condition.



A peculiar phenomenon kept surfacing during my research into the life of these 'scribes'. God apparently 'cut off' their power to speak.

Regression: A third symptom which accompanies spirit possession in the bible is the inability to speak. It is called a 'dumb spirit' in Mark 9:17, 25 and Matthew 9:32, 33, 12:22, 15:30, 31. Those verses disclose the corresponding "frog" in the throat (Revelation 16:13) that accompanies unclean spirits of this kind.

[H]e was casting out a devil and it was dumb. . .when the devil was gone out, the dumb spake. . . Luke 11:14



The Living Bible: Taylor

The LORD shall cut off all flattering lips, and the tongue that speaketh proud things. Psalms 12:3

The popular press has made note of author, Kenneth Taylor's, loss of ability to talk. *Time* magazine, July 1972, states:

Mysteriously half way through the paraphrase Taylor lost his voice and still speaks in a hoarse whisper. A psychiatrist who examined him suggested that the voice failure was Taylor's psychological self-punishment for tampering with what he believed to be the Word of God.

At least thirty million *Living Bibles* are in print, many now in the hands of children. Even the Introduction to the Catholic edition warns:

[T]his translation cannot be used as a basis for Doctrinal or traditional disputes. . .People from various Doctrinal traditions may. . .be chagrined at the particular translations found within this volume.5

Even 'new bible' protagonist D.A. Carson says, "I distrust its looseness and dislike its theological slanting of the evidence."6

∇

New American Standard Version

Let the lying lips be put to silence. Psalm 31:18

Also silenced was Philip Schaff, collaborator on the 'New' Greek Committee and director of the American Standard Version, which formed the foundation of the New American Standard and The Living Bible. (See chapter 33 for further discussion.) Paralleling Taylor's pathology, Schaff's son finds the same 'frog' in Philip Schaff's throat. Even as early as 1854, the warning was given, "his voice so affected that he could not speak in public so as to be heard." Finally by 1892. . .

the power of articulated speech gone.7

A friend corresponds to Schaff, "It is with great sorrow that I have learned of the affliction which has befallen you." This malady followed his activity with Westcott and Hort on the RV committee and

his American Standard Version. Still in 1893 his pathoses "deprived him of the power of speech."8

'New' Greek Text: Tregelles

Schaff himself writes of S.P. Tregelles, author of a 'New' Greek Text which preceded and strongly influenced the Westcott and Hort revision. Of Tregelles Schaff writes, he was "scarcely able to speak audibly."9



Westcott and Hort Greek Text:

(RV, NRSV, NIV, NASB, CEV, New Century Version, GoodNews for Modern Man, Jehovah Witness bible, The Book, The Everyday Bible, All Catholic bibles et al.)

Westcott's biographer cites that in 1858 "he was quite inaudible" 10 and by 1870 "His voice reached few and was understood by still fewer." 11



The New Testament in Modern English: J.B. Phillips

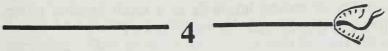
[T]he froward tongue shall be cut out. Proverbs 10:31

J.B. Phillips tells in his own autobiography, "I was still doing a fair measure of speaking in schools and churches until the late summer of 1961. And then quite suddenly my speaking, writing and communication powers stopped. I was not in panic but I was certainly alarmed, and when a few weeks rest brought no improvement I cancelled all speaking engagements for the rest of the year (age 55). The Price of Success, the title of his autobiography, is apropos.12

The speechless sphinx syndrome can even happen to a believer, as it did to Zacharias, because ". . .thou believest not my words" (Luke 1:20).

What hast thou to do to declare my statutes or that thou shouldest take thy covenant in thy mouth? Seeing thou

hatest instruction and castest my words behind thee. Psalm 50:16-20



Deliration: Another symptom of possession or harassment by evil spirits is insanity or mental illness. Matthew 17:15-18 records:

[H]e is lunatick. . .And Jesus rebuked the devil and he departed out of him. [Mark 9:17 adds that this was a 'dumb spirit' also.]

The 'dumb spirit' may plague its host with an accompanying 'lunacy'. J.B. Phillips' necromancy and the 'dumb spirit' it generated harassed Phillips with life-long bouts of insanity. (Yet author of the NIV Concordance and Interlinear Hebrew Text, John R. Kohlenberger, strongly endorses the J.B. Phillips' New Testament in Modern English calling it, "Certainly the most respected and arguably the best individual translation of the New Testament. . . "13) His mental illness is chronicled in his autobiography, The Price of Success. It began as what he calls a "nervous illness," after his ordination to the priesthood of the Church of England. He resigned a pastor's assistant job after a friend decided:

[T]hat my trouble must be psychological and arranged for me to see the best psychologist I have ever met. . .He was a personal friend of Jung. . .Following the Jungian techniques I lay on a couch. . .[and] came to see for myself that the seeds of my present distress were sown in early childhood.14

Phillips describes his "clinical depression" in detail.

I found the mental pain more than I could bear and I went as a voluntary patient to a psychiatric clinic. I was at the point of breakdown. . .which in popular parlance is called a nervous breakdown. . .The hardest thing of all to bear is what I can only describe as a nameless mental pain, which is, as far as I know, beyond the reach of any drug and which I have tried in vain to describe to anyone. One of the psychiatrists asked me to write down as far as I could the

nature of the almost intolerable pain. He was a distinguished man in his field and was about to visit a number of mental hospitals in a south London group. [Phillips lists his condition as follows:]

- 1. There is a slow but inevitable diminution of the self and it is apparently leading to self-extinction.
- 2. Familiar things become somehow touched with horror. . .[T]he sense of alienation means that one is not in one's own country or has strayed into a strange country by mistake.
- 3. [A] roaring galloping torrent of condemnation [is] directed against the self's achievements. With remorseless energy this particular 'demon' rushes to and fro up and down in one's mind and with savage cruelty exposes everything that the self has done as being useless and worthless.15

He closes his list with another "demon" and elsewhere writes:

[D]emon. . .the hellish torments of mind. . .utter despair. . .frightening experiences. . .seized by irrational panic. . . despite the use of drugs. . .the fears of childhood re-appear with monstrous force. . .The experiences are really evil and they sometimes are terrifyingly so16. . .[Y]ou may ask where does the Christian faith come in all this. The answer is that probably emotionally it is of little help at all17 . . .God himself appears to be far away.18 [He writes of] . . .praying to an empty heaven.19. . .I do not believe that there is any substitute for the long unhurried conversations between the sufferer and a compassionate trained psychiatrist.20. . .I set myself down for what must be a long siege and so it has proved. . .I never thought, for example, that I should ever know the type of despair that leads people to self-destruction. I know it now.21

Phillips can find "little help" in his own new version which is "swept" of Jesus Christ and the Holy Spirit. (e.g., John 1:1, Galatians 2:17, Luke 24:49) His "garnished" view of salvation, wherein "agnostics. . .are saved," leaves him in "despair."²² Phillip's own instructions to "empty the mind of the. . .Authorized Version"

left him with the "hellish torments of the mind" brought by the "demon" disguised as C.S. Lewis.23

When he is come he findeth it empty, swept, and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself and they enter in and dwell there and the last state of that man is worse than the first. Matthew 12:43-45

The Jungian analysis on which Phillips relied can be as occult as his encounter with 'the dead'. Jungian analysis can include the use of spirit guides. Phillip's use of the word "demon" to describe the source of his psychosis is confirmed by Jung himself. Collected Letters Vol I records his discussion with the president of the American S.P.R., William James. He admits, spirits, not the unconscious, were the source of the psychic phenomenon he had experienced since he was three years old and living with his father, a medium and a minister. The official British Proceedings of the Society for Psychical Research (S.P.R.) published Jung's views about spirit phenomena in 1920. (This is cited in his From the Life and Letters of C.G. Jung and his memoirs.) Jung's experiences ranged from a six-year mental breakdown during which a spirit entity named Philemon began to channel writings through him, to seeing "the head of an old woman on the bed next to him when he opened his eyes."24

'Psychotic' is found near 'psychic', not only in the dictionary, but in the lives of the scribes. Phillips' autobiography refers to his E.S.P. so often the topic is listed in his index. (The term E.S.P. was coined by Westcott's offshoots in the American S.P.R.) Phillips boasts:

I have known the gift of telepathy. [This term was first devised by Westcott's protege Fredric Myers.]. . I have had first hand incontrovertible experiences of extrasensory perception and a little precognition. . .I had very occasionally extrasensory powers.25

He asked a palm-reader to read his palm, remarking:

She had never seen me before in her life. At once and without hesitation she began to tell me some of the salient points of my life and to tell me my hopes and fears—This was, to say the least, uncanny and I said, 'Right, now tell me what I was thinking as I walked up the stairs. . .[W]ithout hesitation she told me that I had been worrying about a new car. This was perfectly true.26

His substitution of Jung for Jesus, the TV for the KJV and the 'spirit' of C.S. Lewis for the Holy Spirit makes him an apt translator for a generation of Christians who are unwarily following in his footsteps, leading as they do to mental problems.

Psychology: The Religion of the New Age

The word psychology means 'study of the soul' in Greek. The soul is God's domain; when humanists attempt its 'repair' without regard for its 'creator', spiritualism, without the Holy Spirit, is inevitable. Sigmond Freud, father of modern psychology, conceded he would "devote his life to psychical [occult] research" if he were to live over again. Carl Rogers, guru for this generation of psychologists, writes of his involvement with seances and communication with the dead.27 Jung's "Answers to Job," in *Psychology and Religion: West and East*, published as part of New Ager Alice Bailey's Eranos Lectures, show this inevitable fusion of psychology and false religion.

When Humanity Comes of Age (which begins and ends with an endorsement of two Satanists, Blavatsky and Kingsford) says the "World Government" of the New Age, assisted by the "Spiritual Cabinet of 12 men," will be aided in manipulation of the masses by The Council for Psychology and Education—

...providing the fundamentals of education, religion and psychology. Religion, spiritual ethics, or whatever it is called, will obviously be the basis upon which all education is founded. The second consideration will be the manner of its presentation and application. This will be planned in the sphere of practical psychology. . . The foundation of education should therefore be psychology

interpreted through spiritual laws and spiritual lore. . . [using] enlightened pioneers, such as Jung. . .28

Another book *New Age Bible Interpretation* repeat the New Age focus and affinity for psychology.

The education of the youth of the New Age will include a psychology which will deal with the power of thought. . .29

Psychology: The Religion of 'New' Christianity

The scriptures are like ladders raising the child of God above the tribulations and temptations of this life. Knocked down, they become fences barring the sheep from the "green pastures" of the shepherd. The removal of scores of comforting words and verses from the new versions leaves Christians hungry targets for the New Age bait of 'psychological counseling'. The 'New' Christianity is characterized by members who are overwhelmed by their inability to 'cope' with the small and large "tribulations" Jesus forewarmed we would experience "in this world" (John 16:33). Television and radio ministries pop up in response offering a 'quick fix'. Generations of earlier Christians had responded, 'What can I get out of this?'; panicked Christians today bark back at God, "How can I get out of this!" From these seeds of discontentment sprout depression and/or anxiety. As a consequence, at the 'New' Christian Carnival we see a new curiosity on the midway-'Christian Psychology'. Using Freudian, Jungian, or Rogerian darts you can hit 'trauma targets' in your past or subconscious and burst these balloons of anxiety and depression, walking away with the prize: self-esteem. Holding your prize, you move along to see yourself, not as God sees you, but in the distorted house of mirrors.

New Bibles-New Needs

Proponents, like Robert Schuller, tell us "theology has failed." To which Dave Hunt answers, "The obvious implication is that Christianity is somehow deficient and that psychology has found

answers to spiritual problems that are missing from the bible."30 His phrase, "missing from the bible" is the missing puzzle piece which, when set in place, gives us a complete picture of the problem. A speedy survey of churches, seminaries and pastors shows that the use of the 'New' versions runs hand in hand with a dependence on psychological techniques. As I was collating the new translations, red flags flashed frequently. Flies in the ointment replaced the balm of Gilead. I couldn't help but think these changes would leave unhealed and scarred, the Christian mind wounded by the daily "darts of the wicked." Not only do new versions remove what Paul calls "the patience and comfort of the scriptures" (Romans 15:4), but present in addition a theology of uncertainty. The peace and healing that previous generations gained from their bibles has been stolen by the thief in the battle for the mind.

My first glimpse down into this dark chasm full of Christians suffering from 'mental chaos' came via a distraught young Christian woman attending a campus bible study. On opening her bible to Luke 4:18 to find Jesus' words, "[H]e hath sent me to heal the brokenhearted," I found the entire sentence had been eliminated from her NASB. I later found it is also missing from the NIV, Good News [?] for Modern Man and all Catholic bibles. This omission is impossible since Jesus was in the synagogue reading from Isaiah 61:1,2, which contains the sentence in question. Its removal is censorship of the strangest kind since the sentence appears in The Greek New Testament According to the Majority Text. Its critical apparatus indicates the sigla of the German M, which according to Dallas Theological Seminary professor Zane C. Hodge, indicates the sentence is "one that is supported overwhelmingly." In this case 'overwhelmingly' is a modest estimation since all Greek manuscripts except two, Aleph and B, have it. Even Alexandrinus an ancient uncial has it. Tsk. . . Tsk to Nestle and his resurrected Westcott and Hort 'New' Greek text for leaving it out. NIV committeeman Ronald Youngblood admits his committee disregarded the majority text here.31

A second attempt to arm her (Ephesians 6:17) in her joust with the devil, found the NASB's sword sheathed hiding *the key* words, "on Thee."

NASB	KJV	
The steadfast of mind Thou wilt keep in perfect peace	Thou wilt keep him in perfect peace, whose mind is stayed on thee Isaiah 26:3	

Uncomforting Bibles

The person of 'the Comforter' has also been removed from all new bibles. (John 14:16, 14:26, 15:26, 16:7) He is replaced with 'the Helper' (NKJV, New World Jehovah Witness Version, NASB), the Counselor (NIV) and the Advocate or Paraclete (Roman Catholic versions). There is no semantic basis for this revision. The NASB translates the same kind of Greek word as "comfort" eighteen times elsewhere (e.g., Matthew 2:18 "she refused to be comforted") The NIV's 'Counselor', bouleutes, sumboulos, is not in any Greek manuscripts. The NKJV's word 'helper', or help, boethos, antilepsis, epikouria, is no where in the verse either, nor are words such as antilambano, cheir, epilambano, antecho, propempo, huperetes, or prostatis, all of which the new bibles translate as 'help' often.

Cults like the Jehovah Witnesses use "helper" since they deny the Trinity and the personhood of the Holy Spirit. *The Plain Truth* magazine explains why they too avoid the KJV and its 'Comforter'.

[T]he Holy Spirit is not a person but the power God uses—much as man uses electricity³²

The New King James Version and the New American Standard Version are in poor company rallying with, not only these two cults, but the New Age. Author of Dark Secrets of the New Age observes, "New Agers who communicate with Satan's demons see these spirit entities as their "helpers." 33 Vera Alder, for example, when referring to these entities uses the NASB and NKJV term. 34 (New versions are 'helping' to build the "semantic bridge" which Vera Alder and other New Agers said must be built between the New World Religion and existing sectarianism.)

The NIV removes 'the comfort' of the Holy Ghost in Acts 9:31. These versions have chopped out the word 'comfort' from Colossians 2:2, Colossians 4:11, I Thessalonians 5:11, I Thessalonians 5:14, Philippians 2:1, replacing it with the exact word chosen by the Jehovah Witness version.

The bride of Christ is no longer comforted with the salutation "Beloved," but met with "Dear Friend" in III John 2 (NIV). Ephesians 3:9 speaks of the intimacy of our fellowship with God. New Versions join the Jehovah Witnesses in replacing 'fellowship with the groom' with the coming 'new age administration'.

NASB	JEHOVAH WITNESS	NIV	KJV
And to bring to light what is the administration of the mystery which for ages hath been hidden in God who created all things.	And should make men see how the sacred secret is administered which has from the indefinite past been hidden in God, who created all things.	And to make plain to everyone the administration of this mystery which for ages past was kept hidden in God who created all things.	And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God who created all things by Jesus Christ.

The Greek *Textus Receptus* has the word for "fellowship," while other Greek texts use a word which could easily be translated as such. The words "by Jesus Christ" are in the majority of Greek manuscripts and are out in only a few Egyptian manuscripts. Ephesians 3:9 is a microcosm of the new versions. They have: (1.) no comforting fellowship, (2.) a New Age world that had no beginning, but is cyclical and (3.) no Jesus Christ.

The Epitaph of Philip Schaff

"Ye shall conceive chaff" Isaiah 33:11

The 'New' American Standard Version

enom from the fangs of the viper filled the fountain pen of Philip Schaff, staining every paragraph of his *American Standard Version*. The Westcott-Hort campaign to reframe the Greek and English bible sent Schaff, armed with his poison pen, to the front lines, as President of the American Old and New Testament Committees. The press had often protested his position, saying:

We are at a loss to understand why such a man is permitted to be the big gun.¹

If the biography of Philip Schaff, available in standard encyclopedias, appeared on the back jacket of the new versions, as author biographical sketches often do, his trial for heresy and active participation in *the* kick-off meeting for the New Age movement, would be only a few of the numerous aspects of his life which would

cause Christians to reject his translations. His colleagues from the University of Berlin called him, "[T]he theological mediator between East and West." Schaff chided Christians saying, "[T]hey vainly imagine that they possess the monopoly on truth. As a result, "Shocked churchmen brought Schaff before the Pennsylvania Synod for heresy," notes one of his biographers. Schaff's own son admits, "[T]he people associated all manner of doctrinal evil with [him]" and referred to him as a "traitor." Referring to Schaff's theology, his son writes:

[I]t was at that time considered by most [Christians] in the United States dangerous and by many heretical.6

The Living Bible and the 'New' American Standard Version, which "sought to preserve" the ASV, are among the convoy carrying Schaff's deadly cargo forward to this generation. They have taken custody of Schaff's 30,000 alterations to the text, each one a clang in his battle cry:

[T]he church must adjust her. . .doctrinal statements. . .to natural science.8

These 'adjustments' disarm verses which defend miraculous or supernatural phenomenon, such as Christ's incarnation, deity, sinlessness, resurrection and ascension. A cartoon mummy of his ASV is preserved today in *The Living Bible* by Kenneth Taylor. Its text is a direct paraphrase of the work of Schaff's paring knife. What now is 'fed' to children was considered poison by Shaff's contemporaries. "Parents were warned against sending their children to Mercersburg," admits Schaff's son, so he moved on to teach at Union Theological Seminary in New York City. 10 It was, Schaff said:

. . .so liberal as to allow for all my dissenting views on these and other points. 11

There in New York City, Schaff sought men, who shared what he called his "liberal outlook," for membership on his bible translation committee. 12 Rejected were those who believed in, what he called, "the moonshine theory of the inerrant apostolic autographs." 13 His monopoly of the translation later led committee members to admit

that the 30,000 changes from the KJV are, "indebted to Philip Schaff more than to all others put together." Schaff, however, gives credit to one member, a Unitarian layman. (They deny the deity of Christ and the Trinity.) Of him Schaff said, "No one took a deeper interest in the revision." This 'interest' is evidenced in the Arianism seen in Schaff's text and footnotes (i.e., John 9:38, Micah 5:2 et al.) and now abounding in all new versions.

The Origin of the 1993 Parliament of World Religions

The event which Philip Schaff called, "the sum of my life and my theological activity," was also heralded as the debut of the New Age movement by today's editor of the New Age Dictionary and East West Journal. Books exposing the New Age movement, like Larson's Book of Cults, Campus Crusade's Mystical Maze, Hunt's America: The Sorcerer's Apprentice and Chandler's Understanding the New Age, agree that Schaff's event, "The Parliament of World Religions," set the New Age movement in motion. 17 Larson calls it:

The first surge of what was to be a transcendental tidal wave. In praise of the Hindu concept of God, theosophists [Luciferians] and *swamis* echoed the endorsement of 19th century luminaries. . .American Protestantism was jolted by the message of delegates to the Parliament who declare, 'All is one. Man is divine.'18

Schaff's "Parliament" even called itself, "Babel. . . the actual beginning of a new epoch." It was the first occasion since the tower of Babel to proclaim, "The Brotherhood of Man," "[T]he unification of the world in things of religion," and "the coming unity of mankind." 19 Conference speakers, "explicitly heralded the new age" and the "transforming touch of the new age." "Every voice has witnessed to the recognition of a new age," summarized one speaker. 20 These voices joined in a chorus of speeches, setting forth the theology of the One World Religion of the false prophet and Antichrist. Speech titles included:

"Theosophy and Modern Social Problems" (Annie Besant)

"Idealism the New Religion"(Dr. Brodbeck)

"Worship of God in Man" (Elizabeth Stanton)

"Christian and Hindu Thought" (Rev. Hume)

"Only Possible Method of Religious Unification"(Dr. Alger)

"Synthetic Religion"(Kinza Hirai)

"Sympathy of Religions"(T.W. Higginson)

"Brotherhood of Man" (Dr. Roberts)

"The Good in all Faiths" (Dr. Hugenholtz)

"Essential Oneness of Ethical Ideas" (Rev. Hultin)

"Elements of Universal Religions"(Dr. Hirsch)

"The Ultimate Religion" (Bishop Keane)

"Concessions to Native Religious Ideas(Rev. Slater)

"Swedenborg and Harmony of Religions" (Rev. Mercer)

"Sacred Books of the World" (Milton Terry)

"Buddha, The World's Debt to"(H. Dharmapala)

"Ethics of Christian Science"

"Hindus, Religious Belief of (Ni Dvivedi)

"Islam, The Spirit of (Mohammed Webb)

"Shinto" (Bishop of Japan)21

The apostasy of this Chicago meeting is evidenced by the conspicuous absence of Chicago's then leading Christian, D.L. Moody. Even the liberal Archbishop of Canterbury cautioned his clergy to avoid any involvement with the conference.²² The impetus for the "Parliament" came from a committee which included, among others, a representative of the "New Church" of Emmanuel Swedenborg, a Universalist pastor (They believe all go to heaven.) and a Unitarian author.²³ To this list Schaff added his voice:

I give you, with pleasure, the liberty of using my name in the list of those who recommend the holding of an international and interdenominational religious congress.²⁴

The Unitarian author announced to the Parliament, "I see in vision the next Parliament." "The sum of my life," as Schaff called it, a drama where "Christians of different denominations [sat] side by side with Chinese, Brahmans, and Buddhists," was reenacted again in 1993 at the "World Parliament of Religions". 25 Its theme is "Religious Understanding and Cooperation in a Multicultural World." "Wiccan (witch) and neopagan brochures were everywhere," reports the enthusiastic *National Catholic Reporter* (9/10/93), along with "an

exhibit announcing the coming of Maitreya, a person sighted in Africa and Europe, believed to be the Jewish Messiah, the risen Christ, and the Buddha of the Future." Speech titles paint a picture of Parliament leader Robert Muller's dream of a bible agreeable to the "new spiritual world order." The minds and momentum moving the 1993 meeting come into sharp focus with ALL CAP speech titles, reserved solely for the only participating organization which blatantly promotes the worship of Lucifer, Blavatsky's Theosophical Society.

"Vocabulary for the 21st Century"

"Language in Religion"

"World Scriptures: Learning from Other Traditions"

"Sikh Scriptures for Universal Text"

"THEOSOPHIC WORLDVIEW"

"The Problems & Hazards of Religious Pluralism"

"UFO Abduction Phenomenon: What Could It Mean for the Human Future"

"Journey From Fanaticism & Fundamentalism to Freedom"

"Christianity 'Born Again' for a New Age"

"Theosophical Perception in Christian Orthodoxy"

"Establishing a Righteous Order Agreeable to All Religions"

"Reconnecting with the Divine in Yourself"

"The Witch as Shaman"

"Spiritual Initiation"

"Hindu Sanatana Dharma"

"Satanism in West Texas"

"The Viability of Pagan Theology"

"The Theology of Icons"

"The Christ for the 21st Century"

"The Past & Future Oneness: Great Principles Shared by All Religions"

Efforts to have the United Nations declare 1993 "The International Year of Religious Understanding" have been made. 26 These strange bedfellows—religion and politics—were first married at the tower of Babel and are later depicted in the book of Revelation where "MYSTERY, BABYLON. . . THE MOTHER OF HARLOTS" is carried over the threshold by a beast portraying the Antichrist. A peek under the covers of Schaff's Victorian period bed again reveals the HARLOT embracing the government of the United States. The chambers of Congress cradled the sleeping souls of its members while the President babbled.

I am disposed to believe that the Author of the Universe is preparing the world to become a single nation, speaking the same language, which will hereafter render armies and navies superfluous.²⁷

Lulled members later voted, with the approval of the Senate and chief executive officer, to support the Parliament—a tower of Babel reaching far into the twentieth century. The theme of the Parliament, "union in the religions of different people," was transported around the globe by the U.S. State Department, as they solicited every country with which we have diplomatic relations. 28 Their official invitation aided Schaff's harlot to procure:

...the representation of all faiths to aid us in presenting to the world. ..the religious harmonies and unities of humanity. ..and to contribute to those forces which shall bring about the unity of the race.²⁹

Schaff + Delegates = Parliament Samson Delilah Philistines

Three prominent delegates exemplify the three fold cord of Eastern Hinduism (Swami Vivekananda), Western esotericism (Blavatsky's successor Annie Besant) and apostate Christianity (Philip Schaff et al.), which will enchain the world and sustain the One World Religion of the Antichrist. Schaff became entangled, like Samson of old.

SAMSON & THE PHILISTINES	SCHAFF & THE PARLIAMENT
The Philistines, "bound him with fetters of brass." Judg. 16:21	The Parliament bound him with "the golden chain of brotherhood."30
"Let me die with the Philistines." Judg.16:30	"I want to die in the Parliament,"31 said Schaff.

The Philistines sought to weaken the source of Samson's strength. The enemy now likewise seeks to destroy the source of a Christian's strength: "The word of his grace which is able to build

you up." (Acts 20:32) So the Parliament's delegates, like Delilah, "pressed him daily with her words," until their captive said what she wanted him to say (Judges 16:16, 17).

HINDU SPEECH	LUCIFERIAN SPEECH	SCHAFF'S SPEECH
"[T]he world religionscome from the same truth adapting itself to the different circumstanceslt is the same light coming through different colors."32	"All the saviors of the world were Christs though known by different names." ³³	"Unity in variety is the law of Godtruth is many sided and all sided, and is reflected in different colors."
HINDU SPEECH	LUCIFERIAN SPEECH	NIV, NASB, et al.
"Whatever comes to you isthe Blessed One."35	"as found in the. .New Testament." ³⁶	"the Blessed One" Mark 14:61
HINDUS	LUCIFERIAN	NIV, NASB, et al.
Exiled guru Bhagwan Shree Rajneesh calls himself "The Blessed One."37 Collegians International Church members call themselves, "Sons of the One."38	"The Blessed Ones have never failed to send their representatives "39	The Son of the Blessed One. Mark 14:61

The *Princeton Review* wrote of Schaff's "change of terminology" and admiration for men who held a "thoroughly pantheistic" philosophy.⁴⁰ They could not foresee the degree to which new versions would agree with Satan's New Age coterie.

The serpent's apt stenographer made sure that bibles won't deter the ones who worship Lucifer.

Parliament speeches about "the beginning of the new age," by new version 'scholars' like Charles Briggs and C.S. Goodspeed, would seed weeds that have choked new versions ever since with the religious 'new age' and the political 'new world order'.

MATT. 19:28	HEB. 9:10
THE REGENERATION (KJV)	REFORMATION (KJV)
the New Age (GNB)	the new order (NIV)
the new age (CEV)	the new order (GNB)
the new age (NCV)	the New Order (TCNT)
the new age (AMP)	the complete new order (AMP)
the new age (NAB)	the new order (NAB)
the new age (NBER)	the new order (NBER)
the new world (RSV)	the new order (GSPD)
the new world (EASY)	REV. 21:4 THE FORMER THINGS (KJV)
the new world (RV)	the old order (NIV)
the new world (MOFF)	the old order (TCNT)
the new world (LAM)	the old order (NEB)
the new order (WILL)	The old order (BARC)
	the former order (AMP)
II Cor	. 5:17
old things are passed awa	ay; behold all things are
the old order has gone, and a i (NEB)	new order has already begun.
the old order has passed away,	now all is new. (NAB)

The Manuscripts

NEW ACT VERSIONS

new version beholders' like Charles briggs and C.S. Goodsneed, would need weeds that have cauked new versions over since with the remaining bow age, and the political how would order.

The Majority Text

The Scholar's Secrets

he arena of the average Christian rarely borders the sphere of the scholar. Sales in the bible market are too often the result of a hasty sifting through the bible advertisements in magazines such as the *Christian Herald*, not a lengthy "laboring in prayer" and a serious study of journals such as the *Harvard Theological Review*. World-class scholars comment on the mist of misinformation which leaves the average Christian in the dark about the version dilemma. Wilbur Pickering, author of the *Identity of the New Testament Text* and recipient of a TH.M in Greek Exegesis from Dallas Theological Seminary and M.A. and Ph.D. in Linguistics from the University of Toronto says:

The distressing realization is forced upon us that the 'progress' of the past hundred years has been precisely in—the wrong direction—our modern versions and critical texts are found to differ from the Original in some six thousand places, many of them being serious differences. . [They] are several times farther removed from the originals than are the A.V. and TR [King James Version and its foundation, the Greek *Textus Receptus*]. How

could such a calamity have come upon us. . .much of the work that has been done is flawed. . .1

Dean John Burgon, the scholar who has collated the most early New Testament witnesses (87,000), says of the changes in one of the 'new' versions and Greek texts:

Ordinary readers...will of course assume that the changes result from the revisor's skill in translating—advances which have been made in the study of Greek. It was found that they had erred through defective scholarship to an extent and with a frequency, which to me is simply inexplicable. . .Anything more unscientific. . .can scarcely be conceived, but it has prevailed for fifty years. We regret to discover that. . .their work is disfigured throughout by changes which convict a majority of their body alike of an imperfect acquaintance with the Greek language.²

Edward F. Hills, author of *The King James Version Defended* and graduate of Yale University, Westminster Theological Seminary and recipient of the Ph.D. from Harvard and the TH.M from Columbia University says:

Modern speech bibles are unscholarly.3

The late E.W. Colwell, past president of the University of Chicago and *the* premier North American New Testament Greek scholar, authored scores of books, such as *Studies in Methodology in Textual Criticism of the New Testament*. He confesses his 'change of heart' concerning the reliability of readings in the new versions:

. . .[S]cholars now believe that most errors were made deliberately. . .the variant readings in the New Testament were created for theological or dogmatic reasons. Most of the manuals now in print (including mine!) will tell you that these variations were the fruit of careless treatment. . .The reverse is the case.4

Zane Hodges, professor of New Testament Literature and Exegesis at Dallas Theological Seminary and co-editor of a Greek New Testament refers to new versions as.

[M]onstrously unscientific, if not dangerously obscurantist. The average well-taught Bible-believing Christian has often heard the *King James Version* corrected on the basis of 'better manuscripts' or 'older authorities'. . Lacking any kind of technical training in this area, the average believer probably has accepted such explanations from individuals he regards as qualified to give them.⁵

William Palmer, scholar and author of *Narrative of Events on the Tracts*, says:

[O]rdinary Christians have little idea [concerning the new Greek text]. . .it rests in many cases on quotations which are not genuine. . .on passages which when collated with the original, are proved to be wholly inefficacious as proofs.6

'The' Original Greek

If you are convinced *most* Christians use a recently published version of the bible, such as the NIV, NASB, NKJB, *Living Bible*, etc.—what you really mean is—*most* that you have come in contact with, at your fellowship, in the nineteen nineties, in the U.S.A., use it. However throughout the 2000 year history of the New Testament, people using a text like those of the new versions, were in a mathematically infinitesimal minority. So, if you want to be lined up with *most* Christians 'when the saints go marching in', don't take a quick spin of the head (like the girl in *The Exorcist*) to see what's happening around you. Take a long look back through history and around the world. It is safer.

The survival of 'the' original Greek New Testament is a dream which dissolves with the discovery that not all manuscripts or critical editions are alike. Those applying this term to a Greek text on the bookstore shelf are unacquainted with the volatile state of the text.

There are over 5366 manuscripts of the Greek New Testament. A corrupt few give a view of the text much like a shifting kaleidoscope. "They contain several hundred thousand variant readings...," notes Pickering.7 In an attempt to marry these 'moody' manuscripts, the 'Wheel of Fortune' is whirled and readings are selected for inclusion in what scholars call a 'critical edition of the Greek Text'. There are more than two dozen of these texts, each a 'prize' stuffed with between 5000 and 8000 variations. As one scholar puts it, "...equally competent critics often arrive at contrary conclusions as to the same variation."8

Scholar's Sources

Evidence for the New Testament is composed of papyrus fragments and manuscripts, uncial and minuscule manuscripts (modified capitals and cursives) and lectionaries (books used in churches). Each of the 5366 manuscripts including 2209 lectionaries extant today are given a name, an abbreviation and/or a number.9

Papyri	1-88	(e.g., P66, P46, P75)
Uncials	01-0274	(e.g., Aleph, B, C, D)
Minuscule	1-2795	(e.g., 1-2795)
Lectionaries	1-2209	(e.g., 1 1-2209)

In addition to the above, numerous other language versions of the Greek text were made in the second century and those following. Those include the Old Latin, the Syriac, the Coptic, the Ethiopic, and score of others. These provide witnesses to the correct readings of the New Testament. Finally, scores of second, third and forth century personalities, such as John Chrysostom, Irenaeus, Tertullain, and Justin Martyr, to name just a few, have left writings containing citations of scripture verses, witnessing to the original readings of the New Testament. Dean John Burgon has extrapolated over 87,000 of these. Currently the manuscripts are being collated by the *Institut fur neutestamentiche Tereforschung* by Kurt Aland in Munster, Germany. Microfilms of many are housed in the archives of the Ancient Biblical Manuscript Center in Claremont, California. Should the reader wish to pursue their own investigation, a list of sources where copies of those manuscripts may be found is given in this footnote.¹⁰

The Majority Text

The overwhelming majority of these manuscripts, lectionaries, and writers agree generally with each other as to the readings of the New Testament. Manuscripts from the second century (P66) down through the Middle Ages (A.D.1500) attest to the readings of this 'Majority Text', as Kurt Aland terms it. Dean Burgon, who found this 'Majority Text' in most of the early writers collated, calls it 'The Traditional Text'. It is also called the Syrian Text, the Byzantine Text and the K (Kappa) or Common Text.

This text type is available today in English in the Authorized Version, or as it is called in the United States, the King James Version. It's 809,000,000 copies since 1611, in 300 languages, demonstrates the continuum of this 'Majority Text'. (Unfortunately, as we shall see, the new versions are not based on this 'Majority Text', but on the dissenting handful of manuscripts which disagree with the Majority.)

How It All Began

The cities receiving the actual Autographs were in the region of Asia Minor (Syria), Greece and Rome.

ASIA MINOR	GREECE	ROME
John	1 & 2 Cor.	Mark
Gal.	Phil.	Rom.
Eph.	I & 2 Thess.	Heb.
Col.	Titus	
1 & 2 Tim.		
Philem.		
I Pet.		
I, 2, & 3 John		
Rev.		
Luke (or Rome)		
Acts (or Rome)		
2 Pet.(or Rome)		
Matt. (or Palestine)		
James (or Palestine)		
Jude		

The scriptures themselves attest to the proliferation and early creation of a 'Majority' text.

Acts 6:7	"And the word of God increased."
Acts 12:24	"But the word of God grew and
	multiplied."
Acts 13:49	"[T]he word of the Lord was published
	throughout all the region"
Acts 19:20	"So mightily grew the word of God and prevailed."

Pickering explains the multiplication of the originals throughout history.

[W]e may reasonably assume that in the earliest period of the transmission of the text, the most reliable copies of the Autographs would be circulating in the region that held the Autographs. With an ever-increasing demand and consequent proliferation of copies throughout the Graeco-Roman world and with the potential for verifying copies by having recourse to the centers still possessing the Autographs, the early textual situation was highly favorable to the wide dissemination of MSS in close agreement with the original text. . . It follows that within a relatively few years after the writing of the N.T. books, there came rapidly into existence a 'Majority text', whose form was essentially that of the Autographs. . .the science of statistical probability demonstrates that a text form in such circumstances could scarcely be dislodged from its dominant position. . .[I]n every age, from the apostolic to the nineteenth century, the text form in question. . .was the one that the church in general recognized, used, and transmitted.11

From the academic arena, world-class scholars express their unanimous agreement on the overwhelming dominance of this type of New Testament text in the early church and throughout history.

• Colwell calls it "[T]he uncontrolled popular edition of the second century."12

- Comfort says it, "became the most prevailing type of text throughout the Greek speaking world. . .it was nearly standardized. From then on, almost all MSS follow the Byzantine [Majority] text, including those MSS used by Erasmus in compiling the text that eventually would become the *Textus Receptus*." [The Greek Text type underlying the KJV.]13
- Geerlings affirms regarding the Majority Text saying, "Its origins. . .go back to the autographs." 14
- Hodges writes, "The Majority text, it must be remembered, is relatively uniform in its general character with comparatively low amounts of variation between its major representatives. . . [T]he majority of MSS in the transmission of any book will, a priori preserve the best text. Thus the Majority Text, upon which the King James Version is based, has in reality the strongest claim possible to be regarded as an authentic representation of the original text. . .based on its dominances in the transmissional history of the New Testament text."15
- Harvard Theological Review cites Kirsopp Lake's exhaustive examination of MSS which revealed, "the uniformity of the text exhibited by the vast majority of the New Testament manuscripts."
- Von Soden, who made the most extensive review of the text yet accomplished, calls it the Common (Kappa) text, showing that it was the Greek text type most commonly used throughout history.
- Kurt Aland's collation of 1000 minuscules in 1000 different passages shows that 90% contain the 'Traditional Text'. Work done at *The Institut fur*

neutestamentliche Textforschung in Munster, Germany confirms this same 90%. When they include papyrus and uncials together with cursives the number remains above 80%.16

- Metzger agrees speaking of ". . .the great majority of the minuscule manuscripts on which the *Textus Receptus* rests." 17
- · Hills says, "The vast majority of these extant Greek New Testament manuscripts agree together very closely, so closely indeed that they may fairly be said to contain the same New Testament. This Majority Text is usually called the Byzantine Text by modern textual critics. This is because all modern critics acknowledge that this was the Greek New Testament text in general use throughout the greater part of the Byzantine Period (A.D.312-1453). For many centuries, before the Protestant Reformation, this Byzantine text was the text of the entire Greek Church, and for more then three centuries after the Reformation, it was the text of the entire Protestant Church. . .[It is] found in the vast majority of the Greek New Testament manuscripts. . . [T]he Traditional Text. . .is the true text because it is that form of the Greek New Testament which is known to have been used in the Church of Christ in unbroken succession. . .Thus the evidence which has accumulated. . .is amply sufficient to justify the view. . .that therefore the Byzantine text found in the vast majority of the Greek New Testament manuscripts is that true text."18

1881: The 1% Minority

[A] false balance is an abomination to the Lord.

Proverbs 11:1

The variations among the Majority Text are minor, like the varieties of doves. On the other hand, the remaining handful of manuscripts are as diverse as dogs and dragons. This handful, not only disagree with 'the Majority', as to what the New Testament says, but disagree among themselves. These include such manuscripts as Vaticanus (B), Sinaiticus (Aleph), Bezae (D), Papyrus 75 and a smattering of versions. Of the four uncials, Aleph, B, C, and D, Burgon writes:

All four are discovered on careful scrutiny to differ essentially, not only from the 99 out of 100 of the whole body of extant manuscripts, but even from one another.¹⁹

In 1881 this 1% minority text type supplanted the Majority Text with its almost two millennia standing. A 'New' Greek Text, using the Vatican manuscript (B), was introduced by Westcott and Hort and has been used as the Greek Text for all subsequent versions.

Frederic Kenyon, the late Director of the British Museum and author of the most widely used textbooks on textual criticism, says of the Majority Text:

This is the text found in the great majority of manuscripts, entrenched in print by Erasmus and Stephanus and known as the Textus Receptus or Received Text. . . Until 1881. . . it held the field as the text in practically universal use and when its position was then decisively challenged, a stiff fight was made in its defence by advocates such as Burgon. [This 'New' Minority-type Greek text] used predominantly. . . Aleph and B type readings. . . [The changes] amount to an extensive modification of the text. [It] has been the dominating influence in all modern critical editions. It is clear that. . . deliberate alteration. . . has been at work on a large scale in one text or the other. . . The Textus Receptus being habitually the longer and fuller of the two. 20

Pickering reveals the continued use of this 1% text by the new version editors.

[The new versions] ignore the over 5000 Greek MSS now extant. . .[T]he evidence cited does prove that aberrant

forms of the N.T. text were produced. Naturally some of those text forms may have acquired a local and temporary currency. Recall that the possibility of checking with the Autographs must have served to inhibit the spread of such forms. We have the Majority Text (Aland) or the Traditional Text (Burgon), dominating the stream of transmission with a few individual witnesses going their idiosyncratic ways. . One may reasonably speak of 90% of the extant MSS belonging to the Majority Text type. . [T]he remaining 10-20% do not represent a single competing form.

The minority MSS disagree as much (or more) among themselves as they do with the majority. We are not judging between two text forms, one representing 80% of the MSS and the other 20%. Rather we have to judge between 80-90% and a fraction of 1% (comparing the Majority text with P75 and B text form for example. . .) Or to take a specific case, in I Timothy 3:16 over 300 Greek MSS read 'God' [KJV]. . .7 Greek MSS read 'who' [NIV, NASB, etc.] So we have to judge between 97% and 2%. . .

It really does seem that those scholars who reject the Majority text are faced with a serious problem. . . They are remnants reflecting ancient **aberrant** forms. It is a dependence on such aberrant forms that distinguishes **contemporary** critical editions of the New Testament. . I submit that due process requires us to receive as original that form of the text which is supported by the majority of witnesses. To reject their testimony in favour of our own imagination as to what a reading ought to be is manifestly untenable.21

Hodges describes the readings in the new versions.

[M]odern criticism repeatedly and systematically rejects majority readings on a large scale. . .[This is] monstrously unscientific. . .[I]f modern criticism continues its trend toward more genuinely scientific procedures, this question will once again become a central consideration. . .[T]he Textus Receptus was too hastily abandoned. . .22

Alexandria's Allegories

These manuscripts comprise not only a minority of witnesses but represent only one geographical area—Alexandria, Egypt. The Majority text, on the other hand, comes from manuscripts from Greece, Constantinople, Asia Minor, Syria, Alexandria, Africa, Gaul, South Italy, Sicily, England, and Ireland. The professionals' platform notes the following:

- Pickering states, "[A] reading found in only one limited area cannot be original. . .if a reading died out in the fourth century, we have the verdict of history against it."23
- Hodge contends that because most of the early manuscript discoveries, all of the non-Byzantine text-type, have come from Egypt, therefore they probably represent a textual tradition, pertaining only to that geographical area.²⁴
- Zuntz notes that the agreement between our modern editions does not mean we have recovered the original text. It is due to the simple fact that their editors. . .follow one narrow section of the evidence, namely the non-Western Old Uncials.25
- K.W. Clark adds, "All are found on the same Egyptian recension."26

'Recension', according to Webster, means "revision." *The NASB Interlinear Greek-English New Testament* refers to its 'Greek text' as a "recension."²⁷ Wouldn't you really rather have 'the original'?

The Alexandrian Apologists

Like ostriches, new version editors and those who unbraid the KJV have their heads buried in the Egyptian sand—seeing B and P75 to the exclusion of the thousands of other witnesses. When confronted with the shaky stance of this sword balancing on its tip, a variety of weak responses ensue. Some yield the problematic stance they have taken. Kenyon writes:

There are those who are uneasy on account of the immense numerical preponderance of the witnesses of this [Majority text] class, which they think must outweigh the small body of dissident testimony.²⁸

Some admit the minority position they hold. Comfort admits:

[S]cholars look to the. . .fewer MSS in their work to recover the original wording of the Greek Text. . . Generally speaking, a reading belonging to the Alexandrian text type is given considerable weight—more so than a reading found in the MSS belonging to the Western type (D) and definitely more so than a reading found in a Byzantine MSS [Majority type].29

A few give contradictory statements in their own writing, giving the truth in some places and false impressions in others.



Carson pretends,

"The textual base of the T.R. [KJV Greek] is a small number of haphazardly collated and relatively late minuscule manuscripts."



[Chapters later he admits] "95% of the MSS belong to the Byzantine tradition. ..[That is] the textual tradition which in large measure stands behind the KJV. ..[T]here are far more manuscripts extant in this tradition than in the other three combined [Caesarian, Western, and Alexandrian]."



[Then he disregards reason and concludes,]

"God, it is argued, has providentially preserved the Byzantine tradition—That is true. . .God preserved the Byzantine-text type for at least a millennium, during which time the others were unknown. . .True enough. . . [Is] everything that takes place under divine providence morally good or necessarily true? To say this is not to ascribe evil to God. Divine sovereignty is so all embracing that it stands behind all things, including. . . Adolf Hitler."

Then he sheepishly adds:



"Of course one should be very careful and humble before dogmatically disagreeing with what the majority of believers have held to be true."30

We can safely conclude from scholars on both sides of the issue that the vast majority of manuscripts agrees with the readings in the *King James Version*. New versions, such as the NIV, NASB, NEB, TEV, *Living Bible, New Century Version*, CEV, RSV, NRSV, JB, NJB, NAB, et al. are based on readings from, as Pickering states, ". . . a fraction of 1%" of the extant manuscripts. Not only does the KJV have a firmer foundation numerically, but also geographically. It comes from numerous localities, as opposed to the minority texts, which come only from Alexandria, Egypt. Finally, as we will see, the KJV readings represent *the earliest* known manuscripts (i.e., P66 A.D.175); the new versions are based on later alterations of the original, extant in the form of P75 (A.D.200)and Aleph and B (A.D.350).

The Earliest Manuscripts

The Papyrus Manuscripts

Before the discoveries of the papyri and their exhaustive collation by scholars such as Colwell, Sturz, Zuntz, and Pickering, some scholars of the nineteenth century believed that the 'Majority text' was a fourth century recension and did not represent the earliest manuscripts. In 1881 Hort contended,". . . all distinctively Syrian readings may be set aside at once, certainly originating after the middle of the third century." This idea of 'the lateness' of the Majority text was repeated in textbooks like Kenyon's, who in 1937 echoed, "The relatively late date. . . must now be taken as established. The [Majority] text may be dismissed from further consideration." However he added, "If it can be shown, that the readings which Hort called 'Syrian' existed before the fourth century, the keystone would be knocked out of the fabric of his theory." 32

Out it comes! Harvard scholar, Hills writes, "This. . . [theory] has been abandoned by most present day scholars."³³ The ninety-six papyri (with the exception of P3, 4, 7, and 14) were all

discovered after 1890. Pickering observes:

In Hort's day. . .the early papyri were not extant—had they been the W-H theory could scarcely have appeared. . . Each of the early papyri (A.D.300 or earlier) vindicates some Byzantine [KJV] reading. . .Bodmer II shows some Syrian readings to be anterior to corresponding [Aleph and B] readings. . .[T]he early papyri vindicate Byzantine readings in 660 (or 885) places where there is a significant variation.³⁴

Pickering cites H.A. Sturz, *The Byzantine Text-Type and New Testament Textual Criticism*, and summarizes his research concerning the superiority of the KJV text-type, based on the discoveries in the papyri.

H.A. Sturz. . .surveyed all the available papyri. . .each new MS discovered vindicated added Byzantine readings. . . The magnitude of this vindication can be more fully appreciated by recalling that only about 30% of the New Testament has early papyri attestation. . .[I]f we had at least three papyri covering all parts of the New Testament, all of the 5000+ Byzantine readings rejected by the critical (eclectic) texts would be vindicated by early papyrus. . . Henceforth no one may reasonably or responsibly characterize the Byzantine text-type as being. . .late. . . [A]lthough modern editors continue to reject these readings, it can no longer be argued that they are late. .35

A.F.J. Klijn, in his book A Survey of the Researches into the Western Text of the Gospels, compared Aleph and B (fourth century) readings with the papyri (second century). Pickering added to his research and compared the Textus Receptus to Aleph and B. He concluded that the KJV readings (TR) dominated the early papyri to a greater percentage than the readings of Aleph and B, seen in the new versions.

PAPYRI	ALEPH	В	TR
P45	19	24	32
P66	14	29	33
P75	9	33	29
P45,66,75	4	18	20
P45,66	7	3	8
P45,75	ونات إيرار الأساد عرا	2	2
P66,75	0	8	5
P45	2	1	1
P66	2	3	5
P75	2	3	4
Total	60	124	139

			John	n 1-14			
	W	D	С	Α	Aleph	В	TR
P75	45%	38.9%	48.5%	45.6%	44.6%	50.4%	51.2%

*(Note: Even P75 which is touted as the great ally of Aleph & B, agrees here with the TR to a *greater* extent.)

	SUM	MMARY	
P45 has	TR	B	Aleph
	33 places	25 places	21 places
P66 has	TR	B	Aleph
	38 places	32 places	16 places
P75 has	TR	B	Aleph
	33 times	36 times	11 times
Total	104	93	48

Together P45, 66, and 75 have:	TR	20 places
	В	18 places
	Aleph	4 places
Two of these papyri agree with the:	TR	20 places
ببري المعبرا المتفاعد ومدار	В	13 places
	Aleph	8 places
One of these papyri follows:	TR	69 places
	В	62 places
	Aleph	36 places

Pickering concludes, "[T]he TR has more early attestation than B and twice as much as Aleph—evidently the TR reflects an earlier text than either B or Aleph."36

Other scholar's findings reveal results which vindicate the KJV readings, which in the 1870's were considered 'later'.

- G. Zuntz in *The Texts of the Epistles* writes, "[KJV type] readings previously discarded as late are [in] P46. . .[A]re all Byzantine readings ancient? . .G. Pasquali answers in the affirmative. . .Papyrus 46 and 45 support the Majority text readings. . ."³⁷
- Metzger says, "Papyrus 75 supports the majority text dozens of times. In relation to the [majority] text, P46 (about A.D.200), shows that some readings. . .go back to a very early period. . .P66 [has] readings that agree with the [majority]. . . text type."38
- Hills notes, "Byzantine readings which most critics have regarded as late, have now been proved by Papyrus Bodmer II to be early readings."
- The Journal of Theological Studies (London: Oxford University Press) N.S., vol.II, 1960) p. 381 says, "Papyrus 66 supports the readings of the Majority text."
- Comfort writes, "[S]ome of the N.T. papyri that have been discovered show remarkable similarity with later MSS. In fact, several of the extant early papyri are related to many later MSS (fourth century and beyond) or at least share a common ancestor."40

- Carson, a KJV detractor who felt 10% of its readings were late now concedes, "with new discoveries this percentage is still falling."41
- Colwell found that as early as A.D.200 scribes were altering manuscripts, changing them from a Majority-type text to a minority type. He notes, "The Bodmer John (P66) is also a witness to the early existence of many of the readings found in the [KJV]. Strangely enough to our previous ideas, the contemporary corrections in that papyrus frequently change a [KJV] reading to a. . . [new version type]. This indicates that at this early period readings of the. . . [new version type] were supplanting the. . . [KJV type]."42

Colwell's discovery that *the earliest* manuscript, P66, had corrections on it, which change a KJV type reading to a new version type reading, shows that the KJV was anterior to the minority type text.

The following are but a handful of the verses in which the earliest manuscripts, the papyri of the first, second, and third century, side with the Byzantine Majority-type KJV readings, rather than the minority Aleph and B (fourth century) readings of the new versions.

VERSE	KJV N	IEW VERSIONS
Mark 5:42	Majority plus P45	Aleph & B
Mark 7:35	Majority plus P45	Aleph & B
Luke 13:2	Majority plus P75	Aleph & B
Luke 24:47	Majority plus P75	Aleph & B
John 4:29	Majority plus P66, 75	Aleph & B
John 5:37	Majority plus P66	P75, Aleph & B
John 7:39	Majority plus P66	P75, 66 & Aleph
John 10:19	Majority plus P66	P45, 77, Aleph & B
John 10:31	Majority plus P66	P75, Aleph & B
John 11:22	Majority plus P45, 66	P75, Aleph & B
John 12:9	Majority plus P66, 75, B2	Aleph

VERSE	KJV N	EW VERSIONS
John 14:14	Majority plus P66, Aleph	P75, B
John 7:41	Majority plus P66, Aleph	P66, 75, B
John 9:6	Majority plus P66, 74, Aleph	B (Hort follows B)
John 13:36	Majority plus P66, Aleph	В
I Cor. 9:21	Majority plus Aleph C, P46 verb	Aleph & B
2 Cor. 7:14	Majority plus P46, Aleph C	Aleph & B
John 8:51	Majority plus P66	P75, Aleph & B
John 9:28	Majority plus P66	P75, Aleph & B
John 11:21	Majority plus P45, P66 (word order)	P75, Aleph & B
John 11:32	Majority plus P45	P66, 75, Aleph & B
John 14:5	Majority plus P66	В
I Pet.5:8	Majority plus P72	В

(Expanded Appendix B is included at the end of this book citing some of the thousands of instances in which the earliest papyri discoveries reveal KJV readings, while the new versions have readings from later manuscripts.)

A typical example of the use of the earliest manuscripts by the KJV is seen in the last chapter of Luke. In this chapter, the NASB omits or brackets nearly 100 words based on one fifth century manuscript, D, and Westcott's now defunct 'theory of interpolation'. These verses are in all of the other manuscripts, including the second century P75, the fourth century Aleph, B, and W, as well as A, C, L, and 33. The witness of the Majority text coupled with the early attestation of second to fourth century uncials certainly outweighs one highly corrupt fifth century manuscript. The NASB footnote, when explaining its gaps says, "Some manuscripts insert. . ." A more accurate footnote would read, "All manuscripts insert. . .except one."

Attesting to the deity of Christ and his post-resurrection appearances, Matthew 28:17 records, "they worshipped him, but some doubted." In Luke's last chapter, the NASB 'doubters' removed, 1.) "they worshipped him," 2.) his Ascension and 3.) two eyewitness accounts of his resurrection and the record of his care for them. The 'doubters' doubt if verses 12 and 40 really happened.

1111/5 04	NACD	NASB
LUKE 24	NASB OMITTED	ADDED
verse 1	"and certain others with them"	
verse 5	State of the same	"One"
verse 12	[Then arose Peter and ran unto the sepulchre and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself of that which was come to pass.]	To A miles
verse 17	"and are sad?"	
verse 26		"the" (to Christ)
verse 36	"and said unto them Peace be unto you" Footnote mistakenly says, "Some ancient MSS insert."	
verse 40	["And when he had said this, He showed them his hands and his feet."] Footnote mistakenly says, "many manuscripts do not contain this verse."	
verse 42	"and of a honeycomb"	

LUKE 24	NASB OMITTED	NASB ADDED
verse 44	switches "the" to "My" contradicting John 12:49, 50; 17:8	
verse 51	"And carried up into heaven"	
verse 52	"And they worshipped him"	
verse 53	"blessing"	

Within the confines of just one chapter, the NASB lines up in queue with standard New Age teaching. Historians admit manuscript D was truncated by Marcion, Mme. Blavatsky's mentor, and has now been resurrected in the last days for the religion of the Antichrist. Note the following five New Age doctrines taught in Luke 24 by the NASB.

- 1. God becomes the *impersonal* "One" of Hinduism; he is not concerned if you are "sad," nor would he greet your fearfulness with the calming, "Peace be unto you." (He would probably appear saying—"Boo"—.)
 - 2. "Christ" becomes "the Christ," a position not a person.
- 3. Jesus did not ascend; he was just a man. He left them to travel to India (or, as the Mormons insist, to America.)
 - 4. Since he was just a man, they did not worship him.
- 5. The "suffering for sins" evident by the nail-prints, is 'doubted by *some'*, lining up with the bloodless creeds of the New Age.

If you want to follow manuscript D in Luke, as the NASB and old Nestle's do, get your pen and cross out another 121 words from the last chapter, another 229 words from the last three chapters, 1,552 of the 19,941 words in Luke altogether, and another 4,000 words in the Gospels and Acts. Conforming to D, you will make 13,781 changes in your New Testament, perhaps more, depending on which

of the 10 correctors of D you follow. Be sure to remember to change to D's Gnostic Ebionite reading in Luke 3:22. Here the first century New Agers changed the verse so that 'the Christ' pole descends on Jesus at his baptism and leaves him on the cross. This is why manuscript D must change Luke 24. You'll now be in company with Madame Blavatsky, the senior New Age Luciferian, who thinks D should be followed, because it was sculpted by Marcion.

Other Early Witnesses

In addition to the second and third century papyri, which show that the KJV text-type dominated the early church, codex W (fourth century) and Codex A (fifth century) support the KJV. In addition, the Sinaitic Syriac Version (third century), the Gothic Version (fourth century) and the Peshitta Syriac (now dated much earlier than the fifth century) agree with the KJV. One scholar reminds the new version editors:

You talk of 'Antiquity'. But you must know very well that you actually mean something quite different. You fasten upon. . .two perhaps three. . .documents of the IV and V century. . .[T]hose are 1, 2, 3, or 4 specimens of Antiquity, not antiquity itself. . .[Y]ou use Aleph and B, why not A, C or D, [you] use the old Latin or the Coptic, why not the Peshitta or the Sahidic. [You] quote Origen or Eusebius, why not Didymus, Athanasius, Epiphanius, Basil, Chrysostom, Theodoret, the Gregories, or the Cyrils. . .The Traditional Text receives more support from the early Church Fathers than does the critical text.⁴³ [at a ratio of 2:1 before A.D.350 and 3:1 for important passages.]

The following writers pre-date Aleph and B and attest to KJV-type readings in the *early* church.

		A.D.		
100-150	150-200	200-250	250-300	300-400
Didache Diognelus Justin Martyr	The Gospel of Peter Athenagouis Hegesippus Irenaeus	Clement Tertullian Origen Clementinus Hippolytus	Gregory of Thaumatur- gus Novatian Cyprian Dionysius Achelaus	Athanasius Macarius Magnus Eusebius Hilary Didymus Basil Titus of Bostra Cyril of Jerusalem Gregory of Nyssa Apostolic Canons & Constitutions Epiphanius Ambrose

"Men of High Degree. . ."

Men of high degree are a lie: to be laid in the balance they are altogether lighter than vanity. Psalm 62:9

New version editors exhibit gross unfamiliarity with recent papyrological scholarship (i.e., the oldest papyrus in the world, P66 has predominantly KJV readings). They appear also to be in the dark concerning the numerical preponderance of the Majority Text. Repeating the rhetoric of their timeworn 1937 edition college textbook, they pass passé accounts on to the unwary. Edwin Palmer, chief editor of the NIV, delivers his unversed version of the facts.

The KJV translators. . . all they had to work with was a handful of copies of the Greek manuscripts of the New Testament books. These were very late copies dating from a thousand (!) years after the New Testament was written. . . many more Greek manuscripts had been

preserved and were subsequently discovered—in fact, more than five thousand of them. . .even to about A.D.200.44

(!) to use his style. Is he unaware that : 1.) Of these 5000, all but a fraction of 1% agree with the KJV against his NIV and 2.) The A.D.200 manuscript also agrees with the KJV against his NIV. Proof—the Greek text used by the NIV (Nestle's 25th/UBS 1st, 1963) was later changed in nearly 500 places in the 1979 Nestle's 26th/UBS 3rd edition—to agree with the KJV. The NIV committee foresaw some of these but ignored many others.

Other new version editors also voice their 'varnished' view of the facts:

- Calvin Linton, NIV Committee member repeats Palmer's varnished version: "[T]he first ancient Greek manuscript of the New Testament was not available in English until 1628."45
- Ralph Earle, another NIV committee member discloses his sciolism by stating, the KJV "...is a text based primarily on late medieval manuscripts. Fortunately now we have a little over 5000 Greek manuscripts. . .[W]ith thousands of Greek manuscripts of the N.T. now at our disposal, we can reach a high degree of certainty with regard to the probability of the best text."46
- Lewis Foster, NIV and NKJV committee member echoes, "But we have great assurance of knowing what the originals said because of the number of copies of the Bible available. . .[M]ore manuscripts are known today than were used in the making of the KJV. Today's judgement is better because we have more information. . .47

But they choose to ignore the vast "number" of manuscripts and the latest "information."

Why, as we have seen, do world-class scholars refer to the new versions and their editors as "unscientific," "unscholarly," "incompetent" and far adrift from the realities of manuscript history.48 Even Hort, chief architect of their 'New' Greek text, admits in a letter to a friend:

I am afraid I must have talked big and misled you when you were here, for I really know very little of Church History.⁴⁹

Actually, the members of new version committees are selected by their chief editors to show a broad representation of denominations, thereby broadening their versions' market. Those chosen may be Greek grammarians, but most are in no sense eminent paleographers, papyrologists, codicologists, historians (or most importantly, Spiritled Christians). The NASB committee list remained a closely guarded secret for over 30 years, lest conservative Christians catch a glimpse of the liberal membership. (However, Dr. Frank Logsdon has renounced his participation. At numerous speaking engagements he denounced his part in what he now perceives to be a heretical version. "I may be in trouble with God" because of it, he confesses.) The editors of the new versions are not qualified by the endless hours of pouring over the ancient manuscripts, as were Burgon, Colwell, Hoskier, and scores of others. In fact, as committee member Lewis Foster admits, they are not involved with actual manuscripts or facsimiles at all:

The New Testament translators may choose to differ from the decision founded in the Greek text [i.e. Nestles/UBS] he is using, but he does not deal with the manuscripts themselves. He works indirectly through the use of the modern Greek text.⁵⁰

Moving from a discussion of the Majority and minority type manuscripts themselves, we now move on to the critical editions of the Greek N.T. or as Foster called it 'the modern Greek text'. These reduce the hundreds of thousands of variant readings in the Greek manuscripts to a 'manageable' 6000 or so variants.

The Modern Greek Editions

The Battle in the Bookstore: The Critical Greek Text

he action is in the aisles of the bookstores in this spiritual war, where two highly disparate types of critical Greek Texts are available today. The first, representing the Majority text is the Textus Receptus, from which the KJV was translated. (The Greek New Testament According to the Majority Text by Hodges and Farstad must be rejected since it follows von Soden's collation of only 414 of the 5000+ manuscripts and ignores the older Andreas line of Revelation manuscripts.)

The agent in the aisle, representing the minority type text, is called the Nestle-Aland twenty-seventh edition or the United Bible Societies fourth edition. The Nestle's and UBS editions differ from the *Textus Receptus* in nearly 6000 places. This skimpier 'Raider's Digest' version scuttles enough words, verses and chapter sections to crowd a complete anthology on Christian creeds.

Nestle's Makes the Very Best. . .

Nestle, who in 1898 cloned the text for the next generation. In 1927 his son Erwin became warden, reforming its critical apparatus in minor ways and making a dozen or so changes in the text, yet guarding the minority 'spectre' of Hort's kin. In 1950, custody was transferred to Kurt Aland, who with the help of Matthew Black, Bruce Metzger and Allen Wikgren, today recommit allegiance to the Westcott-Hort text type.

A verbatim translation of the Nestle-Aland text, with all of its deletions, would shock even the most liberal reader and could never be sold as a 'New Testament'. [The closest actual translation of it are the super-liberal NEV, TEV, NRSV and Catholic Bibles, all of which use many of Nestle's manuscript D readings.] Consequently, other versions which are based on Nestle's, such as the NASB, 'borrow' some 'Majority' readings from the *Textus Receptus* in order to be marketable (e.g., John 7:53 and 8:1-11). Nestle's own statement, in his preface, cautions the reader that it is *not* the 'Traditional' Greek Text but a "Kind of New Textus Receptus." Its advocates even caution the unlettered, who would take such a text and pronounce, "The Greek says. . ." For example, Philip Comfort, collaborator on *The New Greek-English Interlinear New Testament—NRSV* yields:

This text however is by no means 'inspired' or 'infallible' as many scholars will readily attest. In fact, some scholars have openly criticized UBS3/NA26 as trying to gain the reputation of being the new 'Textus Receptus'; and other scholars are discouraged that this new text still looks so much like the Westcott-Hort text.52

Of the UBS3/NA26, other researchers conclude:

[It is] the Greek text pieced together.53

[T]he edition Nestle-Aland is clearly non-Byzantine.54

It is of utmost importance to the true text of the Bible to oppose their minority Greek text and to support the traditional Greek text which basically is the text underlying the King James Version of the New Testament.55

Changes in both the Nestle's text and the critical apparatus have been made over the years. The NASB is based loosely on Nestle's 23rd edition (1959), but the NASB Greek Interlinear is marketed with Nestle's 21st edition (1951). In the recent Nestle's twenty-sixth edition (1979) the chameleon becomes a cobra with a whopping 712 changes in the Greek text. These drastic changes were a response to the cry of scholars who saw the mounting evidence of the papyri discoveries stacking up on the side of the KJV. Consequently, nearly 500 of these changes were 'white flags', retreating back to the pre-Westcott and Hort Textus Receptus readings. Now every third page reflects some sort of back-to-the King James Version reading. This about-face leaves Greek-o-philes footless, often armed only with their 1951 NASB-Nestle's Interlinear.

Resting on this Achilles heel, their case is further crippled by the new Introduction to Nestle's 26th edition. It no longer boasts of *Theta*, *Vaticanus*, *Sinaiticus*, or *Caesarean* families of manuscripts. Verses which had previously been discarded based on 'conflation', 'assimilation' or 'harmonization' suddenly pop back into the text. "The body of the Lord Jesus" even pops in in Luke 24:3. "The age of Westcott and Hort is definitely over," the Introduction says.56 Scholars are aware of this shift, yet the pews are still piled high with NIV's, NASB's, NKJV's, *Living Bibles, New Jerusalem Bibles*, NRSV's, etc.. Comfort's extensive collation for his recent book, *Early Manuscripts and Modern Translations of the New Testament* prompted him to say:

Although the NASB translators had claimed consideration was given to the latest available manuscripts with a view to determining the best Greek text (cited by Kubo and Specht in *So Many Versions?*, 173), the evidence does not bear this out. On the contrary, the NASB does not reflect the impact of the latest available manuscripts.⁵⁷

The Apparatus Criticus

Kenneth W. Clark, noted textual scholar and author of "The Theological Relevance of Textual Variations in Current Criticism of the Greek New Testament" in the *Journal of Biblical Literature*, warns dabblers, as well as seasoned translators, of "pursuing the retreating mirage of the originals." 58 Yet pastors with post-graduate degrees, too sophisticated to use a bookstore variety Greek interlinear, are clutching their Greek edition published by the British and Foreign Bible Societies or by *Privilegierte Wurttembergische Bibelanstalt*. These contain a critical apparatus, that is, footnotes which enumerate which manuscripts attest to or omit a certain questionable reading. This gives the pastor, teacher or translator *a sense* that they can judge for themselves which reading is best, based on their (typically limited) exposure to the manuscripts themselves. Comfort talks about this teeter-tottering.

For example some translators may have used a specific edition of the Nestle's text, but they deviate from the text at will choosing to follow here and there a variant reading cited in the apparatus.⁵⁹

The swaying state of the new versions and their minority text is caused, in part, by this random rocking back and forth to the apparatus, not content to 'nestle' in the text.

Another crisis has now been uncovered as their 'critical' cushion crashes to the concrete, leaving unsupported, fans of the eclectic minority text. Colwell, University of Chicago's late President, gives us a frightening peek behind the closed doors of a meeting of the Society of Biblical Literature as he reports on the discovery by the International Greek New Testament Project (IGNT) of the 'sorry' state of the critical apparatus.

[C]areful study shows that the textual evidence in these editions cannot be used in the IGNT apparatus, since they fail to cite witnesses completely, consistently or accurately.60

Other noted scholars have concluded "the critical apparatus. . . misleads the user and presents a distorted view of the evidence." 61 Eberhard Nestle's son, Erwin, said, "My father knew quite well that a certain one sidedness adhered to his text." This new version critical apparatus cites only 7% of the cursives, .02% of the lectionaries, 24% of the church fathers and 33% of the versions.

The crumbling cause of the minority text mounts debris in the margin, as each subsequent *printing* of the Nestle's 26th edition shows changes in the critical apparatus. Its eighth printing affected Hebrews 6:7-9, 15-17, Ephesians 1 and 2, and Thessalonians 1. Comfort says, "In future printings, we should see. . .[affected] John 18:36-19:7, John 2:30-37, 46-3:2, John 13:15-17, Acts 2:30-37, 46-3:2, John 5:26-29, 36-38."62

These changes are due to the historically weak foundation on which Nestle's readings lie. Nestle's omission of Matthew 21:44 is a typical example. It is based on three witnesses—D (fifth century), 33 and Lucifer of Cagliari. (The latter is not a legitimate witness since he quotes verse 43, not 42, 44, or 45.) The verse in question is in every known Codex, five from the second and third century, eight from the fourth, seven from the fifth and all other manuscripts following. It is in the ancient Syrian, Coptic, Armenian, Ethiopic, Curetonian, Harkleian, Peshitto, Old Latin and Vulgate versions. A few other brief examples represent the irrational judgements which have abounded in various editions of Nestle's Greek text.

- Each of the gospels had at least six instances in which Nestle's ignored the oldest manuscripts. It disregarded the oldest readings in such places as Luke 16, Romans 5,8,9,12,15, Matthew 22,27, I Corinthians, II Corinthians, Galatians 1, 2, 3, Ephesians 3, Colossians 1, and Revelation 11 (e.g., I Corinthians 13:3 in Nestle's reads like manuscript C (5th century) rather than P46, Aleph, B (2nd and 4th century) and the Majority.
- "Jesus" was omitted scores of places, such as Matthew 4:23, where its omission is based on only one manuscript; *all* other MSS have Jesus.
- Based on D (5th century) alone, 38 critical words (15%) were omitted from the last chapter of Luke. Nestle's followed 'D' alone many times. Ironically, however, D has John 5:34, yet Nestle's omits them.

United Bible Society: UBS 3rd & 4th Edition

The uncertainty, rampant in the state of these critical editions, is further evident in the UBS 3rd & 4th edition, *The Greek New Testament*. The disputability of their text is even 'codified' by their editors in the Introduction.

By means of the letters A, B, C, and D, enclosed within 'braces' { } at the beginning of each set of textual variants, the Committee has sought to indicate the relative degree of certainty, arrived at. . . The letter A signifies the text is virtually certain, while B indicates that there is some degree of doubt. The letter C means there is a considerable degree of doubt whether the text or the apparatus contains the superior reading, while D shows that there is a very high degree of doubt concerning the reading for the text.63

Much like Nestle's dramatic turn around, the UBS third edition was forced to make 500 changes from its second edition. Since there were *no* manuscript discoveries in that interim, Pickering observes, "It is hard to resist the suspicion that they are guessing." *The New International Version* (NIV) followed the UBS first edition (1966), thereby missing hundreds of updates.

"A New Age in the Church"

Who are these guessers? The UBS Vice President is Roman Catholic Cardinal Onitsha of Nigeria. The executive committee includes Roman Catholic Bishop Alilona of Italy. Among the editors is Roman Catholic Cardinal Martini of Milan. In the past, Catholics would not work with Protestants in the work of bible translation, because Catholics translated using the Greek manuscript Vaticanus (B) as seen in Jerome's Latin Vulgate. Protestants, until 1881, used the Majority Greek Text. Now that liberal Protestants are using the Vatican Manuscript also, Catholics are saying (Vatican II):

Catholics should work together with Protestants in the fundamental task of biblical translation. . .[They can] work very well together and have the same approach and

interpretation. . .[This] signals a new age in the church. . .64

This began in 1943 when Papal encyclical *Divino Afflante* Spiritu called for an ecumenical bible. It said:

[T]hese translations [should] be produced in cooperation with separated brothers.65

Subsequently, Jesuit scholars moved on to editorial positions in the previously Protestant *Journal of Biblical Literature*. Their work on the UBS/Nestle's text and influence in biblical scholarship has biased so many 'new' readings that the recent Catholic *New American Bible* was translated directly from UBS/Nestle, rather than the traditional Catholic Latin Vulgate. Its introduction notes:

In general, Nestle's-Aland's *Novum Testamentum Graece* (25th edition, 1963) was followed. Additional help was derived from *The Greek New Testament* (editors Aland, Black, Metzger, Wikgren) produced for the use of translators by the United Bible Societies in 1966.66

Since both the Catholic and 'New' Protestant bibles are now based on the identical critical Greek texts (UBS/Nestle's,) which are based on the same 1% minority Greek Manuscripts (Vaticanus, B), the Catholic doctrinal bend in the NIV and NASB and other 'New' bibles is substantial. (This is documented in Chapter 8.) Hand-in-hand, Catholics and unwary Protestants, with their Gnostic Vatican manuscript under their arm, are being steered into the waiting arms of the one world church of the Antichrist. Dean Stanley, a member of one of these corrupt translation committees, applauds this subtle work of the new versions in preparing for 'amalgamation'.

[T]he revision work is of the utmost importance. . .in its indirect effect upon a closer union of the different denominations.67

New Inconsistent Versions (NIV, NASB, NEB, etc.)

To determine the consistency of manuscript use in the new versions, six verses were selected at random from within the short compass of a few pages of the bible, that is, the last nine chapters of I Corinthians. My collation of the manuscript evidence shows new version editors using Majority or KJV readings when no doctrinal issues are involved (three out of three verses). This might be expected since a large part of even new versions must contain the traditional bible readings in order to be sold as 'bibles'. However, they used random minority text type readings when an opportunity arose to present New Age philosophy or demote God or Christ. The inconsistent choice of witnesses throughout these six verses will be evident upon study by the reader. Note particularly that the favored manuscripts in item four and five are diametrically opposite.

NEW VERSION	S MANUSCRIPTS	DOCTRINES
1. I Cor. 7:15	Ignores: Aleph Follows: P46, B and Majority	
2. 1 Cor. 8:3	Ignores: Aleph, B and Majority Follows: P46	P46 reads, "If any man loves he is known" rather than the other reading "If any man loves God, he is known by him."
3. I Cor. 10:9	Ignores: P46 and Majority Follows: Aleph and B	Denies deity of Christ by not identifying him as the rock that accompanied the Israelites in the desert.
4. I Cor. 11:24	Ignores: Majority Follows: P46, B, and Aleph	
5. I Cor. 13:3	Ignores: Aleph, B and P46 Follows: Majority	
6. I Cor. 14:38	Ignores: P46, Majority, B Follows: Aleph	

Again we see the New Age menu of 'brotherly love', the denial of the perpetual deity of Christ and his sacrifice for sins, served to unsuspecting Christians. In I Corinthians 10:9, new versions, following old editions of Nestle's Greek, use "Lord" despite the earlier and weightier attestation of "Christ." The recent switch in the Nestle's 26th edition to the KJV, P46 and Majority text reading of "Christ", marks the new versions as obsolete. New version collaborator, Philip Comfort, comments concerning the apparent doctrinal bias:

Some scribes from the fourth century onward must have had a theological problem with the reading 'Christ' and thus tried to neutralize it to 'Lord' or 'God'. I say fourth century because not one witness prior to the fourth century attests to the reading 'Lord' or 'God'. The earliest MS, P46 and several church fathers attest to the reading of 'Christ'. Later MSS and later church fathers attest mainly to the reading 'Lord'. However a majority of MSS persist in keeping the reading Christ.⁶⁸

By randomly extending the investigation a few more pages, over half of the new version verses are seen to have followed the exact opposite evidence as the other half. The remainder exhibit gross inconsistency in the use of witnesses. (The "accepted principles of the science of textual criticism" used to justify this 'shell game', are hardly worth the printer's ink to list them. They are illustrations of Timothy's "science, falsely so called" and can be summarized in one sentence—"I believe the writer is probably more likely to have said this."

NEW VERSIONS	MANUSCRIPTS
7. I Cor. 15:49	Ignores: P46, Aleph, and Majority Follows: B
8. I Cor. 15:54	Ignores: P46 and Aleph Follows: Aleph (Corrector) and B
9. 2 Cor. 1:10	Ignores: P46 Follows: Aleph and B

NEW VERSIONS	MANUSCRIPTS
10. 2 Cor. 1:11	Ignores: P46 and B Follows: Aleph
11. 2 Cor. 1:12	Ignores: Majority Follows: P46, Aleph and B
12. 2 Cor. 2:1	(NIV) Ignores: Aleph and Majority Follows: P46 and B (NASB) Ignores: P46 and B Follows: Majority
13. 2 Cor. 2:17	Ignores: P46 Follows: Aleph and B
14. 2 Cor. 3:2	Ignores: Aleph Follows: P46 and B
15. 2 Cor. 3:9	(NASB) Ignores: B and Majority Follows: P46 and Aleph (NIV) Ignores: P46 and Aleph Follows: B and Majority
16. 2 Cor. 8:7	(NASB) Ignores: Aleph and Majority Follows: P46 and B (NIV) Ignores: P46 and B Follows: Aleph and Majority
17. Gal. 1:3	Ignores: P46 and B Follows: Aleph
18. Gal. 1:8	(NIV) Ignores: P51 and B Follows: Aleph (NASB) Ignores: Aleph Follows: P51 and B

NEW VERSIONS	MANUSCRIPTS
19. Gal. 1:15	(NIV) Ignores: P46 and B Follows: Aleph (NASB) Ignores: Aleph Follows: P46 and B
20. Gal. 4:25	Ignores: P46 and Aleph Follows: B
21. Gal. 4:28	Ignores: Aleph and Majority Follows: P46 and B
22. Gal. 6:2	(NASB) Ignores: P46 and B Follows: Aleph and Majority (NIV) Ignores: Aleph and Majority Follows: P46 and B
23. Gal. 6:13	Ignores: P46 and B Follows: Aleph

Not only do they choose to follow different manuscripts half of the time, but the NIV and NASB disagree as to which ones to follow.

"The Original Greek says. . ."

The next time this fictitious phrase is flipped at you, by a modern day Ananias, attempting to advance his ascendency and authority, simply say:

"Save you too be 'slain in Spirit' like Sapphria, tell me—which Greek? In Matthew 13:28, we see the following disparity:

[•]Nestle's follows Manuscript C

[•]UBS follows Manuscript B

•Textus Receptus follows Manuscripts L, W, 1, 13, pm, vg, sy.

So, which Greek? Aleph1, Aleph2, Aleph3, B1, B2, B3, C, L, W, Textus Receptus, Westcott and Hort, Scrivener's, Alfred, Griesbach, Elzevir, Erasmus, Tischendorf, Lachman, Souter, von Soden, Hodge-Farstad, Nestle's-Aland, (If so which edition between 1 and 26?, which printing of the 26th?) UBS-Aland, Black, Metzger, Wikgren (Which edition between 1 and 4?) or the Greek-English Diglot for the Use of Translators.

A complete list of manuscripts and critical texts will bury the boaster in words, with the epitaph, "It's Greek to me.."

In conclusion, recent scholarship demonstrates that the majority of manuscripts, as seen in the traditional Greek *Textus Receptus* and its translation, the *King James Version*, represent the earliest, broadest (numerically and geographically) and most consistent edition of the New Testament. On the other hand the new versions and their underlying unsettled Nestle's-Aland type eclectic text, use later readings, representing a narrow "fraction of 1%" of the extant manuscripts, from one locale. They typify Satan's meager and shaky attempt to counterfeit the written "word of God" (II Corinthians 2:17, Hebrews 4:12)—just like he tries to counterfeit the living "Word of God" (Revelation 19:13, Isaiah 14).

Inspiration & Preservation

Have it your way

of 'opinion' and preference in relation to the readings in the minority Greek text is symptomatic of the subjective relativism which has swept into the church from a world brimming over with it. New Ager Vera Alder says of the 'New' world religion:

It is likely that a new kind of religion will develop in which each man will discover and work out his own sermons for himself.1

Perhaps Matthew 17:21, 18:11, Acts 8:37, Romans 16:24, and scores of other verses are not in your sermon (or your NIV). The Old Testament lament, "...every man did that which was right in his own eyes," still sounds today. Seth, an entity now being channeled in New Age circles echoes: "There is no authority superior to the guidance of a person's inner self." This wizard 'peeps' as cultists and textual scholars 'mutter' the same monotonous declamation. Hare Krishna devotees listen to see if a bible verse has a "ring of truth." Hort used his "instinctive" powers to determine if a verse had a "ring of genuineness." J.B. Phillips touts the reader of his forward to the NASB Interlinear Greek-English New Testament to "try to make his

own translation," looking for *The Ring of Truth* (the title of his autobiography). Westcott recommends using your "intuitive powers" as a sounding board.5 For your first try, the following verses are given with their corresponding manuscript variations (on the left) and manuscript evidence (on the right).

Colossians	2:2		
του Θεου χο	αι Πατρος χαι	του Χριστου	Byz D ^c K pm Lect
του Θεου χο	α Πατρος	του Χριστου	Aleph ^b Ψ pc sy ^h
του Θεου	Πατρος χαι	του Χριστου	0208 1908 sy ^p
του Θεου	Πατρος	του Χριστου	A C itpt sapt bo
του Θεου	Πατρος	Χριστου	Aleph 048
του Θεου		Χριστου	P ⁴⁶ B (alone of MSS)
του Θεου			Db H P 436 1881 sapt

(at	least	seven	turther	variations)	

Matthew 10:3	
Θαδδαιος και Θαδδαιος και Λεββαιος και Λεββαιος ο επικληθεις Θαδδαιος	Aleph B pc vg cop D 122 d k Byz C ² K L W X Δ Θ Π
	1 pl sy p, h, pal

Matthew 13:28 —	
οι δε αυτω λεγουσιν	В 157 рс сор
οι δε δουλοιειποναυτω	Byz L W O 1 13 pm vg
	syh
οι δε δουλοι αυτω λενουσιν	C (NESTLES)
λεγουσιν αυτω οι δουλοι	D it (sy c, s, p)
οι δε δουλοι λεγουσιν αυτω	Aleph (UBS)

Matthew 15:14 —	
οδηγοι εισιν τυφλοι τυφλων	Вуz С W X Δ П 0106 <i>pm</i> q
οδηγοι εισιν τυφλοι	Aleph cop sy ^C
οδηγοι εισιν τυφλων	B D 0237
τυφλοι εισιν οδηγοι	Aleph ^c L Z Θ 1 13 33 al lat sy ^{p,h}
τυφλοι οδηγοι εισιν τυφλων	K pc sy ^s

Mark 12:17

και αποκριθεις

W 258 al

ο δε Ιησους

Aleph B C L Δ Ψ 33 pc sy ^(p)cop

και αποκριθεις ο Ιησους

Вух P^{45} A N X Г П Φ 1 13 pm sy (s), h

αποκριθεις δε ο Ιησους αποκριθεις δε

D 700 *pc* lat Θ 565

Romans 6:12

αυτη

P⁴⁶ DEFG dfg m

ταις επιθυμιαις αυτου αυτη εν ταις επιθυμιαις αυτου

Aleph A B C al lat cop

Byz K L P Ψ pm

I Thessalonians 3:2

και διακονον

τον θεον

Aleph A P Y pc lat cop

και

συνεργον

B 1962

και συνεργον τον θεον διακονον και συνεργον τον θεον

Gfg

και διακονον τον θεον και συνεργον ημων

Byz K pl syp,h

D 33 b d e mon

Luke 9:10

τοπον ερημον

Aleph al sy^C

κωμην λεγομενην Βηδσαιδα πολιν καλουμενην Βηδσαιδα πολιν καλουμενην Βηθσαιδα

D P⁷⁵

Aleph^c B L Ξ 33 pc cop

τοπον ερημον πολεως καλουμενης Βηθσαιδαν

Byz A C W (1) 13 pm sy(p),h

κωμην καλουμενην Βηθσαιδαν εις τοπον ερημον

)

Luke 12:18

παντα τα γενηματα μον

Aleph D it (sy^{S,C})

παντα τον σιτον και τα αγαθα μου

P^{75c} B L 070 1 (13) pc

cop

παντα τα γενηματα μον και τα αγαθα μον Βyz A Q V

Byz A Q W Θ Ψ pm vg

syp,h

John 8:51 -

τον λογον μου

τον εμον λογον τον λογον τον εμον 433 pc

P⁷⁵ Aleph B C D L X W Ψ 0124 33 al cop Byz P⁶⁶ E G K Γ Δ Θ Λ Π 1 13 pm lat syr One might not actively give voice to Shirley MacLaine's, "We are not under the law of God. We are the law of God!" But picking and choosing what should be in God's bible is tantamount to following Luciferian David Spangler who said:

The evolution of the race is for every man not to learn to obey the law but to be the law. . .We can take all the scriptures. . .and have a jolly good bonfire. . .Once you are the truth, you do not need it externally represented.6

So. . .maybe we Christians only throw in the fire several dozen scriptures relating to the deity of Christ or Acts 8:37 on the eunuch's salvation. These flares may not make a bonfire, but will smolder in our spirits, searing the soul toward God and parching our spiritual progress.

How great a matter a little fire kindleth. James 3:5

"The word is very nigh unto thee"

It is obvious that the word of God in its perfect state does not reside in any one of the *ancient Greek manuscripts* extant today. Even Bruce Metzger admits:

[T]he disquieting possibility remains that the evidence available to us today may, in certain cases be totally unrepresentative of the distribution of readings in the early church.7

The carnal spirit of Gnosticism, that is, the desire for hidden knowledge others do not have, is prevalent in the New Age and the church. New Agers try to get a word from 'God' through some 'hidden' wisdom from 'far off' gurus living 'beyond the sea'. Christians search for the 'hidden' meaning of a word in Greek lexicons from 'far off' Egyptian manuscripts from 'beyond the sea'. But the Lord has said:

For this commandment which I command thee this day, it is not hidden from thee, [in ancient Greek, which you

don't understand] neither is it **far off** [in the 5000 or so manuscripts held in the Vatican or in museums around the world]. It is not in heaven, that thou shouldest say Who shall go up for us to heaven and bring it unto us, that we may hear it and do it? Neither is it **beyond the sea** [buried in some yet to be found papyri] that thou shouldest say, Who shall go over the sea for us and bring it unto us that we may hear it and do it? But the word is very nigh unto thee, in thy mouth [Is the Greek in your mouth?] and in thy heart, that thou mayest do it. Deuteronomy 30:11-14

"The word is very nigh unto thee. . .that thou mayest do it." However, by pushing the scriptures out of our laps and back into a yet undiscovered dirt mound from the first century, we avoid the "sharp" pruning of the word of God. We prune it—before it prunes us.

Preservation Promised

The bible repeatedly speaks of God's promise to preserve his word—not, however the paper on which the Autographs were written, nor early copies of these originals. God commanded Jeremiah to throw his 'originals' in the river! (Jeremiah 51:63)

Heaven and earth shall pass away but my words shall not pass away. Matthew 24:35

The grass withereth, the flower fadeth: but the word of our God shall stand for ever. Isaiah 40:8

Now go, write it before them in a table and note it in a book that it may be for the time to come for ever and ever. Isaiah 30:8

My words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord from henceforth and forever. Isaiah 59:21 ...the word of God which liveth and abideth forever. I Peter 1:23

The word of God was not only preserved after those pieces of fragile paper were destroyed, it *precedes* them.

For ever, O LORD, Thy word is settled in heaven. Psalm 119:89

For I have given unto them the words which thou gavest me. John 17:8

The Father which sent me, he gave me a commandment, what I should say, and what I should speak. . . Whatsoever I speak therefore, even as the Father said unto me, so I speak. John 12:49-50

Muslim Mentality Mounting

The Christian doctrine of the preservation of scriptures is at striking odds with the beliefs of the New Age and pagan sects. The first doctrine of Buddhism is 'the doctrine of Impermanence', anicca, Pali, which says, "All things are impermanent." The Hindu and Gnostic world view, particularly as seen in today's New Age movement, shows a disdain for matter and the material world, calling it maya, an illusion. Skeptical translators and diffident church doctrinal statements scoff at the doctrine of the preservation of scripture—just like the Khomeini.

AYATOLLAH KHOMEINI OF IRAN

"No translation accurately transmits the messages of the Koran only the original is infallible."9

CALVIN LINTON NIV TRANSLATOR

"No translation can be a perfect reproduction of the original."¹⁰

Like doubting Thomas, they say, "Except I see in my hands the prints of the originals. . I will not believe." The error of this stance is rooted in an inacquaintance with the biblical definition of 'scripture'. When used, the term always refers to copies, not the original paper. Timothy (II Timothy 3:15), the Bereans (Acts 17:11) and the eunuch (Acts 8:32) did not have the original in their possession yet they "searched" and "knew" "the scriptures."

The new versions themselves deny that God's promise of perfect preservation extends beyond the originals. Although the verb "is" occurs in the following verse in every Greek manuscript, *The Living Bible* concurs with the Khomeini.

All scripture is given by inspiration of God. KJV

The whole Bible was given to us from God. LB

Observe how new versions dismantle the following verse attesting to God's promise to preserve a "pure" bible "for ever."

The words of the LORD are pure words. . . Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever. Psalm 12:6,7 KJV

O LORD, you will keep us safe and protect us from such people forever. NIV

Thou wilt preserve him from this generation forever. NASB

Inspiration and the KJV

It appears the case for the inspiration of the KJV is mounting. Recent discoveries in the Ugaritic language have prompted recent translators to return to the KJV Old Testament renderings in some places. In Psalm 68, the KJV's "rideth upon the heavens," was found in the Ugaritic. The NASB retains the outdated, "rides through the deserts." (This sounds more like the Antichrist!) The NIV translators update to the KJV rendition and note, the KJV reading, "must have been a 'guess' from the context since this word normally signifies desert." In Isaiah 41, the lexicons previously indicated 'tishta' meant 'see'; now the Ugaritic shows that it means 'fear'—the KJV reading all along. Larry Walker, NIV translator, comments on the KJV's

dismissal of the lexicons saying, "...it is merely coincidence that the KJV and NIV came out with the same translation, because the NIV translators had access to this information unknown to the KJV translator."¹¹ Even the italics in the KJV are being vindicated by recent discoveries. Its ten italicized words in I John 2:23 were discovered hundreds of years later in what scholars perceive to be the most accurate ancient Greek manuscript.. Several ancient MSS have the italicized 'the church' in I Peter 5:13.12 'Guesses' or God, fear or faith, haughty or humble. These are the perpetual options for the Christian.

Back to the Future

PART THREE

Back to the Future

The Western Roots of the New Age & New Versions

EGYPT:

PANTAENUS

SACCAS PHILO CLEMENT

ORIGEN

GREECE:

PLATO

ROME:

EUSEBIUS

The Men Behind the Manuscripts

hy do new versions agree with the New Age movement? Who originated the philosophies of today's New Age movement? Who originally wrote or influenced the few corrupt ancient manuscripts behind today's New Age Versions? The answer—the same men created both the manuscripts and the message.

The western roots of the New World Religion of the false prophet can be found in the philosophies of Egypt, Greece and Rome. The esoteric meanderings of philosophers such as Saccas, Philo and Origen spring from Egypt into the books of today's New Agers. The Greek philosophies of Plato provide the perfect broth for blending East and West in the New Age caldron. Moving further north yet, the Rome of Constantine and Eusebius, with their merger of Christianity and paganism, cradled the infantile crossbreed which today is Satan's seasoned scarlet woman. (Revelation 18)

Looking down into this poisoned well of the past reveals:

1.) the reservoir of 'ideas' spawning much of the 'New' Age and

2.) the course of contamination found in the 'New' versions. The well fed by Egypt, Greece, and Rome is today 'dished out' to New Agers and New Christians alike. The 'New' versions agree in many particulars with the 'New' Age because they flow from the same source. We will examine the philosophies of six men: Saccas, Philo, Plato, Clement, Origen and Eusebius—to see why new versions have New Age leaven. We will trace the origin of the handful of ancient papyrus and uncial New Testament manuscripts which were altered to agree with the esoteric philosophies of these men. These manuscripts (Aleph, B, D, P75, etc.) were resurrected by Westcott and Hort to 'correct' the Traditional Greek text. New versions are based on this corrupted Greek text. First we will look at these men and then their manuscripts.

The Return to Egypt (Exodus 13:17)

In 4B.C., Asoka, the emperor of India, sent Buddhist missionaries to Egypt. His coolies, Saccas, Philo, and Origen, carried the 'New' Age doctrine one step closer to our Western corridor. Now the Egyptian sand from spiritually arid Alexandria is choking both 'New' Ager and 'New' Christian with the words of Saccas, Philo and Origen. Secular scholars add Westcott and Hort to this Alexandrian sand storm which is blinding so many. Looking through the window of any city library in Small Town, U.S.A. will reveal the secular *Encyclopedia of Religion and Ethics*. Our duo, Westcott and Hort, is found in it under "Alexandrian Theology." In tracing the history of the mysticism of Alexandria, Egypt the *Encyclopedia* begins

with a discussion of Philo, moves on to Clement and Origen, and ends with Westcott and Hort! They summarize this 'Theology' saying, "Those who would oust metaphysics from theology can have but scanty sympathy with the Alexandrian."1

On the next shelf, Man, Myth and Magic: An Illustrated Encyclopedia of the Supernatural points to the same "Alexandrian Theology" as the source of the New Age! They begin with Philo and end with Blavatsky.

> At Alexandria the philosophies of Philo Judaeus joined the ideas of Plato with Judaism in a theosophic system. It persisted in the Cabala and Neo-Platonism-all taught the essential base of theosophy. In modern times the name is associated with the system set out in the nineteenth century in the book by H.P. Blavatsky. . . [O]ccult feats made her salon a magnet for a wide variety of people.2

Blavatsky's Luciferian 'theosophy' is "Alexandrian Theology." The Theosophical Society's publication Theosophy Simplified reiterates the encyclopedia's remark.

> Saccas of Alexandrea coined the word Theosophia. Theosophy [was] first used by Saccas of Alexandria.3

We see from those two encyclopedias that 1.) Alexandria was a prime source for the philosophy of the New Age and 2.) Westcott, Hort and Blavatsky were its nineteenth century proponents. We are beginning to uncover why there is concurrence between the New Age and the new versions.

Just as Pharaoh's chain of bondage held the children of God, this Egyptian chain attempts to link the New Age with Judeo-Christian beliefs through men like Origen, Westcott and Hort. After the plague of flies Pharaoh said, "I will let you go. . . only ye shall not go very far away."(Exodus 8:28) Truly these men have not moved far from Egyptian philosophy.

Alexandria, Egypt was the crossroad where Eastern and Western culture and religious beliefs collided and became entangled. When Christianity came to Egypt to untangle the spiritual wreckage, it was assimilated and conjoined to Egypt's pagan heritage—the fate of scores of religions before it. Westcott boasts:

Alexandria was a meeting place of east and west. . .[I]deas were discussed, exchanged and combined. When the east and west enter a true union then the canon [New Testament] is found perfect.4

Emperor Hadrian gives us a clearer picture and it was not 'perfect'.

There is [at Alexandria] no ruler of the synagogue among the Jews, no Samaritan, no Christian who is not also an astrologer, soothsayer. . . Money is their god.

Hadrian's objectivity is missing from today's New Age movement. Their current preeminent monthly magazine is, in fact, called the *East West Journal*. One of its most vocal leaders, Benjamin Creme, "tells us that the New World Religion will fuse East and West. .."5 His sister soothsayer Alice Bailey writes of the one world religion as being "the factual solidarity of the Eastern and Western approaches to God."6 Westcott is not alone among new version editors who seek the union of "east and west." Philip Schaff ('New' Greek Text, ASV and its offshoots the NASV and *Living Bible*) helped organize the 'World Religion Parliament'. Its keynote speaker, a Hindu named Vivekananda told attendees, "The East must come to the West."7

Philo: East Meets West

Philo (20B.C.-A.D.42) produced a philosophic ideology by coalescing the Old Testament (for which he "expressed contempt for the literal narrative") and the Greek philosophies of the Stoics and Heracleitus. Philo held that the scriptures held an occult or hidden meaning. Hort's personal letters disclose his penchant for Philo. His biographer said, "There are no writers on whom Dr. Hort spent more time than Josephus and Philo." Hort writes:

I'm glad you are working on Philo's psychology. . .I lay on the sofa and read. . .Clement. . .wrote a piece of Introduction to the text [his 'New' Greek text]. . .took my manuscript book. . .and references from Philo. . .dinner came. . .then a good piece of Shakespeare. . .more Introduction. . .a little Philo at night and some Bible.8

While Philo was influencing Hort's work on his 'New' Greek New Testament Text, Madame Blavatsky was penning quotes from Philo in her occult tome, *The Secret Doctrine*. There she cites Philo to explain her odd beliefs, like "Satan is a God, of whom even the Lord is in fear." In her *Theosophical Glossary*, she states that Philo, "... was a great mystic and... in esoteric knowledge he had no rival." 10

Not only did Philo's philosophy influence the revisors of the 'New' Greek, but *his own* codex was used to alter the NIV in Luke 1:78. Papyri #4 was discovered *in* the binding of a codex of Philo's. Needless to say, this is not a 'repository' of truth. In Luke 1:78 his papyrus reads, he "will come to us." It uses a future tense verb, rather than he "hath visited" us, the reading seen in the Majority Greek Text and consequently the KJV.11 This denial that Christ has come in the flesh is the mark of antichrist as described in I John 4:2.

Plato: 19th Century Revival

Man, Myth and Magic concluded that Blavatsky's nineteenth century New Age religion was a fusion of the philosophies of Philo of Alexandria, Egypt and Plato of Greece; so also the Encyclopedia of Religion and Ethics names Plato as the fountainhead for all of the "Alexandrians" from Philo to Westcott.

Jewish and Christian Platonism, as developed at Alexandria. ..[has] three representative names. ..Philo, Clement, and Origen. ..Among later developments of Christian Platonism. ..it is necessary to mention. ..the Cambridge Platonists of the seventeenth century, and in our day the theology of F.D. Maurice [Hort's 'Apostles'] and Westcott. ..Alexandrianism has been revived by modern thinkers. ..Westcott. ..Hort.12

So we have Blavatsky resuscitating 'Alexandrianism' and Plato for the inner circle of New Agers and Westcott and Hort recasting the New Testament in light of Plato's "ideas" for the outer circle. Westcott calls Plato a "prophet" whose works are a "treasure" "in some danger of being forgotten." Plato's ideas have rightly escaped the mind of most Christians but run into the waiting arms of Madame Blavatsky. She summoned him nearly one-hundred times in her writings to act as oracle for her New Age and Luciferian blasphemy. Westcott thinks Plato has a clear source of "truth," which for us is "blurred and dim." He writes that this "truth" stems from Plato's,

...communion with a divine and super-sensuous world,... [with] those beings who occupy a middle place between God and man...[A]ll fellowship which exists between heaven and earth is realized through this intermediate order...These spirits are many and manifold.14

Westcott's Ghostly Guild activities were no doubt aimed at garnering 'truths' from this 'world'. *The Encyclopedia* cites a tendency of all of these 'Alexandrian' mystics to call in intermediary powers such as spirits.¹⁵

One of Plato's most well-known philosophies is his concept of 'the Idea' wherein the outside form of things merely veils 'the idea', which alone is real. Westcott expresses this Eastern and Gnostic world view saying,

There is. . .a serious danger in the prevailing spirit of realism which leads us to dwell on the outside form, the dress of things, to the neglect of 'ideas' which are half-veiled. . .Eternal life is. . .the potential fulfillment of the 'idea' of humanity.16

Plato: 20th Century Revival

The T.V. mini-series *The Power of Myth* 'programmed' potential New Agers with Plato's concept of 'the Idea'. Joseph Campbell, its author, also wrote *Hero with a Thousand Faces*. Both try to popularize Westcott's Platonic idea that, as Westcott says, God

appears, "not in one form, but in many." ¹⁷ [Buddha, Krishna, Mary] If you missed the mini-series reruns, your college psychology class will present the same concept under the guise of Carl Jung's 'archetypes' welling up from the 'universal unconscious'. Following these links in the chain, which attempts to keep the world close to spiritual Egypt, brings us to the current library of the New Ager. Authors Pride and de Parrie note:

The similarities between [Plato] and the utopias proposed by the New Agers. . .are not coincidental.18

These authors find the *Dialogues of Plato* being promoted through New Age bookstores. New Age authors, like Lola Davis, cultivate interest in Plato citing his initiation into the Egyptian and Pythagorean mysteries. Plato is their hero because he broke his vow of secrecy to promote 'New Age' consciousness among the masses.¹⁹

In a typical New Age bookstore, Westcott and Hort and Schaff's grandchild, the NASB might be found alongside the Dialogues of Plato. The preface to the New Age Metaphysical Bible Dictionary says, "[T]his [NASB] version is used and recommended by the Unity School of Christianity."20 I happened to read a small booklet, What's Wrong with Unity School of Christianity by Louis Talbot, while researching Platonism and reading the biographies of Westcott and Hort.21 Like images in a three way mirror, this 'New Age' Unity Church, Platonism, and the Alexandrian mysticism of Westcott and Hort, are recognizable as reflections of the same approaching New World Religion.

When the Antichrist and False Prophet initiate their World Religion, they may simply quote Plato's *Republic* or *Dialogue* which recommends, "[A]ll religion and religious doctrine [is] to be state controlled." Plato advocated that this dominion begin at birth so that "no parent is to know his own child." Westcott and Hort's 'coenobium' was planned to be, as Hort wrote in 1869, "an artificial family as a substitute for a natural family." Socialist and communist regimes have historically used this ploy. And it is being imported to America in the sometimes careless use of day care centers. (Some mistake the price tag on the VCR or BMW for the actual price. The hidden cost is the soul of their child. Much too expensive, I venture.)

Plato's vision for the state control of children is rooted in his 'ideate' of the "summum bonum" or greatest good. He said, "join me in the search for the good." Scholars say that the Platonic dialogue concerning 'What is good' was inserted by Gnostics into Matthew 19:16,17 in several ancient New Testament manuscripts. It now appears in the Unity recommended NASB, as well as other new versions.²²

NIV

Teacher, what good thing must I do to get eternal life? Why do you ask me what is good, Jesus replied. There is only One who is good:

Its inclusion in the new versions is based on two fourth century manuscripts from Alexandria, Egypt, Aleph and B. It is also seen in the writings of Origen and Eusebius, who will be discussed shortly. The new versions witness against themselves because this same story is told again in Mark 10:17 and Luke 18:18 where the new versions render it correctly. The majority of Greek texts and the KJV agree in all three locations. Testimony earlier than Aleph and B, agrees with the Majority Text; this includes Justin Martyr (A.D.150), Irenaeus (A.D.180), Hippolytus (A.D.200), the Sahidic and Peshitta Versions and D, the third oldest uncial. The manuscript evidence overwhelmingly agrees with the KJV, as usual.

Good Master, what good thing shall I do that I may have eternal life? And he said unto him, why callest thou me good? there is none good but one, that is God:

Jesus was saying, in essence, 'Do you recognize that I am God? The new versions change this from a discussion of the deity of Christ to a philosophical argument. The internal disagreement within these versions destroys the harmony of the gospels.

Heresy: Then and Now

The appearance of this Platonic dialogue in the Westcott and Hort 'New' Greek Text came from their use of the two Alexandrian manuscripts. It can further be explained by unfolding Hort's letter to Mr. A. MacMillan, the publisher. In it he announces that Plato was "the center of my reading" while creating the New Greek text.23 His biography further speaks of his fascination "with Plato and Aristotle to say nothing of more modern speculations."24 This led Hort to translate the whole works of Plato in 1857. He comments:

...the great Greeks. Sometimes I have a yearning to read nothing else and often think of assigning them a fixed number of hours per week. ..[M]y old fondness for philosophy makes me anxious to make it a serious and constant study.25

Platonic speculations found in Hort's correspondence with F.D. Maurice, (his "idol" and the "most powerful element in his religious development") caused Maurice's dismissal from his professorship at Cambridge.26 Heresy which caused dismissal one hundred years ago is the *status quo* today. It has almost become 'heresy' to use the word 'heresy' in the 'New' church.

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. Acts 20:29,30

The Moody Press publication, *The Agony of Deceit*, in reviewing the apostasy in the church today, expresses the same concern.

Throughout history Christianity has had to fight Platonizing tendencies even within its own orthodox ranks. What concerns us here is not Platonizing tendencies but the adoption of Platonic Heresies—the

same heresies that became central in the Gnostic cult against which the apostles fought so vigorously.27

The heresy which is being assimilated into the church today is being tolerated under the same guise as it began. *The Encyclopedia of Religion and Ethics'* section on "Heresy" describes "the men" and "the method" dominant *then* and *now*.

[T]he danger was increased through the combination of Oriental forms of imagery with Greek Christian thoughts.28

Today the New Age still bombards the church with its Oriental and Greek philosophy. Paul warned the Colossian church most clearly:

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Colossians 2:8

Hort disagreed holding, "Greek philosophy. . .seems full of precious truths."²⁹ The NIV agrees saying, "hollow philosophy" is to be avoided, not *all* philosophy. (Colossians 2:8) The NIV translators ignore the order of the Greek words here, as they often do.

Westcott also chose to ignore the scriptural admonition against philosophy; he even wrote an entire book, *Religious Thought in the West*, showcasing Plato, Aeschylus, Euripides, Dionysius, Origen and others. This book was not written during a mental hiatus from his position in the Anglican church, but between 1866-1883—the very years in which his *Revised Version* was taking shape. He thinks that through philosophy the seeker can,

. . .learn as perhaps he can in no other way what the apostolic message is.30

As late as 1891 he conceded that "some of the lines of thought which I have endeavored to indicate. . .may be strange, but I know they are worth following." He contends that God has revealed truths to the heathen which he has hidden from the Christian.

He has made some parts of his will clearer than to us. . . The noblest speculations of men who have not the Faith are thus unconscious prophecies. . In such writings the Spirit manifested in many strange ways and unexpected quarters, lies our guidance. The last word of God is not yet spoken. . .[M]en will hereafter see truths which have not been made known to us, truths brought from many fresh springs.31

Today's New Age International Cooperation Council concisely echoes Westcott in their 'Declaration of Independence'.

[R]espect the teachings of the prophets and sages at all time and in all cultures.32

Alexandria's "Grievous Wolves": Clement and Origen

You may not have heard of Clement of Alexandria, but your children have been exposed to his philosophies if they have seen the Hanna-Barbera video cartoon "The Nativity" or read *The MacMillan Book of 366 Bible Stories* for children. Both present Clement's eccentric notion that Jesus Christ was born in a cave. 'Lambs' are born in stables; bats and wolves are born in caves. Scholars identify Clement and Origen of Alexandria, Egypt as two of the "grievous wolves" of Paul's warning. *The Encyclopedia of Religion and Ethics* follows the tracks of the wolf pack down to the twentieth century:

Clement and Origen, by which. . . Platonism. . . was incorporated into Christianity. . . [M]odern thinkers, for example Westcott, are in sympathy with Clement and Origen.33

The Encyclopedia closes its article on 'Alexandrianism' citing Hort's opinion of Clement:

In Clement, Christian theology, in some important respects, reaches its highest point. . .There was no one whose vision of what the faith of Jesus Christ was intended to do for mankind was so full and so true.34

The chart at the end of this chapter reveals Clement and Origen, not as high points, but as low points reaching down into the New Age pit for their doctrines. *The History of Heresy* calls Origen a 'Christian Gnostic' who was pronounced a 'heretic' by a series of general synods.³⁵

The philosophical school, based in Alexandria, had seen as its head Pantaenus, a pagan gnostic, followed by Clement, who was succeeded by Origen. Like Philo, these scholars attempted to cross the young Christian cub with the wailing wolf of the 'hidden wisdom' of paganism. Philip Lee, author of *Against the Protestant Gnostics* and graduate of Princeton and Harvard Divinity Schools observes:

The Alexandrian school was indeed one of the historical moments in the church's closest proximity to gnostic heresy. . .[For] Clement and Origen. . .gnosis [hidden wisdom], far from being a forbidden word, was a basic tenet of their system. . .[T]he word gnosis is the key to Clement's work.36

Ammonius Saccas also taught at this school and is often called 'the Father of the New Age religion'. The encyclopedia Man, Myth and Magic lists Ammonius Saccas of Alexandria as the founder of Madame Blavatsky's Luciferian Theosophy and the foundation of the New Age philosophy. Westcott seems to share Blavatsky's ardor for Saccas when writing:

His success shewed that he had some neglected forms of **truth** to make known; and Origen became one of his hearers. . .There can be no doubt that Origen was deeply influenced by the new philosophy.37

Blavatsky summons Origen dozens of times in her *Isis Unveiled* to pander her occult doctrines. Her *Theosophical Glossary* places him where he belongs, as a "disciple" of neo-platonism at the Alexandria School of Ammonius Saccas.³⁸ She sees Clement and Origen as apologists for her occult world view:

It is maintained on purely historical grounds that Origen. . and even Clement had themselves been initiated into the Mysteries, before adding to the Neo-Platonism of the

Alexandrian school that of the Gnostics, under a Christian veil.39

She calls it 'a Christian veil'; Jesus called it 'wolves clothing'. Blavatsky is not alone among New Agers in seeing Clement and Origen as 'fellow-travelers'. Even today's favorite New Age psychologist, Carl Jung, records "channeling" one of Origen's students.⁴⁰ New Age books, like *The Hidden Wisdom in the Holy Bible*, quote Origen at length with such blasphemies as, "[T]he laws of men appear more excellent and reasonable than the laws of God."⁴¹ Rudolf Steiner's *The Esoteric Basis of Christianity*, a book teeming with positive references to Lucifer, says:

The divinity of man, of all men, was taught. . .from the writings of Origen and Clement. Plato is saturated with it.42

The McClintock and Strong Encyclopedia records Origen as saying, "[T]he scriptures are of little use to those who understand them as they are written." Hidden Wisdom vaults Origen's allegorical method of bible interpretation saying:

Disciples of Saccas and the neo-platonists of Alexandria and their successors [Clement and Origen] down to this present day [Westcott, Hort, and Blavatsky] have all regarded world scripture as being largely, but not entirely allegorical. The hidden sense lies concealed.43

Note how the following New Agers must weave Origen's web of allegory around the scriptures to promote their 'private' interpretation.

Unity Christianity:	"New Thought, Christian Science, and Unity .spiritualize every truth in the Word of God[T]he Scriptures become an allegory."44
Alice Bailey:	"[T]he entire Gospel story

H.P. Blavatsky:	"It is well known that Origen, and Clement
Corrine Heline author of New Age Bible Interpretation:	Cites Origen and his belief that "[T]he entire bible is written so that it has one meaning for the masses of the people and another for occult students." ⁴⁷

Westcott repeats the *New Age Bible Interpretation*'s view almost verbatim.

It must be remembered that the book (Origen's On First Principle) was not for simple believers but for scholars—for those who were familiar with the teachings of Gnosticism and Platonism. . .questions which. . .become urgent when men have risen to a wide view of Nature and life. He aimed at presenting the higher knowledge.48

(In Matthew 7:13 Jesus calls the "wide view of Nature and life"—"the broad way. . .that leadeth to destruction.") Westcott's son tells us that, "For many years the works of Origen were close to his [Westcott's] hand and he turned to them at every opportunity." For this reason Westcott was selected to write the section on Origen in the *Dictionary of Christian Biography*.49 He also reserved a large section in his book, *Religious Thought in the West*, to present Origen views. Westcott uses Origen's allegorical approach to scripture to dismiss its literal narrative:

We transfer. . .the language of earth. . .to an order of beings to which it is wholly inapplicable. We have not yet made good the position which he marked out as belonging to the domain of Christian Philosophy. . .They are in danger of being forgotten. . .He has left us the duty of maintaining his conclusions in a later age.50

Rest assured, the "later age" or New Age 'Christian' scholar will not leave it buried or "forgotten". Theologians like Emmanual

Kant exhumed the allegorical method for Westcott's generation. The author of the recent New Directions in New Testament Study points his reader to the new trend of applying "Clement and Origen's biblical alchemy and mysterious language of symbols," using the views of "Freud" [atheist], "Jung" [occultist], "Eliade" [shamanist] and "Erikson" [humanist], to interpret the bible.51

Dr. Henry Krabbendam, in his "Twisting Scriptures" section of the recent Moody Press book The Agony of Deceit, explains the error of the allegorical approach.

> The Bible's narrative portions are not allegorical. . .[T]he allegorical method. . . sought to interpret the text in terms of something else, whether that something else was a philosophical system [The Alexandrian] or a doctrinal position.52

Moody's Alfred Martin agrees saying, "Origen's. . .influence in promoting the spiritualizing method of Bible interpretation has done untold damage. Hort relied on him perhaps more than any Father."53

The church declared Origen a heretic because he held the following beliefs:

- The Logos is subordinate to the Father and has some characteristics similar to the Logos of the Gnostics.
- 2. The soul is preexistent; Jesus took on some preexistent human soul.
- There was no physical resurrection of Christ nor 3. will there be a second coming. Man will not have a physical resurrection.
- 4. Hell is nonexistent; purgatory, of which Paul and Peter must partake, does exist.
- 5. All, including the devil, will be reconciled to God.
- 6. The sun, moon and stars are living creatures.
- 7. Emasculation, of which he partook, is called for for males.

Westcott stands at odds with the church saying, "[H]is practical conclusions remain unshaken."54

Alexandrian Manuscripts

The beliefs of the Alexandrian school, particularly those of Origen, are of critical interest to us because scores of scholars, tracing the history of the transmission of the text of the bible, see the hand of the Alexandrian scribes in the corruption of certain ancient copies of the text. Today these corrupt codices and papyri are being resurrected by 'Alexandrians', like Westcott and Hort, to reshape the bible to match their delusions. As a result, those 'falling away' (II Thessalonians 2:3) will be *prepared* to fall into the waiting arms of Blavatsky's New Age; hence the pages of *New Age Journal* read like the pages of the *New American Standard*. The following shows the consensus of opinion among many scholars, both ancient and contemporary, concerning the corruption of some ancient bible manuscripts.

corrupted manuscripts.	and house of the
☐ Dr. Philip Comfort, author of Early Manuscript. Translations of the New Testament states:	s and Modern

Tertullian (A D 160-220) writes of how Alexandrians

[T]he early manuscripts exhibit some very significant differences in the wording of the New Testament, text-differences pertaining to the titles of the Lord Jesus Christ, Christian doctrine and church practice as well as significant word variations. . .[T]extual corruption happened at such an early date. . .Origen was the first New Testament critic.55

☐ Dr. David Fuller, Princeton scholar finds:

Many of the important variations in the modern versions may be traced to the influence of Eusebius and Origen.⁵⁶

☐ Dr. Edward Hills, Harvard and Yale scholar, relays:

Origen. . .was not content to abide by the text which he received but freely engaged in the boldest sort of conjectural emendations. And there were other critics at Alexandria. . .who deleted many readings of the original

New Testament text and thus produced the abbreviated text found in the papyri and in the manuscripts Aleph and B [the Greek manuscripts used to create the recent new versions].57

☐ World renowned scholar Hermann Hoskier, (scholars say his collation of New Testament manuscripts is unsurpassed in quality and quantity) feels:

We do not necessarily recover Origen's manuscripts when we are inclined to follow Aleph and B [basis for new translations], but very likely only Origen himself.58

☐ John Burgon, author of scores of scholarly books on the transmission and corruption of the original Greek manuscripts said:

I am of the opinion that such depravations of the text [as found in Aleph and B] were in the first instance intentional. Origen may be regarded as the prime offender.

. the author of all the mischief. . .[Clement used] 'hopelessly corrupt' versions of the New Testament which there is in these last days an attempt to revive and palm off on an unlearned generation the old exploded errors.59

☐ Even Westcott admits.

Origen, in a word, laid down the lines of systematic. . . criticism 60

Alfred Martin, former Vice-President of Moody Bible Institute calls Origen "aberrant" and says:

[H]e seems to have been so saturated with the strange speculations of the early heretics. It is manifest that Origen is not a safe guide in the textual criticism any more than in theology.61

The Alexandrian Papyri

Some of the most ancient witnesses of the Greek New Testament exist in the form of papyrus fragments. The early papyri, with the exception of P52 (A.D. 100-115), which contains only a few fragmentary verses, were all written during the life and influence of Origen and came from the circumference of his school. The Chester Beatty papyri came from Aphroditopolis (city of the goddess Aphrodite), a mere ninety miles from 'the Alexandrian School'. Thirty two other papyri came from Oxyrhynchus, which was one hundred and fifty miles away.62 Colin H. Roberts in his Manuscripts, Society and Beliefs in the Early Christian Egypt comments that, "[T]here was a healthy flow of communication between scholars who lived in upper and middle Egypt and those who lived in Alexandria." Comfort cites E.G. Turner's study of the papyri stating, "[S]cholars from Oxyrhynchus were exchanging notes with other Alexandrian scholars. . . [S]everal Alexandrian scholars lived in Middle and Upper Egypt."

The dating of the papyri coincides perfectly with the dates of the Alexandrian school. Turner writes, "[T]he scribes of Middle and Upper Egypt probably knew of Alexandrian scriptoral practices as early as A.D.180."63 This period would have included the tenure of the pagan gnostic Pantaenus as head of the school. Herbert Hunger dates P66 "not later than the middle of the second century." This period saw Clement as a teacher and head of this school. Gordon Fee asserts that P66, "offers us first-hand evidence of a kind of official editorial activity going on in the church in Alexandria at the time of Clement."64

E.G. Turner, however, dates P66 "A.D. 200-250." Origen was a student of Saccus, Pantaenus, and Clement. He became the head of the Alexandrian school by A.D.213 at age eighteen. Westcott concedes, "Origen completed nobly the work which Clement began. . He professes only to repeat the teachings which he received."65 Scholars such as K.W. Clark, W. Bousset and Kenyon, author of *The Text of the Greek Bible*, have asserted that a text alteration or 'recension' occurred at Alexandria in the third century [A.D.200-300]. Fee writes, "It has been frequently posited that Origen was the philological mind behind the production of the Egyptian recension."66 Publication in 1961 of P75, dated A.D.175-200 by some and "early

third century" by Metzger, only serves to move the date of this recension into the earlier part of Origen's career or the later part of Clement's or Pantaenus'. Evident in Origen's writings is his awareness of, as Hoskier in Codex B and Its Allies states, "both the original and the altered text." Princeton professor, Bruce Metzger agrees, commenting that Origen was familiar with "each of the main families of MSS that modern scholars now isolated."67

Consequently, we can conclude that the papyri now being used to alter the Traditional Greek Text were the product of Clement and Origen's philosophies. It appears that the stew in today's new versions was construed by Saccas and Pantaenus, brewed by Clement and spewed by Origen. Lucifer said, "I will ascend. . .north."(Isaiah 14:13) Like 'a carrier' of the plague, Satan brought his Sahidic or Coptic papyri 'New' Testament north to Caesarea (modern day Syria) via Origen. These manuscripts in turn were carried further north to Rome where the virus was contracted by the sickly regime of Constantine. These manuscripts got another northward boost in apostate Germany with its institution of the 'science' of 'textual criticism'. Their last stop was a northward push to London were 'Alexandrians' Westcott, Hort and Blavatsky meet, as she called them, "the Egyptian group of the Universal Mystic Brotherhood." Even KJV detractors, such as D.A. Carson admit, this text type [new versions] probably originated in Egypt and may have been brought to Caeserea by Origen.68

New World Order: Rome 4th century

The New World Order, with its union of the Antichrist and a religious false prophet, has historical precedence, not only in England with Westcott and Balfour, but around the world and back throughout history. As Erwin W. Lutzer in his booklet The Antichrist's New Age Roots reminds us:

> We must remember that Satan does not know when Christ is scheduled to come back to earth. He knows what will happen, but he does not know when. Consequently he must always have someone in place to play the role of Antichrist [and false prophet] should the need arise.69

We will examine how the bible 'created' by Westcott and Hort and used today to 'soften up' the unsuspecting, received its substructure from another amalgamation of religion and politics, that of Constantine and Eusebius in the 4th century. They needed a 'world bible' to smooth out cultural and religious differences in their highly heterogeneous Roman Empire. Origen's 'corrected' version, which espoused his synthetic Alexandrian, East meets West doctrine, fit the bill perfectly.

Constantine's predecessor Emperor Diocletian had cleared the shelves, so to speak, of real bibles. Just as Herod ordered the

destruction of the 'young' living Word, so:

Emperor Diocletian in A.D.302 ordered all sacred manuscripts to be destroyed. In this bitter and determined attempt to destroy Christianity, the penalty of death was inflicted upon all who harbored a copy of the Christian scripture.⁷⁰

For this reason, no *early* copies of the true *Greek* New Testament are extant today. Remaining only are the corrupted Egyptian papyri and their ancestors *Aleph* and *B* (protected, like the Egyptian babies, from Pharaoh's murder mandate against the seed of Abraham.) God has none the less preserved "the incorruptible seed. . .the word by which the gospel is preached unto you" (I Peter 1:23-25), just as he protected Moses from Pharaoh and Christ from Herod.

Constantine: 'Man of Peace'

[H]e shall magnify himself in his heart and by peace shall destroy many Daniel 8:25

Rome was 'ungovernable'—still "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Revelation 17:6 records what Rome did to Peter, Paul and those martyred later by Diocletian. Constantine saw that the division between pagans and 'Christians' "menaced the future of the state."71 The adage of this Antichrist antetype was,

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Let us cherish peace and forbearance. . .for it would be truly disastrous that we should assail one another. Let us banish strife.72

This 'Peace' banner is a ploy of the Antichrist; consequently the word 'peace' in Daniel 8, God's warning flag to future generations, has been torn down in recent versions by the enemy troops. The spear that pierced the side of the living Word still assails the written word. Historians, such as the author of *The Spear of Destiny*, record that the ruler who possesses the spear that pierced Christ's side, including forty-five men from Constantine to Adolf Hitler, will have occultic sovereignty.⁷³ The spear is now housed in Austria, the site of a new United Nations center.

Eusebius, like the false prophet of the book of Revelations and Daniel, "magnifies" Constantine, proclaiming that his power came from a supernatural source. Constantine was, he says:

...interpreter to the Word of God. ..invested as he is with heavenly sovereignty. ..whose character is formed after the Divine original. ..Hence is our emperor perfect.74

Together Constantine and Eusebius called for religious toleration, which is invariably followed by amalgamation. To placate both Christian and heathen, they took a 'middle of the road' position regarding the deity of Christ. Consequently Arianism and semi-Arianism, the doctrine that Jesus was "the eldest and highest of creatures," rather than 'God manifest in the flesh', was adopted by Constantine in 330 A.D.75 (The proliferation of this doctrine in the new versions and New Age literature is treated in Chapter 23.) So in A.D.331 Constantine asked Eusebius to create bibles which presented this somewhat de-deified Christ and ecumenical theology. Origen had much in his writings to suggest the subordination of the Son; his amalgamation of heathen and Christian doctrine—smoothing out differences thereby allowing for unity—was perfect for Constantine's purposes. So Constantine,

^{...}charged Eusebius with preparing fifty copies... written on prepared skins with the help of skillful artists.76

Scholars agree on the role of Origen and Pamphilus, a scribe, as the authors of these fifty corrupt copies. Jerome (A.D.325-420) records that Pamphilus, a friend of Eusebius and an apologist of Origenism, "copied with his own hand the chief part of the work of Origen." Even Westcott tells us that the bible texts used by Eusebius to create these bibles were "compared with accurate copies of Pamphilus of Caesarea contained in the library of Eusebius."77 In the textbook, *Ancestry of the English Bible*, Ira Price summarizes:

Eusebius of Caesarea. . .assisted by Pamphilus. . .issued with all his critical remarks the fifth column of Origen's Hexapla. . .The Emperor Constantine gave orders that fifty copies of this edition should be prepared for use in the churches.78

Numerous scholars, including Bruce Metzger, contend that the two Greek manuscripts, Aleph and B (used as the basis for the new versions), may have been two of these fifty. Tischendorf noted that parts of Aleph and B were written by the same scribe. Their dating, vellum skins and artistic style confirm this. It was a common practice of scribes to add their name and the place and date of their work at the end of manuscripts or books. Aleph contains such inscriptions, indicating "the hand" of "Pamphilus" copying and "correcting" "Origen's own copy" of his Hexapla. Metzger therefore describes Aleph as, "only one step removed from Origen himself."79 The writings of "aberrant" Origen were penned and reshapened by his student Pamphilus, for Eusebius, a semi-Arian. The two copies remaining today, called Aleph and B, are the foundation of the critical Greek texts used as a basis for the new versions. (The differences between Aleph and B do not negate their common ancestry. When bibles disagree, an "interpreter to the Word of God" like Constantine is needed.)

Headlines read—"ACCUSED OF, AMONG OTHER THINGS, ADULTERY ON THE EVIDENCE OF A PROSTITUTE." This was not a reference to the dalliances of today's T.V. evangelists, but to the meanderings of Eusebius, as recorded in *The History of Heresy*. Because of this, he was cut from his leadership role, like those pandering 'his' bible version today. Corrupt bibles, with their loose doctrine, seem to create loose living in A.D.333 *and* the 1990's.

When the sheep's clothing slips, revealing the wolves' wild hair, "the beast" is no longer of any use in the wolf pack. (The second beast of Revelation 13:11, also called the false prophet, has "two horns like a lamb" but "he spake as a dragon.")

New Age authors like Vera Alder and Lola Davis recognize Constantine and Eusebius as prototypes of an "alliance between a head of government and the Church, which began a long series of such agreements." New Agers hope one such agreement will culminate soon in a One World Religion and Government. Constantine expected the new bibles to be a unifying force in his empire, writes Vera Alder. Her coming Antichrist does too. Like Constantine and Eusebius, New Agers hope an ecumenical bible will assist in this unification. Former Assistant Secretary General of the United Nations, Robert Muller, writes of the new bible-new world order synchrony in his book, The New Genesis.

The Roman Empire's persecution and suppression of the true text was only necessary until a 'New' text was in the making-its amalgamating powers foreseen. The Russian government's longstanding suppression of bibles remained in place until the demise of the true text and the dominance of the 'New' text was on the horizon. This allows the Antichrist's new versions to proliferate, preparing the way for his reign of 'peace' and destruction.

Origen and the Old Testament

The Septuagint (LXX), a Greek translation of the Old Testament, is used today by textual critics, in many instances, to determine the wording of new versions. It appears that Origen was the author of this A.D. document. The NIV translators admit they use the O.T. text which was "standardized early in the third century by Origen."80 Hence, Origen's six column Old Testament, the Hexapla, is used as the LXX today. It is freely drawn from by new translation editors to alter the Masoretic Hebrew Text. Recall, the colophon at the end of Sinaiticus (Aleph) stated that it was 'the Hexapla' of Origen. Hort concedes in his Introduction to the New Testament in the Original Greek that the LXX, Aleph and B are "the same manuscript Bibles."81 Therefore, some New Testament quotes match the LXX because, as Carson writes, "[S]cholars have argued that Vaticanus [B] came from

the same hand [as the LXX]."82 Jerome, a contemporary of this 'revision', agreed.

The New International Version (NIV) might more realistically be called Old Origen's Oracles (OOO). NIV committee members, like Bruce K. Waltke, *miss* the historical background and see the agreement of *Aleph*, *B* and the LXX as evidence of their accuracy!83

Even the edition of *The Septuagint* marketed today points out in its preface that the stories surrounding its B.C. creation and existence are fables.⁸⁴ All of the LXX manuscripts cited in its concordance were written after A.D. 200. The *Encyclopedia of Religion and Ethics* elaborates calling "the Letter of the pseudo-Aristeas, a manifest forgery and the fragments of Aristobulus, which have also been highly suspect."⁸⁵ The existence of an entire Greek Old Testament predating the life of Christ has no extant documentation. In fact, only scraps containing a few Old Testament chapters in Greek have ever been found.

'Alexandrianism' is evident throughout Origen's 'Septuagint' as the *Encyclopedia's* scholars note:

[T]he translators frequently modify the naive anthropomorphisms of the Old Testament, substituting, e.g., the power for the 'hand' of God and His 'glory' for his 'robe' [train] in Isaiah 6:1. In Genesis 1:2 they seize the opportunity to introduce the Platonic distinction of matter and form and in Psalm 51:12 the Stoical [your spirit instead of God's spirit]...intrudes itself.86

The latter Stoical rendering appears in the new versions, which seem determined to have man succeed with his *own* spirit, rather than God's. Students of Gnosticism, Eastern mysticism and 'The Force' will recognize in the *Encyclopedia's* comments, the substitution, by the Septuagint, of a 'New Age god' for the God of the Old Testament. Numerous changes in the new versions are simply Origen's neo-platonic 'corrections' of the true Old Testament.

Among translators of the New Testament, we find die-hard 'Origen Fans' on the committee of the *New Jerusalem Bible*, *New English Bible* and *Revised Standard Version*. Even though Pamphilus "corrected" Origen's reading of John 11:25 for *Aleph* and *B*, based on P66 and P75 type-texts, these new versions retain Origen's truncated "I am the resurrection" rather than "I am the resurrection and

the life." This is done based on Origen and P45, which is notorious for omissions. Origen has provided through his Septuagint Old Testament and New Testament documents, a vehicle for the propagation of the 'East meets West' religion for the 'New' Age.87

The following charts unearth the roots of the nine major New Age philosophies. This corrupt 'tree of knowledge' is rooted in Platonism and branched out to reach Philo, then Clement and finally Origen. Its twisted branches cast a centuries long shadow over today's new versions and 'New' Age Movement. They have sent out seeds which have found soft soil in the 'me' generation. (Quotations are taken from Westcott's *Religious Thought in the West* or *The Encyclopedia of Religion and Ethics*: "Alexandrian Theology.")

MONISM

Plato: Called God "One" and "the Good." Believed [the planet] "was endowed with life and reason." [V]iewed the universe or the individual. . [as] the instinctive power of which it is the expression." "[It s]trives necessarily toward unity—the unity of the single being or the unity of the sum of being." Believed "The universe is the thought of the universal mind or the One."

Philo: "God is not a being who can feel anger, jealousy, or repentance."

Clement: "God is a Being. . .beyond even the One and the Monod." "God knows reality not as external to Himself."

Origen: "Sun, moon and stars are animated and rational, the temporary body of souls which shall hereafter be released from them and finally be brought into the great unity when God shall be all in all. . .the sum of finite being as unity." "The Individual. . .exists only as part of the cosmos."

New Versions: God is the 'One' or 'One and Only' instead of masculine pronoun. See chapter 5.

New Age: God is 'the One' or 'One and Only'. See chapter 5.

OFFICE OF CHRIST

Plato: "He called into being Time and the bright Gods of heaven and to them he gave charge of peopling the world. . . Thereupon the Supreme Father reposed in his eternal rest and His children fashioned the body of many, imitating as best they could the laws which their Father had followed."

Philo: "In the hierarchy of Powers, the Logos of God is second to God himself." "The Logos is the constitutive principle of human individuality; he himself is not an individual." "[T]he first God" (Logos of Stoics not John's gospel.)

Clement: "[T]he Son is a creature." "[There is a] dependance of Clement on Philo as regards his conception of the Logos." "[H]e taught two, Logoi. . .[as] a power or energy of God."

Origen: "[T]he Son is less than the Father." "In the Incarnation, the son united Himself with a soul which had remained absolutely pure in its preexistent state."

New Versions: Teach: 1) Christ is a creature, a begotten God, "ranked" beneath God. 2) Separate 'the Christ' (the Logos) from Jesus, calling Christ "itself" not himself.

New Age: Teach: 1) Christ is a creature, a begotten God, "ranked" beneath God. 2) Separate 'the Christ' (the Logos) from Jesus, calling Christ consciousness "itself" not himself.

NEW AGE SPIRITUAL HIERARCHY

Plato: Writes of "hierarchy of beings," "intermediate orders," "interest in oracles and demons." Says "[T]he universe contains many beings more divine than mandaemons and gods, who are daemons of a superior order."

Philo: Believes there are "powers to intermediate." These "powers or ideas are not of equal rank. The highest of them is the Logos."

Origen: "Some by diligent obedience have been raised to the loftiest places in the celestial hierarchy."

New Versions: Call devils, 'demons'. Present a spiritual ranking system with Christ as the highest "rank." Teach salvation by diligent "obedience." Say Jesus was a "son of the gods."

New Age: Calls devils, 'demons'. Presents a spiritual ranking system with Christ as the highest "rank." Teaches salvation by diligent "obedience." Says there is a plurality of "gods."

ELEVATES MAN

Plato: Believes God said, "[I] make them (mortal creatures), they will be like Gods." "[T]he divine principle in me departs in me to unite itself with the divine in the universe."

Clement: "The aim of the Gnostic is to become like God." (The *Encyclopedia* refers to Clement as a Gnostic.)

Origen: "Their variety tend to the one end of perfection." "All things were made for the sake of man." "The end of life then. . . is the progressive assimilation of man to God."

New Versions: Replaces the Godhead with a "divine nature." Says man is only "a little lower than God."

New Age: Replaces the Godhead with a "divine nature." Says man is only "a little lower than God."

ILLUMINATION AND INITIATION

Philo: Said, "[I]mmediate communion with 'the first God' in visions, is the result of personal experience."

Clement: "[T]rue gnosis. . .[is] initiating them first into the lesser and then to greater mysteries." "[M]ystical philosophy [is that]. . .which could not be fully imparted or even made intelligible to the public." "[I am] initiated by the laver of illumination into the true mysteries."

Origen: Westcott says Origen "[A]imed at presenting the higher knowledge." Believed, "[T]he scriptures are of little use to those who understand them as they are written." "[B]elieved himself to be illuminated."

New Versions: Present a second God, begotten as a God, by the "first" God. "Visions he has seen" are included. Present a progressive salvation.

New Age: Presents a second God, begotten as a God, by the "first" God. "Visions he has seen" are included. Presents a progressive salvation.

REINCARNATION VS. RESURRECTION

Plato: "At their first embodiment, [they]. . .would be born a man. . .If he succeeds, he would pass to a home in his kindred star. If he failed at this, at his second birth, he would be a woman, next an animal."

Philo: "The resurrection of the body has no place in his creed." "[H]eaven and hell are within us."

Clement: "[L]ike Origen" ". . .inclined to believe it [reincarnation]."

Origen: Believed, "[T]he position of each has been determined in accordance with previous conduct."

New Versions: Deny the bodily resurrection of Christ. Transliterate "hell" so that the reader is free to choose his own doctrine regarding the afterlife. Degrades women.

New Age: Denies the bodily resurrection of Christ. Rejects the belief in hell. Teaches progressive evolution and reincarnation.

MAYA (i.e., allegorism, sacramentalism, archetype, Plato's 'ideas'.)

Plato: Wrote that "The universe is the thought of the universal mind or One." "Ideas" "Shadows"

Philo: "Platonic idealism." "The Blessed One must not come into contact with. . .matter and this is why he used the Immaterial Powers; whose real name is ideas.

Clement: "[The] earthly life of Christ as a grand symbolic drama."

Origen: The "bible is an analogy; compared to a ladder, literal facts are the lowest rung." He "expresses contempt for the literal narrative." Said, "There is an Eternal Gospel which the actual Gospel is only a shadow."

New Versions: Write of, "The Blessed One." Their editors believe the bible is only "the wrong side" of a beautiful tapestry.

New Age: Write of 'the Blessed One." Express contempt for the "literal" bible.

TIME IS CYCLICAL (No Hell/New Age)

Plato: "[T]he Cosmos. . . has been subject to the laws of cyclic change." God "recreates the world over and over."

Clement: "Matter is timeless." "[T]here were many worlds before Adam."

Origen: "World grows out of world, so to speak, till the consummation is reached." "[I]t had no beginning. . ." "[A]ge is linked with age. . .stages in a majestic progress." "[M]ore of the total powers of humanity. . . are brought from age to age."

New Versions: Deny a "beginning" of the world. Present a series of "ages." Deny a final judgement.

New Age: Deny a "beginning" of the world. Present a series of "ages." Deny a final judgement.

PROGRESSION VS. NEW BIRTH

Plato: Wrote of, "that which is always becoming."

Philo: Wrote of, "the potentiality of becoming."

Clement: Wrote of, "salvation as an educational process." (Baptism begins the process.)

Origen: Wrote of, "the progressive training, purifying, and illumination of men. . . passing from sphere to sphere. . .Lower phenomena are successively exclaimed to them and higher phenomena are indicated." There is "progressive and gradual revelation." (Baptism begins the process.)

New Versions: Teach progressive salvation.

New Age: Teach progressive salvation.

The 1% Manuscripts: Aleph & B

Is there anything whereof it may be said, 'See, this is new? It hath been already of old time which was before us. Ecclesiastes 1:10

he New International Version, New American Bible, New American Standard, New Jerusalem, New English Bible, and New Revised Standard are not so 'New' as we have seen, but are merely an encore of the 'New' Age esotericism of Plato, Saccus, Clement and Origen, set on the stage of the Egyptian papyri and Eusebius' Aleph and B manuscripts.

Then the chief captain came near and took him and commanded him to be bound with two chains. . .And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? 'Who said, canst thou speak Greek? Art not thou that Egyptian. . .' But Paul said, 'I am a man which am a Jew. . .[then] he spake unto them in the Hebrew tongue. . . Acts 21:33-40

Today the Greek manuscripts Aleph & B, produced under the 'authority' of Constantine's Rome, attempt to hold captive those like

Paul, who want to speak the word of God in the language of the people. The 'chief captains' of the new version translation committees would open any discussion with 'canst thou speak Greek?' You will be bound by their two chains, Aleph & B, unless you can identify the weak links. Vaticanus, designated 'B', and Sinaiticus, designated 'Aleph', were used by Westcott, Hort and subsequent editors to alter the traditional Greek text. Manuscript expert Sir Herman Hoskier writes:

The text of Westcott and Hort is practically the text of Aleph & B.1

Westcott and Hort's Introduction to the New Testament in the Original Greek affirms:

[R]eadings of Aleph & B should be accepted as the true readings. . .[They] stand far above all documents. . .[are] very pure. . .excellent. . .and enjoyed a singular immunity from corruption.2

The Corruption of Aleph & B

Many scholars today disagree with Westcott and Hort, noting the poor character of these minority manuscripts. Moody Vice President, Alfred Martin, calls Aleph & B "depraved."³ Dean John Burgon writes:

I have convinced myself by laborious collation that they are the most corrupt of all. They are the depositories of the largest amount of fabricated and intentional perversions of truth which are discoverable in any copies of the word of God. They exhibit a fabricated text. . . [and are] shamefully mutilated.4

Since, on occasion, the editors of the 'new' versions depart from the readings of Aleph & B, they too comment on the errors inherent in these manuscripts. Hort admits, they ". . .reached by no means a high standard of accuracy." 5 Bruce Metzger, co-author of the recent Greek text, has observed, "[N]on-Byzantine readings, for

example, in the Codex Vaticanus, can be explained from the tendency of scribes to assimilate and simplify the text."6 E.W. Kenyon, noted textbook author on the subject, feels they are "disfigured." 7 Gordon Fee points out that they were copied from an [altered] papyrus much like P75; he brings us up to date and reveals the dilemma in which textual scholars find themselves today.

> [T]he recensional [altered] nature of 'B' has become a byword in NT textual criticism. The recent text-critical handbooks and NT introductions, as well as articles on 'trends' and on text-types, are almost unanimous in their concurrence with Kenyon's conclusion that the Egyptian text is now generally regarded as a text produced in Alexandria under editorial care. . . Hence our dilemma, for as long as our critical texts [Nestle's Greek, UBS Greek, etc.] continue to look much like a text that is generally acknowledged to be edited,...our dilemma seems to be that we know too much to believe the old. . .8

Lest someone tell you that the NIV, NASB, NRSV, etc. were translated using the eclectic method and not the text of Westcott and Hort. Fee points out:

> The dilemma of contemporary NT textual criticism relates directly to the labors of Westcott and Hort. On the one hand, there has been an open disavowal—one might call it a debunking-of Westcott and Hort's methodology and textual theory, while at the same time critical texts issued since Westcott and Hort have generally continued to have a clearly 'Hortian' face. In fact the recent United Bible Society's Greek New Testament (UGT), which was produced by the so-called eclectic method, has moved even closer to Westcott and Hort than subsequent critical issues.9

Aleph & B: The New Version Manuscripts

Listen to the clang of the two chains as today's chief captains approach to constrain and control this generation.

- Edwin Palmer, Executive Secretary of the NIV committee, writes that *Aleph & B* are "more reliable and accurate." ¹⁰
- Ronald Youngblood, NIV translation committee member agrees, "[T]he readings found in. . . Vaticanus [B] and Sinaiticus [Aleph] of the fourth century A.D. are to be preferred."11 Other committee members, such as Kenneth L. Barker, have expressed agreement.
- J.B. Phillips, author of the forward to the NASB Interlinear Greek-English New Testament, as well as numerous other new translations says, it is "the most reliable Greek Text." (Recall, he is the voiceless, necromancer, who suffered from 'clinical' psychosis.) The Introduction to this interlinear credits Tregelles, another voiceless conspirator, for a major role in this Greek text.¹²
- Lewis Foster, member of both the *New King James Committee* and the NIV Committee says, "The most highly valued manuscripts. . .[and the most] dependable. . .are the *Codex Vaticanus* [B] and the *Sinaiticus* [Aleph]."13
- The Introduction to Nestle's Greek New Testament, Novum Testamentum Graece, cites the use of Aleph & B as the basis for its text saying, "...the precedence of the Vaticanus will be justified."14

Consequently the footnotes in the NIV and other new versions (i.e., Mark 16:9-20), when referring to "the most reliable" manuscripts, mean Aleph & B.

Scholar's Shocked

No man on the previous list has come near, in scholarly collation of actual manuscripts, Dean John Burgon, the author of *The Causes of Corruption of the Traditional Text*, *The Traditional Text* and *The Revision Revised*. Because of his extensive hand collation of the major ancient uncials, Aleph & B included, as well as his monumental collation of the evidence in other New Testament witnesses (86,489 citations), his well-educated opinion of such translators and their new versions bears hearing.

What does astonish us, however is to find learned men. . . freely resuscitating these long-since forgotten critics [Aleph & B] and seeking to palm them off upon a busy and careless age, as so many new revelations. . .[I]t is sometimes entertaining to trace the history of a mistake which, dating from the second or third century, has remained without patron all down the subsequent ages until at last it has been taken up in our own times. . . palmed off upon an unlearned generation as the genuine work of the Holy Ghost. What. . .of those blind guides. . .who would now, if they could, persuade us to go back to those same codices of which the church has already purged herself.15

Dr. Wilbur Pickering's recent research of the ancient papyri revealed the superiority of the KJV text over the new versions. (John Wenham of the *Evangelical Quarterly* says of Pickering's book, "It is not often that one reads a book which reorients one's whole approach to a subject, but that is what this has done for me.") Pickering says of Aleph, B and the new versions:

To judge by the circumstances that codices like Aleph and B were not copied, to speak of, that the church by and large rejected their form of text, it seems they were not respected in their day. . .If readings. . .died out in the fourth or fifth century we have the verdict of history against it. . .They [Aleph & B] are remnants of the abnormal transmission of the text reflecting ancient aberrant forms. It is dependency upon such forms that distinguishes contemporary critical editions of the NT. . .

[T]heir respectability quotient hovers near zero. . .In particular, I fail to see how anyone can read Hoskier's Codex B and its Allies with attention and still retain respect for Aleph & B as witnesses to the New Testament . . .[T]he modern critical and eclectic texts are based precisely on B and Aleph and other early manuscripts. . .[T]hey have been found wanting. . .[T]he result will be the complete overthrow of the type of text currently in vogue.16

Dr. Herman C. Hoskier's extensive collation of Vaticanus (B), unsurpassed to this day, leads him to conclude that the new version editors are guilty of an ". . .incomplete examination of documentary evidence. . .[working] without due regard to scientific foundation."

My thesis is then that B (Vaticanus) and Aleph (Sinaiticus) and their forerunners, with Origen who revised the Antioch text [KJV], are Egyptian revisions current between A.D. 200-400 and abandoned between 500 and 1881, merely revived in our day...¹⁷

Harvard and Princeton textual scholar, Dr. Edward Hills, summarizes:

Old corrupt manuscripts, which had been discarded by the God-guided usage of the believing church were brought out of their hiding place and re-instated. . .and today thousands of Bible-believing Christians are falling into this devils trap through their use of modern speech versions.¹⁸

Aleph & B: A Closer Look

What have the paleographers seen when actually collating Aleph and B that cause these scholars to reject versions such as the NIV and NASB and their foundation Aleph & B?



Vaticanus (B)

- 1. The use of recent technology such as the vidicon camera, which creates a digital form of faint writing, recording it on a magnetic tape and reproducing it by an electro-optical process, reveals that B has been altered by at least two hands, one being as late as the twelfth century. Metzger admits, "A few passages therefore remain to show the original appearance of the first hand." The corrector "omitted [things] he believed to be incorrect." 19
- 2. B agrees with the *Textus Receptus* only about 50% of the time. It differs from the Majority Greek in nearly 8000 places, amounting to about one change per verse. It omits several thousand key words from the Gospels, nearly 1000 complete sentences, and 500 clauses. It adds approximately 500 words, substitutes or modifies nearly 2000 and transposes word order in about 2000 places. It has nearly 600 readings that do not occur in any other manuscript. These affect almost 1000 words.
- 3. Linguistic scholars have observed that B is reminiscent of classical and Platonic Greek, not the Koine Greek of the New Testament (see Adolf Deissman's Light of the Ancient East). Nestle concedes he had to change his Greek text when using Aleph & B, to make it 'appear' like Koine.
- 4. Codicologists (scientists who study the make-up of ancient book forms) note that B was written on vellum scrolls, (skin ". . . obtained from animals not yet born") not papyrus codices, as were used among "the early Christians."²⁰
- 5. B does not consider the following as part of the bible: Revelation, Phil., Titus, I and II Timothy, large parts of Samuel, Kings, Nehemiah, the Psalms, and Genesis. B omits crucial parts of Mark and Luke. In their place it adds apocryphal books such as Bel and the Dragon, Tobit, Judith and the Epistle of Barnabas. In Job, for example, it has 400 'half-verses' of Theodotian, a follower of Blavatsky's 'friend' Marcion.²¹

- 6. Protestant theologians question its lack of use by anyone for 1300 years—then its sudden 'discovery' in the Vatican in 1481. Its immediate use to suppress the Reformation and its subsequent release in 1582, as the Jesuit-Rheims Bible, are logical, considering the manuscript's omission of anti-Catholic sections and books (i.e., Hebrews 9:14, Revelation, etc.). Its Catholic 'tone' is evidenced by the fact that at Vatican Council II, each bishop was given his own copy with an introduction by Jesuit priest, Carlo Martini.²² Protestant researchers have never been permitted to examine the actual manuscript and work only from copies provided by the Vatican.
- 7. It agrees essentially with Origen's Hexapla, omitting the deity of Christ frequently and making other Gnostic or Arian alterations.



Sinaiticus

1. Princeton Professor, Bruce Metzger's recent *Manuscripts of the Greek Bible* reveals:

In the light of such carelessness in transcription, it is not surprising that a good many correctors (as many as nine) have been at work on the manuscript. . .Tischendorf's edition of the manuscript enumerates some 14,800 places where some alteration has been made to the text. . [With] more recent detailed scrutiny of the manuscript. . .by the use of ultra-violet lamp, Milne and Skeat discovered that the original reading in the manuscript was erased. . .[in places].23

See also Scribes and Correctors of the Codex Sinaiticus (British Museum, 1938).

- 2. F.H.A. Scrivener's Full Collation of the Codex Sinaiticus with the Received Text of the New Testament and other researchers (see Dean Burgon's The Revision Revised) find:
 - There are about 9000 changes in this text from that of the Majority and Traditional Text, amounting to one difference in every verse. It omits some 4000 words from the Gospels,

adds 1000, repositions 2000 and alters another 1000. It has approximately 1,500 readings that appear in no other manuscript; this affects nearly 3000 words. The following omissions are just a few examples.

- · The end of Mark and John.
- Thirty-nine words from John 19:20, 21; twenty words from John 20:5,6; nineteen words from Mark 1:32-34; fourteen words from Mark 15:47.
- John 5:4, Matthew 16:2,3, Romans 16:24, Mark 16:9-20, I John 5:7, Acts 8:37, Genesis 23:19-24,46, Numbers 5:27-7:20, I Chron. 9:27-19:27.
- Exodus, Joshua, I and II Samuel, I and II Kings, Hosea, Amos, Micah, Ezekiel, Daniel, and Judges.
- In Luke 8, for example, 19 out of 34 words are changed. In Matthew chapter one, sixty words are changed.
- It adds Apocryphal books, such as Bel and The Dragon, Tobit, Judith, The Epistle of Barnabas and The Shepherd of Hermas, among others.

When using this manuscript to 'alter' the new versions, Greek editors must choose between Aleph A, Aleph B, and Aleph C, the three principle correctors. Because of its blatant omissions and alterations, it lapsed into a wastebasket in a monastery, where it was 'discovered' by Constantine von Tischendorf in the mid-eighteen hundreds. It was kept by the Russian government from 1859 until 1933. Eastern Germany and Russia, however, still retain portions of it. The fact that some pages were written on sheepskin and some on goatskin is a telling sign of its part -Christian, part-heathen character.

Vaticanus Meets Sinaiticus

For many bare false witness against him but their witness agreed not together. Mark 14:56

False witnesses spoke against Jesus Christ, the living Word, but as history tells us, their 'versions' did not correspond. The

written word had two such witnesses against it and they too do not agree with the Majority of manuscripts, or with each other.

- 1. Metzger says that Sinaiticus and Vaticanus do not agree with the majority of manuscripts.²⁴
- 2. Not only do they disagree with the Majority of manuscripts, but they do not agree with each other. The 8000 changes in B and the 9000 changes in Aleph are not the same changes. When their changes are added together, they alter the Majority text in about 13,000 places. This is two changes for every verse. Together they omit 4000 words, add 2000, transpose 3500, and modify 2000.
- 3. They disagree with each other a dozen times on every page.
- 4. Colwell says they disagree 70% of the time and in almost every verse of the gospels. Burgon says, "It is easier to find two consecutive verses in which these manuscripts differ than two in which they agree.25

The Final Bible!

s the Antichrist's *final* bible already here, waiting in the wings in new version manuscripts Vaticanus (B) and Sinaiticus (Aleph)? New Age leader Vera Alder's *When Humanity Comes of Age* betrays the method by which 'the Christ' will create the bible for his one world religion.

[T]he World Government and its Spiritual Cabinet of 12, headed by 'the Christ' will study all archaeological archives. . .From it, the Research Panel would develop the 'New' Bible of a World Religion which would be the basis of future education.¹

Texe Marrs, New Age researcher, observes how the words 'Research' and 'archaeology' are woven into this web of deception.

For centuries Satan has inspired scientists and pseudoscientists to label Christians as unsophisticated and behind-the-times. Many of these. . .secular humanist arguments will become part of the New Age Bible. The bible that is developed by the Antichrist will be applauded as fully in keeping with a high-tech age. Furthermore, New Age citizens will be told that the New Age scriptures can be changed whenever new scientific discoveries suggest revisions are needed.2

The Antichrist's ploy has its precedence in the prefaces of the new versions which boast of their use of "recent discoveries of Hebrew and Greek textual sources"3 or "linguistic discoveries in this century."4 The RV of 1881 used Aleph & B. The RSV added 16 papyrus, the NASB added 13 more, the NIV added another 10 and the NRSV another 18. (It should be noted these additional sources in most cases caused the *subtraction* of words, phrases or sentences.) As Comfort's and my collation have shown, these sources were used very haphazardly. U.S. News and World Report (11/8/93) reveals plans by Canon Seminar scholars for a "radical revision of the New Testament" that will replace the Book of Revelation with "Other writings. . . [previously] dismissed by church leaders as unauthentic or heretical." "We're saying to the church, 'If you think you have everything you need in your Bible. . . we don't think that's true." They "hope their new canon eventually will work its way into the churches' major Christian denominations."

When the Antichrist's bible comes, it too will boast a resurrection from the 'archaeological archives'—or is it already here? A word-for-word translation of Vaticanus (B) or Sinaiticus (Aleph) with its Apocrypha will serve Satan's purposes perfectly. I can just see the ads—"More accurate. . .closer to the originals."

Antichrist's Apocrypha

The book of Revelation gives God's version of the 'end of the story'. Both Aleph and B give a *different* ending to the story, ignoring God's warning.

If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Revelation 22:18,19

Neither Aleph nor B ends with the book of Revelation.

Vaticanus (B) completely *eliminates* Revelation, thereby disobeying God's command not to "take away from the words of the book." Sinaiticus (Aleph) *adds* two books after Revelation, both written in the same handwriting as the remainder. Hence this manuscript is guilty of adding "unto these things." The addition of these two books presents an ending to the story that lines up, word-for-word with the scenario Satan would like to see. (Since the exegesis of most apostate Christian teachers regarding the book of Revelation puts it in the setting of the fall of the Roman Empire, the two added books will easily be used to form a manual for the *New* Age.) These two books, *The Shepherd of Hermas* and *The Epistle of Barnabas*, spell out in detail the entire New Age scenario, including commands to do the things God specifically forbids, such as:

- 1. Take 'the name' of the beast.
- 2. Give 'up to the beast'.
- 3. Form a one world government.
- 4. Kill those not receiving his 'name'.
- 5. Worship female virgins.
- 6. Receive 'another spirit'.
- 7. Seek power.
- 8. Believe that God is immanent in his creation, as a pantheistic, monistic Hindu god.
- 9. Avoid marriage; permit fornication.
- 10. Abstain from fasting.
- 11. Subscribe to the New Age Root Race Theory.
- 12. Be saved by being baptized and keeping the 'twelve' mandates of the Antichrist.

About-Face to the Arcane Apocrypha

Like the TV advertisements selling 'faux' diamonds (French for 'false'), 'New' versions are now being advertised as containing the 'Apocrypha' (Greek for 'false'). The NRSV, RSV, TEV, NEV and Revised English Bible have abandoned their previously Protestant moorings and added these 'false Rocks'. This might be expected since the two foremost New Testament scholars value the Apocrypha very highly. F.F. Bruce cites the Muratorian Canon which "implies

that its [The Shepherd of Hermas] right to a place in the canon could be maintained on the strength of its prophetic quality. . . "5 Bruce Metzger, American mastermind behind the UBS Greek New Testament, believes the Apocrypha is a part of the bible.6

They are not alone, but are not in good company. The Ghostly Guild duo, Westcott and Lightfoot, and their specters from the past, Clement, Origen and Eusebius, called these added books, "divinely inspired and very useful," "remarkable" and "Theologically . . . of the highest value." Our bible revisors, Bruce, Metzger and Westcott, are here in common cause with Mme. Blavatsky, who sees these added books as vehicles for her Luciferian doctrines. She snickers in her book, *Isis Unveiled*, of Westcott's ardor for this material, recognizing it as the domain of the occult world. She recognizes (the contents of *The Shepherd of Hermas*) as direct excerpts from pagan literature, "concocted from those Pagan predecessors. . . such as the *Kabala*, the *Sohar*, Hindu and Gnostic writings."

[T]he best men, the most erudite scholars even among Protestant divines, but too often fall into [our]. . .traps. We cannot believe that such a learned commentator as Canon Westcott could have left himself in ignorance as to Talmudistic and purely kabalistic writings. How then is it that we find him quoting, with such serene assurance. . .passages from the work of *The Pastor of Hermas*, which are complete sentences from the kabalistic literature?. . .[N]early everything expressed by the pseudo-Hermas. . .is a plain quotation, with repeated variations, from the *Sohar* and other kabalastic books. [They]. . .are not only purely kabalistic without even so much as a change in expression, but Brahmanical and Pagan.8

She gives several pages of quotes showing the parallels between Aleph's apocryphal *Shepherd of Hermas* and occult writings. (She not only shows these added books to be occultic, but throws in Lightfoot himself, who she quotes to support her views on magic.

Lightfoot assures us that this voice [which]. . .responded from the mercy-seat within the veil. . .was indeed performed by magic art [vol. ii., p. 128].9)

The Shepherd of Hermas & the Antichrist!

A 1991 advertisement in a Christian bookseller's brochure called Lightfoot's translation of the *Shepherd of Hermas* "indispensable. . .for a new generation." ¹⁰ Professor Gaiser, a Lutheran pastor, tells students in his 'Christian Bible' class at Kent State University that the *Shepherd of Hermas* should be in the bible and the book of James should not. Verses from this added ending to Aleph will send chills down the spine of the average Christian who is versed in the biblical facts regarding the last days. If, after reading the following pages, the reader finds manuscript Aleph to be 'most reliable', 'accurate', 'preferred', 'the most highly valued', and of 'preeminent excellence', as new version editors assert, then I've got a membership card for you in the Ghostly Guild too.

The right hand column is an abstract of *The Shepherd of Hermas*. Any student of the bible will recognize it as a picture of the false shepherd foretold by Jeremiah's prophecy. The left column exposes how *The Shepherd* contradicts the real bible and fulfills the picture of the Antichrist's regime, as foretold in the bible and anticipated in New Age literature. (The numbers in the right column refer to items in the left column.) If you think the readings of Aleph & B should be used instead of the Majority text, then add the following verses to the end of your bible. If you are too busy, just wait, the Antichrist will do it for you!11

= FACTS =

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1. Arcadia is the home of Pan, the Greek god of flocks, a false shepherd. Pan is one of the names of the devil. Findhorn, a New Age center, hosts visits by 'Pan', who concede he is 'the devil'. The root word of 'Arcadia' is 'arcane', which means 'secret'; consequently New Age leader Alice Bailey calls her teaching 'the Arcane School'.

And he took me away into Arcadia (1)

FACTS =

- 2. Luke 4:5 identifies "he" as "...the devil taking him up into an high mountain shewed unto him...the world."
- 3. Zech. 11:16 identifies the **shepherd** as "the foolish shepherd"; Jer. 50:6 describes further, "their **shepherds** have caused them to go astray. . . on the **mountains**."
- 4. The deep is the home of "the serpent," the dragon, leviathan (Isa. 27:1, Job 41:1, Ps. 148, Isa. 30:33). "The beast...shall ascend out of the bottomless pit" (Rev. 17:8) "[T]here arose...out of the pit...faces...as the faces of men."...[and] the angel of the bottomless pit." (Rev. 9)
- 5. Dan. 2:41, 42, 7:7, 20, 24, and Rev. 17:12 identify the ten nation base of the Antichrist's power.
- 6. Jer. 51:23-26 reveals
 God's judgement on this
 false shepherd. "I will
 also break in pieces with
 thee the **shepherd** and
 his flock. . .Behold I am
 against thee O
 destroying **mountain**,

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to a certain rounded mountain and set me on the top of the mountain and shewed me. . .twelve mountains. . .a great white rock. . .it could contain the whole world. (2)
[T]welve virgins. . .four that stood at the corners (6) and the shepherd (3) saith to me. . .

[A]nd there went up ten (5,7) stones. . .[T]he virgins laid the first ten stones that rose out of the deep (4). . .the corners of the stone. (6)

Those ten stones then were joined together, (5)

and they covered the whole rock and these formed a foundation (6) for the building of the tower. (7) The stones ceased coming up from the deep. And again the six men ordered the multitude of the people

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saith the Lord, which destroyeth all the earth. . .and they shall not take of thee a stone for a corner nor a stone for foundations but thou shalt be desolate forever saith the Lord."

- 7. Rev. 17:12 says, "ten kings. . .these have one mind and shall give their power and strength unto the beast."
- 8. Gen. 11:4,8 shows the creation and destruction of the first one world government. "And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven. . .and they left off to build the city."
- 9. Are these the six kings which remain in league with the Antichrist? (Dan.7:24)

10. Luke 4:6 records, "the devil said. . .that is delivered unto me."

to bring stones from the mountains (6) for the building of a tower.

And when the various stones were placed in the building they all became alike (7,8) and white and they lost their various colors. And the building was finished on that day, yet was not the tower finally complete, for it was to be carried up still higher and there was a cessation in the building. . .

And the six (9) men ordered the builders to retire for a short time. . . 'How is it, Sir, say I, 'that the building of the tower was not complete? The tower, saith he, cannot yet be finally completed until its master come. . .a man of such lofty stature. . .[A]nd the six men who superintended building walked with him. . .[T]he glorious man who was lord of the whole tower called the shepherd to him and delivered unto him (10) all the stones.

- 11. Mme. Blavatsky resurrected a 'Root Race Theory' from ancient occultism. It asserts that this current Piscean Age or Black Age is led by the Black Lodge (Christians, Jews and dark skinned peoples). She believed her occult White Lodge will prevail in the 'New Age'.
- 12. This was discussed in chapter 9. "Neither repented they of their fornication. . ." (Rev. 9:21); "[T]he great whore which did corrupt the earth with her fornication. . .and she repented not." (Rev. 19:2, 2:21)
- 13. This is Arian heresy. Jesus Christ is eternal. not a created being. This 'begotten God' occurs in John 1:18 in all new versions. They took it from Sinaiticus (Aleph) which also contains this Shepherd of Hermas. Blavatsky comments that this line is taken from the occult Codex "Onomasticon" which reads, ". . .the most excellent who is older by

And so commencing first we began to inspect the black (11) stones; and the shepherd ordered them to be removed from the tower. . .[M]any among them were found black. . . Then he began to inspect those that were half white and half black, and many of them were now found black; and he ordered those. . .cast aside. But all the rest were found white. . for being white they were fitted by them into the building. . . [A]nd she that seemed to be the chief of them began to kiss and embrace me and others seeing her embrace me, they too began to kiss me. . . and to sport with me. . and I stayed the night with them. (12)

The Son of God is older than all His creation, so that he became the Father's advisor in His creation. Therefore also he is ancient. (13)

birth." She says the remainder of the sentence comes from the Vedas which say, "Brahma holds council with Parabrahma as to the best mode to proceed to create the world." (Isis Unveiled Vol. II, p. 246)

- This Calvinistic predestination statement appears in numerous new versions, particularly the NIV. Edwin Palmer. its Executive Secretary, wrote The Five Points of Calvinism. The gate referred to here is the "wide gate. . .that leadeth to destruction" (Matt. 7:13) and the "gates of hell" (Matt.16:18). Blavatsky boasts that this is the Gate of Metatron, which is one of the names of Satan. (Isis Unveiled Vol. II. p. 245)
- 15. Rev. 13:16, 17 says the Antichrist will cause "all both small and great, rich and poor, free and bond to receive a mark in their right hand or in their foreheads: And that no man might buy or sell, save he had the mark, or the name of the beast or the number of his name."

The gate was made recent that they which are to be saved may enter. . . (14)

Didst thou see, saith he, the six men and the glorious and mighty man in the midst of them, him that walked about the tower. . .whosoever shall not receive His name (15) shall not enter the kingdom of God.

FACTS

- 16. Since The Shepherd of Hermas was reportedly authored under Pope Pius (A.D.140-165) or Pope Zephyrinus (A.D.197-217), (and scholars agree that it came from Rome), 'the Church' (capital C) refers to the Roman Catholic or 'universal' one world church.
- 17. Chapter 6 discussed the identity and worldwide worship of 'virgins', which may accompany the religion of the Antichrist.
- 18. Those who are familiar with the obscene secret Mormon temple ceremonies will recognize this procedure (see *The God Makers* by Dave Hunt).
- 19. Words referring to the 'New Age' God are capitalized in all occult writings and new versions (e.g., His, Name).
- 20. I John 4:1 warns, "believe not every spirit. . ."
 Ephesians 4:4 te!ls us "There is. . one Spirit." I Corinthians 12 says, "the same spirit," which is according to I Pet.1:11 "the spirit of Christ." These other 'spirits' are called "foul spirits" (Rev.

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'The tower', saith he, 'why this is the Church. (16)

And these virgins (17) are holy spirits; and no man can otherwise be found in the kingdom of God, unless these shall clothe him(18) with their garments; for if thou receive only the Name, but receive not the garment from them, thou profitest nothing. . .

For these virgins are powers of the Son of God. . . If thou bear the name and bear not His power, thou shalt bear His (19) name to none effect.

And the stones, saith he, which thou didst see cast away, these bare the Name, but clothed not themselves with the raiment of the virgins. The names themselves, saith he, are their raiment. Whosoever beareth the Name of the Son of God ought to bear

= FACTS = NEW VERSION MANUSCRIPT

18:2), "spirits of devils" (Rev. 16:14), "unclean spirits" (Rev. 16:13) and "the spirit that now worketh in the children disobedience." (Eph. 2:2) We are warned, "as the serpent beguiled Eve. . . if ye receive another spirit, which ye have not received." (2 Cor. 11:3,4)

- 21. See note 7.
- 22. Speaking of the Antichrist, Dan. 11:37 says, "Neither shall he regard. . .the desire of women."

23. Rev. 13:1 records John saw, "a beast rise up out of the sea" and "the first beast whose deadly wound was healed." (Rev. 13:12) Rev. 17:7,8 records, "I will tell thee the mystery of the

the names of these also; for even the Son of God himself beareth the names of these virgins. . .clothe themselves in these spirits. . .(20)

[T]hey had the same mind. . .(21)

These men should repent and put away their desire for women (22) and return unto these virgins and walk in their power. . . He Himself then is become their foundation. . they are not ashamed to bear His name. . .the names of the more powerful virgins, those that are stationed at the four corners. . . Power. .Cheerfulness. Truth. Understanding, Concord. Love. . .[T]he names of the women [are] Disobedience.

Wherefore, Sir, say I, did these come up from the deep. . . It was necessary for them, saith he, to rise up through water. . .[W]hen he received the seal, he layeth aside his deadness and resumed life. (23)

woman and of the beast that carrieth her. . .The beast that thou sawest was and is not: and shall ascend out of the bottomless pit and go into perdition." 2 Thess. 2:3 says the antichrist is, ". . .the man of sin, the son of perdition." John 17:12 says, [Judas] "the son of perdition."

- Baptism, as an initiation rite of the New Age is discussed fully in chapter 14; Apostate Christianity, along with 'ancient mystery cults', believe baptism itself imparts spiritual life.
- 25. The New Age scenario calls for a one world government 'divided' into twelve segments. (See Vera Alder's When Humanity Comes of Age.) Also see Dan. 11:39 where the Antichrist will "divide the land for gain."
- 26. Genesis records "...And the LORD said. Behold the people is one. . . So the LORD scattered them. . ."
- 27. New versions repeatedly substitute 'believe' for "believe in him." Gen. 11:4 records the first one

The seal then is the water: so they go down into the water dead, and they come up alive. . .(24)

These twelve tribes which inhabit the whole world are twelve nations. (25)

These twelve tribes which inhabit the whole world are twelve nations and they are various in understanding and in mind. When their stones were set into this building [tower, they] became one (26) like the stones that had come up from the deep. Because all the nations that dwell under heaven, when they heard

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world government: and let us make a name. lest we be scattered abroad upon the face of the whole earth. . ."

- 28. Rev. 19:20 says ". . .them that had received the mark of the beast. . were cast alive into a lake of fire burning with brimstone."
- 29. Rev. 17:13, referring to the followers of the Antichrist, says, "These have one mind . . . "
- 30. See note 11.

- 31. Rev. 20:4 says, "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God and which had not worshipped the beast, neither his image neither had received his mark upon their foreheads or in their hands." Jesus said the Antichrist "shall cause them to be put to death." (Mark 13:12)
- Rev. 13:16, 17 says, "And he causeth all both small and great, rich and poor, free and bond, to

and believed, were called by one name (27). . .s o having received the seal (28) they had one understanding and one mind. . .(29) and one faith. . .[T]hey bore the spirits of the virgins along with the Name.

[Slome . . .were cast out from the society. . .hath a certain punishment. . .delivered over to evil spirits. . . For these there is no repentance, but there is death. (31) For this cause also they are black; for their race (30) is lawless. . . [B]ut some repented and believed (27) and submitted themselves to those that had understanding. . .but if not, ye shall be delivered unto him to be put to death. (31).

Now all these have been found white who have believed and who shall believe (27), for they are

receive a mark in their right hand, or in their foreheads. And that no man might buy or sell, save he that had the mark." Daniel 8 and 11 say, "He shall enter peaceably. . . he shall scatter among them the. . .spoil and riches and by peace shall destroy many. . . But he shall have power over the treasures of gold and silver. . ." Isaiah 10:13-14 adds, "I have removed the bounds of the people, and have robbed their treasures. . . and my hand hath found. . .the riches of the people. . . have I gathered all the earth."

- 33. See note 31.
- 34. Dan.7:25, referring to the Antichrist, warns, "...he shall...think to change...laws: and they shall be given into his hand."
- 35. "[N]o man might buy or sell save he that had the mark."
- 36. Dan. 7:23-27 says, "he shall devour the whole earth". . .dominion. . . under the whole heavens." Rev. 13:7 repeats, "power was given him over all kindreds, and tongues, and nations."

of the same kind. Blessed is this kind. But the other which.
. .have not received the seal have been replaced. . .their possessions must be cut off (32) them. The Lord dwelleth in men that love peace, for to Him peace (32) is dear, but from the contentious. . .this thy deed punish thee with death. (33)

This shepherd. . .walk in his commandments. (34)

For if thou keep his commandments,...this world shall be subject unto thee, moreover success (35) shall attend thee...

[T]ell it out unto all men. To him alone in the whole world hath authority. . .(36)

FACTS -

NEW VERSION MANUSCRIPT

37. The Holy Spirit is called a 'Helper' in the new versions instead of the 'Comforter'.

[S]peak these words to others. . .[C]ontinue. . .unto the end. . .Thou hast them [holy spirits of these virgins] as helpers. (37) Whosoever therefore shall walk in these commandments, shall live. . . [W]hosoever shall neglect them shall not live. . .[T]he tower will be complete. . ."

PART II

FACTS

NEW VERSION MANUSCRIPT

- The New Age and new versions encourage 'visions'. Col. 2:18 is changed from "things which he hath not seen" to "visions he has seen."
- 2. The "queen of heaven" of Jer.7 and 44, the "lady" of Isa. 47:7, "the goddess" of I Kings 11:5, 33 and Acts 19, coming from "the East" in Ezek. 8:16, is identified as Mystery Babylon. God calls this false religion an "abominable thing" and "wickedness."
- 3. The name "Hermas" comes from the Latin root for the Greek 'Hermes'. His occult roots were covered in the c h a p t e r 'The Necromancers'.

VISION ONE (1)

Now while I prayed, the heaven was opened and I see the lady (2). . .saying, 'Good Morning Hermas'. (3).

'Did I not always regard thee as a **g o d d e s s**?' she finished. . .and departed toward the **East**.

FACTS ____

- 4. 2 Cor. 11:4 warns of "another Spirit." Eph. 4:4 says, "[T]here is. . .one Spirit."
- 5. Contradicts Rev. 4:11 "for thou [Jesus Christ] hast created all things, and for thy pleasure they are and were created."
- 6. Sibyl was a fortune teller of Greek and Roman mythology who gave oracles by which "a god or daemon revealed hidden knowledge."
- 7. The Shepherd of Hermas was written during the life of Clement of Alexandria.
- This is the 'magic wand' used in high magic and witchcraft.
- 9. Rev. 17:1, 15 warns of "the great whore that sitteth upon many waters."
- regeneration of apostate
 Christianity and ancient
 mystery religions is
 repeatedly taught in this
 document (Aleph).

NEW VERSION MANUSCRIPT

VISION TWO

'...a Spirit (4) taketh me... [G]ive me the little book'... .'[E]ndure patiently the great tribulation that cometh.'

The Church. . .she was created before all things and. . .for her sake (5) the world was framed. . .[W]alk in simplicity. . .

I saw a vision. . .thought it was Sibyl (6). . .[W]rite two little books, send one to Clement (7). . . .[s] o Clement shall send to the foreign cities for this is his duty. . .Behold tribulation cometh. . .

VISION THREE

The third vision. . .and lifting up a certain glistening rod (8) she saith to me,

'Look thou; doest thou not see in front of thee a great tower being built upon the waters. (9)

Now the tower was being built. . .by six young men. . .some of them from the deep. . .The tower which thou seest building is myself the Church. . .Hear then why the tower is builded upon waters; (it is because your life is saved. . .by water).

. .(10)

- 11. Luke 4:6 reveals the fallen 'angel' to whom the world was delivered: "[T]he devil said. . .that is delivered unto me."
- 12. 'Simplicity', 'Love' and 'Share' are words central to the New Age agenda.
- 13. 17:5 tells of Rev. MYSTERY, BABYLON, THE GREAT, MOTHER OF HARLOTS. See the discussion of 'the mother' in chapters 6 and 7.
- 14. Luke 4:6 reveals the source of this power: "[T]he devil said unto him, All this power will I give thee. . ."
- 15. Isaiah 3:12 says, "women rule over them." The Ecumenical Movement will culminate in the Antichrist's one world religion.

16. Dan. 8:25 cautions that the Antichrist "by peace shall destroy many."

[I]t is strengthened by unseen power. . . 'who are they, lady?' 'These are the holy angels of God. . .unto whom the Lord delivered (11) all creation. By their hand therefore the building of the tower will be accomplished '. . .the circle of the tower'. 'Seest thou seven women round the tower. . .This tower is supported by them. . . . one is Simplicity. . .Love. . .(12) [W]hen thou shalt do the works of their mother

them possesses. . .

[W]hat power (14) each of

(13) thou cast live. . .

[W]hosoever therefore shall serve these women (15). . shall have his dwelling in the tower. . . Here now concerning the stones that go into the building. The stones that are squared and white and fit together. . .these are the apostles and bishops and teachers and deacons. . .they always agreed (15) with one another.

[T]hey both had peace (16) among themselves listened to one another. . .

FACTS =

- 17. The plan of the New Age (see Lucis Trust literature) and international socialism is the 'even' distribution of wealth. In the Antichrist's cashless society, he controls all resources.
- 18. The connection between false baptism and 'the mark' is discussed chapter 14.
- 19. New Age spokesperson
 Benjamin Creme calls for
 the "just sharing of
 resources" (see Hidden
 Dangers of the Rainbow
 p. 218).

20. See Rev. 13, 14, 15, 16, 17, 19, and 20 i.e., "I saw a woman sit upon a. . . beast" "If any man worship the beast and. . . receive his mark. . .he shall be tormented with fire." "And the beast was taken and with him the false prophet. . .These both were cast

NEW VERSION MANUSCRIPT

[T]hey that are rich in this world, unless their riches be cut away, cannot become useful (17).

[B]e baptized into the name (18) . . .[Y]our life is saved and shall be saved by water. . .[T]hese stones that were rejected. . .shall be fitted into another place much more humble, but not until they have undergone torments. . . [I]f he refrain from every evil desire, he shall inherit eternal life. . .whensoever therefore the tower shall be finished, the end cometh. [S]hare. . .(19).also with those that are in want. . .share. .[T]hese divisions of your deprive you of your life. I asked her to reveal to me concerning the three forms in which she had appeared to me. There appeared unto me a young man. . .ask me revelations. . .the impending tribulation.

VISION FOUR

His great and glorious Name.
..sufficient for thee are these revelations. ..I see a cloud rising. ..I suspected that it was something supernatural. ..I see a huge beast (20) like some sea monster (21) and from its mouth fiery locust issue forth. ..

alive into a lake of fire burning with brimstone."

- 21. Isa. 27 describes
 "leviathan" as "the
 piercing serpent
 (Genesis 3). Job 41:34
 reveals the sea monster
 to be Satan, "king over all
 the children of pride."
 Rev. 9:2-7 says, "And he
 opened the bottomless
 pit. . .there came out of
 the smoke locust. . "
- 22. Giving up to the beast is in opposition to Rev. 15:2 which says Christians "had gotten the victory over the beast...having the harps of God."
- 23. New Age cosmology has a cyclical series of ages. It asserts that we are entering, the 'New' Age of Aquarius.
- 24. False gospels are notoriously sent by 'angels', as forewarned in Gal. 1:8: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." New Agers believe

I took courage and gave myself up to the beast (22)...

[T]here meeteth me a virgin.
. .she said, '[B]elieve that
thou canst be saved by
nothing else but by His great
and glorious Name. ..[T]he
tribulation. . .if ye be willing,
it shall be nought. ..[T]he
white portion is the coming
age. (23)
REVELATION FIVE

Therefore entered a glorious man. . . white skin. . . in the garb of a shepherd 'I was sent by the most holy angel (24), that I might dwell with thee the remaining days of thy life. . .

Lucifer is the angel of this planet's evolution. Mohammed's Muslim religion came from a supposed visit by 'Gabriel'. The Mormon religion stems from a visit by the 'angel' Moroni. An Assembly of God pastor authored the heretical Angels on Assignment.

- **25.** The United Nations uses the term 'Mandate'.
- 26. The god of the New Age/new versions is a pantheistic, monistic 'One', who replaces the male God of the bible. See chapter 5.
- 27. This is the motto of Blavatsky, Westcott and the New Age Unity-in-Diversity Council, (They ignore Jesus Christ who said, "I am the way, the truth and the life." John 14:6)
- Antichrist and false prophet "deceiveth them that dwell on the earth by the means of those miracles. . ." Rev. 16 and 19 say, "they are the spirits of devils working miracles" and "the false prophet that wrought miracles. . ." 2 Thess. 2:9 says, "Even him, whose coming is after the working of Satan, with all

Write down my commandments.'
MANDATE THE FIRST (25)
1. First of all, believe that God is One. (26)

MANDATE THE SECOND 2. Keep simplicity.

MANDATE THE THIRD 3. Love truth. (27)

MANDATE THE FOURTH
4. There is **One** who is able to give **healing**; (28)

FACTS

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power and signs and lying wonders..." Rev. 13:12 tells of the "beast, whose deadly wound was healed..."

29. I Tim. 4:1 tells of "seducing spirits and doctrines of devils. . .forbidding to marry. . ."

- 30. Dan. 11:21 The Antichrist does "obtain the kingdom by flatteries" and "corrupt by flatteries." (Dan.11:32)
- 31. Dan. 11:37 says of the Antichrist, "Neither shall he regard. . .the desire of women."

32. Acts 26:18: "the power of Satan"

Luke 4:6: "the devil said unto him, All this **power** will I give thee. . ."

Rev. 13:2-4: "the dragon gave him his **power**. . .the dragon which gave **power** unto the beast"

33. This Platonic concept, 'the good', is introduced in the new versions in Matt. 19:17.

[I]t is he who hath authority over all things. . .[T]here is no other repentance save that which took place when we went down into the water and obtained remission of our former sins. . .[T]o me was given the authority over this repentance. . .[I]f he remain single (29),

he investeth himself with more exceeding honour. (30)

MANDATE THE FIFTH

They were all justified by the most holy angel. . .remain always. . .tranquil. . .walk in the way.

MANDATE THE SIXTH

There are two angels with a man. . .the angel of wickedness. ..[brings] the desire of women. (31)
MANDATE THE SEVENTH
Thou shalt be powerful. (32)
thou shalt be master over the

devil. For in whom is no power.

MANDATE THE EIGHTH

[S]how me the power of 'the good'. (33) that doing them it may be possible for me to be saved. . .show yourselves more submissive.

FACTS -

- 34. Faith is not 'a power' in the sense taught by the current positive confession teachers. This concept that what you 'think' (mind power) or 'say' will come to pass is classical occultism. On the contrary, Lam. 3:37 says, "Who is he that saith, and it cometh to pass, when the Lord commandeth it not."
- In Matt. 26:38 Jesus said. 35. "My soul is exceeding sorrowful. . ." Isa. 53:3 savs Jesus was "a man of sorrows." Zeph. 3:18 records, "I will gather them that are sorrowful." 2 Cor. 6:10 says the apostles were "as sorrowful, yet always rejoicing." 2 Cor. 7 says, "ye sorrowed to repentance: for ye were made sorry after a godly manner. . . For godly sorrow worketh repentance to salvation. .
- 36. 'a' is an indefinite article and is used when 'one' of many is indicated, as opposed to 'the' a definite article meaning 'having no fellow or equal'. New versions repeatedly substitute 'a spirit' or 'Spirit' for the Holy Spirit; they also replace 'the Godhead' with 'deity' or 'a divine being'.

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MANDATE THE NINTH
Ask of the Lord and thou shalt
receive all things. . . Faith. .
.hath great power. . . [S]erve
that faith which hath power. .
.(34)

MANDATE THE TENTH
Put away sorrow from thyself.
..[S]orrow (35) is more evil
than all the spirits.
.[I]nvestigate concerning
deity and truth. For the
intercession of a sad man
hath never any time power to
ascend to the altar of God.

MANDATE THE ELEVENTH
How then...shall a man know
who of them is a prophet and
who is a false prophet? By
this test...he that hath [the
divine] Spirit...is...tranquil.
When then the man who hath
the divine Spirit cometh into
an assembly of...men who
have faith in a divine Spirit.
..then the angel of the
prophetic spirit who is

FACTS NEW VERSION MANUSCRIPT

37. See note 5, 17, 19. The word 'obey' is repeatedly substituted for "believe" in new versions.

attached to the man, filleth the man. . .speaketh to the multitude. . . In this way the Spirit of the deity shall be manifest. . . when he comes into an assembly full of. . .men who have a (36) Spirit of deity. . .[T]he divine Spirit coming from above is powerful. This Spirit therefore trust...

MANDATE THE TWELVTH Luxury is foolish. . . and brings death...

He completed the twelve commandments. . . For I will be with thee and will compel them to obey thee. . .[I]f thou keep them not. . .thou shalt not have salvation. . . He created the world for man's sake. . .(37) Nothing is easier than these commandments. . .ye that walk after the commandments of the devil. the commandments which are so difficult. . Ye shall have power to master the works of the devil. Hear me therefore and fear him who is able to do all things, to save and destroy and observe these commandments and ye shall live. . .

PARABLES

But perform thine own task and thou shalt be saved. . . For they that busy themselves overmuch, sin. . .[B]y so fasting (38) unto God thou shalt do nothing righteousness...eat...

38. Contradicts | Cor. 7:5 which says, "give yourselves to fasting." The new versions remove 'fasting from Mark 9:29 and Matt. 17:21.

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- Matt. 20:25-28 says "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be vour minister: And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto. but to minister, and to give his life a ransom for many."
- 40. Gal. 2:16 says, "for by. . .the law shall no flesh be iustified. . ."
- 41. Saffron is an Indian plant used to make dye. It is seen in the saffron robes of the Hindu swamis. God wears white (Daniel 7:9, Mark 9:3, etc.).
- 42. Heb. 2:10 says "the captain of their salvation" is Jesus Christ. Only Jehovah Witnesses believe Michael has this role.

[T]he Son is not represented in the guise of a servant (39), but is represented in great power and lordship. He created the people and delivered them over to his Son. And his Son placed the angels in charge of them,. . . He therefore took the son as adviser. . .

[T]he commandments. were able to save (40) a man's soul. . .

He showed me a young man, a shepherd clothed in a light cloak of saffron (41) colour. . .great and glorious angel Michael, who hath the power over this people and is their captain (42). . .

[T]raitors to the church. . ashamed of the Name. . .These then perish altogether. . . From men of this kind life departed. . .never at peace among themselves but always

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causing dissension. Life is for all those that keep the commandments. . .but others of them were doubleminded, not hoping to be saved by reason of the deeds that they had done. .[T]he Holy Spirit, which spake with thee in the form of the Church. .In fair and seemly manner hast thou seen all things, as it were by a virgin.

The Epistle of Barnabas

This Apocryphal book sits between the book of Revelation and *The Shepherd of Hermas* in manuscript Aleph (Sinaiticus). It is written in the same handwriting as the rest of Aleph, by someone who apparently believed it to be inspired. Lightfoot, as translator, makes the following comments regarding this 'epistle'.

- 1. "The author is an uncompromising antagonist of Judaism."
- 2. "The author believed the ordinances [of] circumcision and the Sabbath. . .were never intended to be observed, but had a. . .mystical significance."
- 3. "It was written in Alexandria. . .[and] cited by Origen and Clement."12

Compare its teachings, (in the right column to New Age doctrines in the left column).

DOCTRINE OF NEW AGE AND APOSTATE CHRISTIANITY	THE EPISTLE OF BARNABAS
Salvation by works; regeneration by baptism.	1. "[H]oping to be saved" (Ch. 1) "[T]hou shalt work with thy hands for a ransom for thy sins." (Ch. 19) "[B]aptism which bringeth remission of sins" (Ch. 11).
2. God is the monistic "One."	2. "the Active One" (Ch. 2)
3. II Corinthians 4:4 says Satan is the "god (small g) of this world." I Corinthians 8:5 says "[T]here be gods many and lords many." I Timothy 6:15 says Jesus Christ is "Lord of lords" (small I for the false 'lords'). Satan can never be Lord (capital L).	3. "Satanis Lord." (Ch. 18)
4. New Age Root Race theory teaches that Christians, Jews, and certain 'dark' races are the 'Black Lodge'. In reference to this group, the New Age 'Great Invocation' prays, "seal the door where evil dwells."	4. "The Black One is crooked and full of a curse." (Ch. 19) "[O]ffer resistance that the Black One may not effect an entrance." (Ch. 19)
5. The lamb is a type of Christ; Satanists have adopted the goat as the type of Satan.	5. "when they shall see Him coming then they may be astonished at the likeness of the goatthe type of Jesus. (Ch. 7)
6. Jesus has servants; Satan has slaves (See chapter 12 of this book.)	6. "[B]eing your devoted slave" (Ch. 4)
7. This teaches amillennial, postmillennial or dominion/restoration theology.	7. "[B]e lords of the earth ." (Ch. 6)

Papyri Problems

In addition to these heresies in Aleph's Apocrypha, there are 'New Age' readings in the papyri which are yet to be adopted. New version editors join New Agers in scavenging these documents to produce a 'final bible'.

Although the papyri show that KJV readings existed and dominated in the early church, they also contain some minority text readings. P75, in Luke and John, and P46, in Ephesians, Colossians, and the epistles, sometimes support the omissions in the new versions. P75, however, agrees with the (KJV's *Textus Receptus*) 51% of the time in most of John. P66 supports the KJV most of the time and is older than P75. What this data indicates is that both the real text and its corruption existed in the early church period. As Paul warned in the first century, "[W]e are not as those which corrupt the word of God."

Eldon Epp has suggested. . .there was in the beginning two distinct textual streams. . .[T]he papyri have not solved the problem as to why there were two competing texts.¹³

The papyri that have been discovered are very unreliable as absolute sources of New Testament readings. C. H. Roberts notes, it was a Jewish custom to bury heretical scripture, not to preserve them, but because they might contain the name of God and therefore could not be destroyed. The papyri that have been discovered are intact because they are such *poor* manuscripts. The fragility of papyrus causes its disintegration if used, as normal scriptures would be. Since there was no printing, many people would use one MS. Many of the recent discoveries were from the city garbage heaps, accompanied by such New Age apocryphal material as the *Gospel of Thomas* and the *Sayings of Jesus*. P46, used heavily for the readings of the NRSV and NEB, has such New Age readings as "if anyone loves, he is known," rather than the Majority text's, "But if any man love God, the same is known of him." (I Corinthians 8:3)

So we see, the oldest manuscripts are not necessarily the best, although Hodges notes, "This argument is the one most likely to impress the ordinary person." As Aland in his article "The Significances of the Papyri" notes, "We need not mention that the

oldest manuscript does not necessarily have the best text."15

The weak character of the papyri is indicated below in E.W. Colwell's article, "Scribal Habits in Early Papyri: A Study in the Corruption of the Text." It notes the following:16

•P66: Contains portions of the Gospel of John (900 errors in John)
200 nonsense readings
400 itacistic spellings
216 careless readings
482 singular reading
269 correctors
54 leaps forward; 22 backward

Pickering notes it has "Roughly two mistakes per verse."

•P75: Contains portions of Luke and John 145 itacisms
257 singular readings
27 leaps forward; 10 backward
57 careless readings

Pickering notes, ". . . scarcely a good copy."

•P45: Contains small portions of all four Gospels.
90 itacisms
275 singular readings
20 careless readings

•P46: Contains some of John, Acts and Paul's epistles.

Zuntz says, "Is by no means a good manuscript."

The errors in these ancient manuscripts are important to note, because liberal scholars hope to recast the bible in a mold *closer* to these manuscripts. Harnack writes of the "yet to be published" papyri. Comfort hopes:

It is my hope that future editions of the Greek text will incorporate even more of the readings found in the early papyri. . .Undoubtedly more Oxyrhynchus NT papyri will be published for the papyrologists have not yet worked their way through all the papyri discovered there.¹⁷

Kenyon hopes:

[I]f so many discoveries have been made in our generation, there is every reason to hope that more discoveries may still be awaiting in the sands of Egypt.18

The NIV translators say, "[T]he work of translation is never wholly finished."19 The New Age boasts of their plans for a new bible from the "archaeological archives."20 The stage is set for the Antichrist to pull back the veil and launch his final version of the story.

birth of Christ—The Brack Age 9 Ver Ander 1215 har readers.

The Black Lodge: Christians

The Shepherd of Hermas said:

[T]he shepherd ordered...the black stones removed [and] cast aside...they are black; for their race is lawless. [They] shall be delivered unto him to be **put to death**. The Black One is crooked...offer resistance that the Black One may not effect entrance.

he "black" stones, which are to be "put to death" are those Christian martyrs which Christ said will be "put to death" during the tribulation (Matthew 10:21). Like lines taken from a New Age script, the dicta in the new version manuscripts, *The Epistle of Barnabas* and *The Shepherd of Hermas* (and also seen in the word choices in the new versions) refers to the Hindu Root Race theory. In it race is seen as an outward manifestation of one's spiritual 'evolution'. As an extension of this, many New Age groups assign spiritual connotations to the terms 'black' and 'white'. Religious groups, such as born-again Christians, who do not subscribe to New Age assertions, are called 'The Black Lodge' or 'Black Forces'. New Agers also call the period since the birth of Christ—'The Black Age'. Vera Alder tells her readers:

[T]he Black Age. . .the Piscean Age, as you know, lasts 2000 years or so. Its inception marked the beginning of the Christian era. It is passing out of manifestation now, as the new Aquarian Age is coming in.²

Luciferian, Rudolf Steiner wrote that the 1890's were a turning point in the 'Black Age'.³ Alice Bailey said "the final break or division between the so-called black and white forces, for this particular world cycle, will take place during the period of the sixth root race."⁴ New Agers believe this is immanent.

New Agers christen their most highly developed members—'The Great White Brotherhood'. These include 'the Christ' and his 'Ascended Masters' of the Seventh Root Race, who communicate through today's channelers. Popular New Age books, such as the *Keys of Enoch*, profess to be 'transmitted' in code language from this 'White Lodge'. Rare treatises, like *The Ultimate Frontier*, acknowledge the analogy between 'The Great White Brotherhood' and 'The Luciferian Brotherhood'. The New Age Church Universal and Triumphant boasts that their book, *The Forbidden Mysteries of Enoch*, is a direct transcription from contact with the Great White Brotherhood.

Root Race Roots

As Blavatsky boasted, the material in *The Shepherd* and *The Epistle* comes from esoteric sources. So when Hermas writes, "[T]heir race is lawless," he is using the term 'race' as it was used in the Septenary Law of the ancient mystery schools. These laws may have been written by the light skinned, pointed nosed Aryans (from whence we get the names Iran and Ireland) who migrated from the fertile crescent to India. They brought with them the Babylonian mysteries, as well as their worship of 'The Heavenly One' or 'The Divine Father'—thereby creating the basis for Hinduism. These Arya created a caste system, based on color, to subjugate the native, dark skinned Dravidians. To provide a religious rationale for the castes, they developed the theory of karma, which resigned a reincarnating soul to a body representative of its spiritual development. The Rootrace theory, still held today by the Jains of India, is described by one Hindu scholar:

Each Root Race is said to be a phase of human unfoldment in which a new sense is developed and a new level of consciousness. The first Root-race has only the sense of hearing. . .The third Root-race, known as Lemurian, produced. . .speech, sight. . .mentality, emotion. The fourth Root-race, the Atlantean, is marked by the development of lower mind. . .The fifth Root-race, the Aryan or Indo-European. . .has seen the awakening of the higher mind. . .The sixth Root-race will develop intuition and clairvoyance; the seventh, the faculty of direct perception and clairaudience.

Blavatsky popularized the Root Race Theory, seen profusely in all of her books:

Mankind is obviously divided into God informed men and lower human creatures. The intellectual differences between the Aryan and others is inexplicable on any other grounds. No amount of culture could raise such specimens as the Bushmen, the Veddas of Ceylon, and some African tribes to the same intellectual level as the Arian. . The tide and wave of incarnating Egos has rolled past them to harvest experience in more developed and less senile stock, and their extinction a Karmic necessity. . . When the close of the Kali Age shall be nigh. . .that divine Being shall descend upon Earth. . .he shall give birth to a race who shall follow the laws of the Krita Age.7

Blavatsky's Theosophical Society and its spokesman Annie Besant continues the rhetoric:

Take any savage of the lowest type, the aborigines of Australia, the Veddhas of Ceylon, the hairy men of Borneo—these are scarcely human, yet they are human. . . he has practically no mind and no morals, only the germs of them.8

New Agers and the Root Race Theory

The following chapter will examine how new version architect

Gerhard Kittel and Hitler worked together to hawk the Root-race theory to the last generation. This generation's New Agers are buying it—buried in books about 'New Age Consciousness'. (See chapter 42) Today the book, *New Age Bible Interpretation* gives their installment:

Seven Root-Races succeed one another in the racial evolution on a planet. . .the Lemurians (i.e., Ethiopians) were the first root race, followed by the Atlantians (i.e., Mongolians and Red Indian Race) and finally the Aryan (i.e., Hindu, Persian, Greco-Roman, Celtic, and Anglo-Saxon-Teutonic). The soul incarnates periodically in gradually improving bodies.9

The New Age *Metaphysical Bible Dictionary* says, "Ethopians represent the undisciplined and undeveloped thought forces." Lola Davis says, "Each one of us [has] a national, racial, and family karma." 11

The recipe for the Antichrist's regime, detailed in *When Humanity Comes of Age*, remits the final installment of this theory. Chapter ten entitled, "Racial and Planetary Psychology" reveals:

This 'assessment' will no doubt determine that the 'qualities' of leadership and even survival are held by *their* new 7th Root-race, the Homo Neoticus. This term is used by New Agers to describe their members who will replace the old 6th Root race, the Homosapiens. As New Age writer John Randolf Price boasts, New Agers are "part of a new race that will someday rule the planet."¹³

Racey New Bibles

The 'New Bibles' of the Antichrist's 'Central World Council' will no doubt keep pace with their 'racial assessment'. The fact that

neither the KJV nor any Greek manuscript contains the word 'race' is ignored by new version editors. They continue to allow the pages of their versions to be used as semantic stepping stones to the New World Religion. To accomplish this the NIV, NASB, Living Bible and other versions mistranslate Greek and Hebrew words such as 'seed', 'brethren' and 'generation', as 'race'. To try to put some reality into their Root-race reverie, New Agers will no doubt latch on to I Peter 2:9 in the NASB; it reads, "But you are a chosen race." The Greek word here is genos from the root word ginomai, which means 'to come into being'. The KJV translates all such words as 'generate', 'generation', or 'Genesis'. The NASB translates a total of ten different words as 'race'. (e.g., Acts 7:19, Mark 7:26 and elsewhere) In Zechariah 9:6, the NASB introduces the 'mongrel race' of Hermas 'half white and half black' stones. The Hebrew word is really 'seed' which they correctly translate hundreds of other times. (e.g., Genesis 1:22 "the tree yielding fruit whose seed. . .") The NASB also gives the reader a "Chosen race" or "holy race" pitted against a 'mongrel race'—just like the New Age 7th Root race is pitted against the earlier races

The NIV mistranslates 'brethren' as 'race' in Romans 9:3, giving the reader the Root-race distinction, "Those of my own race." Commentators, tainted with New Age ideology, even suggest that Matthew 24:34 could be translated, "This race shall not pass away until all things be fulfilled."¹⁴

Editors and 'Race'

Editors of new versions, commentaries, and lexicons rationalize their use of the word 'race', citing a handful of instances in which Greek mystery initiates such as Plato and Socrates, use the word 'race'. They perhaps are unaware of the Root-race theory which was very much a part of the esoteric philosophy of these men. Plato wrote much about the third Root-race, the Atlantians. Westcott picked up on it, writing in his books of scientific proof for the existence of Atlantis. He said the 'Lost Continent of Atlantis' was destroyed because, "the divine element within was overpowered by human passion." The divine element within and 'Atlantis' are two theories being promoted in New Age books such as *The Golden Thread* by

Natalie Banks. Ramtha, an entity being channeled today, says he comes from Atlantis. It was also on Hitler's 'hit parade' of topics for discussion.

Root-race rhetoric is evident in the writings of Origen, Westcott and Hort, showing further their sympathies with 'the tares'. Origen wrote that the 'outer darkness' of which the bible speaks is a "black body of flesh." ¹⁶ Knowing that Origen, the Platonist, wrote the first draft of Sinaiticus (Aleph) helps clarify the meaning of Hermas 'black ones'. Hort's hours spent in Plato give rise to his comment:

[T]he niggers themselves. . .they have surely shown themselves only as an immeasurably inferior race, just human and no more, their religion frothy and sensuous, their highest virtues those of a good Newfoundland dog.17

The S.P.R., Westcott's grandchild, had four categories of people: "educated persons, Asiatics, the lower races and children." 18 Westcott echoes calling Africans, Hindus and Muslims "childlike races." 19 It seems participants in this Root-race heresy derive support from mutual affirmations of the fable.

Saddam Says:

The global universality of this theory is seen in the Muslim ceremony called *Wudia* in which Muslims wash their faces and say:

O God, make my face white on the day of Judgement when sons are resurrected with white faces and others with black faces.²⁰

The notion that racial evolution is at the root of behavior is even seen in comments by the 'good guys', like General Schwartzkopf. His comment that those who committed the atrocities in Kuwait, "are not a part of the same human race," likely did not frame well his intentions. But it represents unregenerate man's attempt to circumvent the biblical view of the problem. Genesis, the book of roots, not a root-race theory, reveals the skeletons of rebellion

at the source of the "desperately wicked" (Jeremiah 17:9) nature of all men.

NIV Whitewash

If New Agers use the word 'black' to describe Christians who disagree with them, it is likely that the word will disappear from any positive bible context, such as Song of Solomon 1:5,6. In the NKJV and NIV, the Hebrew word shachor stays 'black' for 'hairs' and 'horses', but not for the "Black" one whom New Agers and NIV manuscript Sinaiticus describe as "crooked" but Christ describes as "my love" and "my spouse" (Song of Solomon). The NIV whitewashes 'black' with 'pale', Roget's Thesaurus' synonym for 'white'.

NIV et al.		KJV
every face grows pale	Nahum 2:10	faces of them all gather blackness
every face turns pale	Joel 2:6	all faces shall gather blackness
Dark am I	Song of Sol. 1:5	I am black
I am dark	Song of Sol. 1:6	I am black
I mourn	Jer. 8:21	i am black
Our skin is hot	Lam. 5:10	Our skin was black
darkness, gloom	Heb. 12:18	blackness, darkness
dark of night	Prov. 7:9	black and dark night
OMIT	Jer. 14:2	black
grow dark	Jer. 4:28	be black
darkness	ls. 50:3	blackness
darkened	Job 6:16	blackish
porphyry	Esther 1:6	black

Lucifer's Lexicons

he root-race theory has resulted, not only in rhetoric, but in the red-handed holocaust of its prey. It has been the purpose of this book to bring to light to this generation of Christians what time and indifference have obscured. The 'Nazi connection' will shock Christians of even nominal sensitivities. Adolf Hitler's name is a household word, used synonymously with the consummate evil of this century. Gerhard Kittel's name is a household word—among New Testament Greek scholars. It would seem the chasm between two such men would be monumental. Kittel edited the ten volume standard reference work used in New Testament Greek word studies, the Theological Dictionary of the New Testament. The NIV translators relied on its judgements when selecting words, as do all translators.1 When a pastor or 'media preacher' elaborates with reference to 'the Greek', it is virtually certain he is citing a judgement about the correct meaning or choice of a word from this dictionary or an abridged compendium which has adopted its citations. Editors remark regarding this ten volume set:

The standard. . .This set is a necessity for the serious Greek student. . .the best New Testament dictionary ever completed. . .Every serious Greek student dreams of owning a set. . .2

The late nineteenth century saw B.F. Westcott, Balfour and Blavatsky shadowing the unholy trinity of Revelation—the false prophet, the Antichrist, and Satan. Projecting upon the background of the next generation, the shadow grew even darker as the silhouettes of Kittel, Hitler and Blavatsky merged and became indistinguishable. History repeats itself. We saw how Westcott's New Age Ghosts were summoned the same year the apparition of a 'New' Greek text began to gather substance. Kittel's labors on his ten volume Greek New Testament dictionary also began the same year he became Hitler's 'hired man'.

Kittel's trial, conviction and imprisonment for his key part in the extermination of two thirds of Europe's Jewish population is a harsh fact, hidden to those pridefully seeking 'hidden' meaning in the Greek. This same pride impels New Age mystics in their pursuit of hidden 'gnosis' or knowledge. Both, when raising this rock, will be met by the resident rattler.

The Seed and the seed

And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed. Esther 3:8-9

The enmity foretold in Genesis 3, between the serpent and 'the seed', is seen in the actions of Haman, Herod, Hort, and Hitler. Like the unceasing hiss of the snake, they hammer to break the seed of Israel and the "incorruptible seed" of the word of God, lest the 'tender plant' of Isaiah 53:2 become 'the vine' of John 15:1. Just as Balak, the king of Moab, hired the false prophet Balaam to curse the seed of Israel when they were living in his country, so Adolf Hitler hired Kittel to curse the seed of Israel in Germany. The apostle Peter warns of these 'false prophets' and 'false teachers' who are "gone astray following the way of Balaam. . .who loved the wages of unrighteousness. . .[T]hey speak great swelling words of vanity." (II

Peter 2:1, 15) A more apt description of Kittel's dictionary and his diatribe against the Jews could not be penned.

Kittel's Pen: Instrument of Death

In Gerhard Kittel, Satan found a man who could destroy both the seed of Israel and the "incorruptible seed." His writings penned between 1937 and 1943 caused the physical death of millions of Jews and spiritual death for untold others. Using the cloak of 'Christianity' and 'science', Kittel was the chief architect of the so-called 'racial science' and 'Christian base' for Hitler's anti-Semitism. Scholar Robert Erickson, winner of the 1987 Merit of Distinction from the International Center for Holocaust Studies writes, "He established a solid Christian foundation for the opposition to the Jews." Kittel called himself "the first authority in Germany in the scientific consideration of the Jewish question." William Foxwell Albright, a prominent archaeologist and Semitic scholar, writes:

Kittel is. . .even darker and more menacing. . .than Goerring or Goebbels. . .[He credits Kittel with]. . .the grim distinction of making extermination of the Jews theologically respectable.5

This spiritual treason by the 'Christian' academic and theological community, provides the answer to the weighty question, 'How could civilized young men of a modern culture brutally torture and murder their fellow man and why did a whole generation of Germans sit by and allow it?' Author Joseph Carr answers: "Satan's gospel of racial hatred had been preached loudly in Germany for more than a decade. . ."6 This war of words preceded World War II, preparing the minds of some Germans for their unholy betrayal of humanity. Scholars explain:

[T]here was a cancer in 19th century Germany. The German theologian. . .had deteriorated to an unbelieving liberalism. . .Understanding the moral treason of churchmen required knowledge of the doctrinal state of much of Europe during the first four decades of this century. . .the satanic influence.⁷

Erickson says further:

[T]he elder Kittel's (Rudolf) feet were firmly planted in nineteenth century liberal academia. The younger Kittel...was [even] more easily swept along with the prevailing winds, which after 1918 meant irrationalism, volkish mysticism and anti-Semitism.8

The NKJV and all new versions have abandoned the traditional Old Testament Hebrew, *Ben Chayyim Masoretic Text*, and follow Rudolph Kittel's 1937 corruption, *Biblia Hebraica*, which follows Leningrad Ms B 19a.

Bedchamber to Gaschamber

What was the source of these bizarre notions of 'Aryan' superiority and Jewish inferiority? Kittel's 'volkish' mysticism and Hitler's occultism were at the root of their mutual anti-Semitism. The U.S. Army discovered Hitler's library of personally marked occult books and noted that he kept a copy of Blavatsky's *The Secret Doctrine* by his bedside! Its fables of the new fifth root race of 'divine' Aryans, battling the inferior old Jewish root race, coupled with its call for the open worship of Lucifer over Jehovah, (who Blavatsky identifies as 'Satan'), explains this monstrous phenomenon. Without an awareness of the contents of Hitler's bedside reading, his actions would remain a strange mystery. Blavatsky's book was also used by the mystical societies of Germany after World War I and was perhaps a source for Kittel's anti-Semitism as well. One writer notes:

[M]ost of these groups used the writings of Madame Blavatsky as their bible.10

Blavatsky's Theosophical Society was at one time called The Aryan Theosophical Society. Her anti-Semitic pamphlet and quotes, similar to the following, provided fuel for the crematoriums. Hitler read in *The Secret Doctrine*:

[T]he Semites. . .The Sacred Spark is missing and it is they who are the only inferior race on the Globe, now

happily-owing to the wise adjustment of nature which ever works in that direction—fast dying out. . Here again one perceives the immense chasm between Aryan and Semitic religious thought, the two opposite poles, sincerity and concealment.12

Numerous books, even some written prior to 1941, have exposed occultism as Hitler's driving force. One major book club selection, *Beyond All Belief*, calls Hitler, "the theosophist's most notorious proxy-disciple." One writer concurs:

Adolf Hitler was a disciple of Madame Blavatsky and was initiated into the meaning of the secret doctrine.14

Karl Haushofer gave Hitler his initial initiation into the secret doctrine. This was followed by a final initiation by occultist Dietrich Eckart who wrote:

Follow Hitler, He will dance, but it is I who will call the tune. I have initiated him into *The Secret Doctrine*.15

Hitler's *Mein Kampf* was dedicated to Blavatsky's disciple, Dietrich Eckart and contained much anti-Semitism. His 'Master Race Theory' mirrored clearly Blavatsky's Root Race Theory. As early as 1909 Hitler joined the Anti-Semitic Union. His speeches of 1919 and 1920 were peppered with this poison. And finally, on January 30, 1939, he told the world, "In a New World, the Jewish race in Europe will be destroyed." This 'New World' oratory of the Fuehrer and today's international leaders cannot fashion the "new earth" (Revelation 21) of which it is only a counterfeit.

The Fuehrer's False Prophet

'Voices' told Hitler before 1920 that he had been selected 'by God' to be Germany's messiah, saving the nation from "the claws of international Jewry." Erickson notes that "Kittel. . . did see God's hand in the elevation of Hitler to power." Kittel's defense, during his trial for war crimes, included his assertion that his actions had been "imposed upon him 'by God'." The God, heard by both, was the

"god of this world." Blavatsky's doctrines of devils were delivered by Hitler, an antichrist, then sanctified by his 'scribe' Kittel and finally served to the SS and Satan's other unwary servants.

With Hitler's totalitarian regime, came the Nazi takeover of the church, under the new name *Deutche Christen*. Kittel, unlike theologians Karl Barth and Dietrich Bonhoeffer, urged:

[A]greement with the state and Fuhrer was obedience toward the law of God.18

Theologian Martin Buber responded publicly that he was not surprised to see Kittel acting as pied piper for the Fuehrer. 18 Erickson notes further:

Theologians who stressed gospel...tended to be immune to Hitler's charms. Kittel's work cannot be seen as anything but a satanic distortion of Christianity. 19

Foreshadowing the final false prophet, Kittel promoted a 'New' bible version for Hitler's 'New' church, to replace Luther's traditional German Bible, *Die Heilige Schrift*, based on the Majority Text.²⁰ Luther's bible was about 400 years old during Hitler's generation. 'Archaic'. . .Kittel said. (The KJV will be 400 years old during our generation. Archaic. . .some say. Is it a coincidence that God closed the Old Testament canon 389 years before Christ's first coming. And now, he gives us the 1611 KJV in these last days', in the world's universal language, 389 years before his second coming in the 6000th year. The 4000th year Christ came the first time. The fourth day he created the sun, a type of Christ. The 7th day God rested, prefiguring his millenial reign during the 7000th year.)

In 1933 Kittel joined the Nazi party and his mystical maze hit a turning point. That same year he also began work on the *Theological Dictionary of the New Testament*, a work he hoped would give theology a more secular substructure. One *secular* historian notes:

The potential for trouble suddenly became concrete in 1933. Ego involvement. . .must have played a role in Kittel's career after 1933. After 1933 Kittel's work changed in tone. Before 1933 Kittel defended Judaism,

afterward he attacked it. Kittel produced a body of work between 1933 and 1944 filled with hatred and slander toward Jews. . .The bulk of Kittel's research between 1933 and 1945 was devoted to a rigorous and harsh anti-Jewish stance. . .[I]t corresponded to the worst of Nazi propaganda.21

In 1933 Kittel wrote a book and gave speeches entitled, "Die Judenfrage." It's first edition states:

We must not allow ourselves to be crippled because the whole world screams at us of barbarism. . . How the German Volk regulates its own cultural affairs does not concern anyone else in the world.²²

Between 1933 and 1944, as Kittel was cranking out volume after volume of the lengthy *Theological Dictionary*, he was also taking a leadership role in the *Forschungsabteilung Judenfrage*, a Nazi organization and publication. Rudolf Hess, one of the earliest members of the Occult Thule Society and Hitler's right hand man, attended the opening ceremonies, which were followed by newspaper headlines pronouncing the organization as, "[T]he scientific weapon in the Nazi fight against the Jews."²³ Kittel became the most frequent contributor to this journal, writing 6 of the 8 volumes, the last being cut short by the end of the war and Kittel's imprisonment for war crimes. (The same fate fell to his closing work on the *Theological Dictionary*.)

Kittel's pseudo-'science' and 'research' for this journal stooped to the ridiculous. For example, he would show ancient drawings of men with "large hooked noses" having sex with women who had small noses. These drawings, he purported "proved" scientifically that historically "inferior" Jewish men had attempted to mate with "superior" Aryan women in order to improve their racial stock. Kittel's vulgarity included slander and name-calling, using terms such as, "refuse," "depraved" and "enemies of humanity." He wrote of "readiness to speak in racial. . . terms" and of the Jews being "justly ruined." He recommended all German Jews be dismissed from their jobs, stripped of their German citizenship and their property confiscated. He said, "[T]hough this would cause hardship it was a necessary price to pay for past excesses."²⁴ Doesn't this sound like

the Antichrist's plan for the 'unevolved' non-compliant Christians who refuse to take 'the Name' of the beast? The same plan comes from the same source—Satan.

Holocaust

Dr. Josef Goebbels, Minister of Propaganda and Enlightenment, believed Hitler was the reincarnation of Jesus Christ. Goebbels and his SS began the first mass murder of German-Jewry on November 9 and 10, 1938. In 1939, Kittel closed one of his speeches with a tribute to Hitler calling him the, "saving force which stemmed the tide of Jewish infiltration."25 "Knowledge of the killings was widespread within Germany itself," notes one observer. As early as 1942, the London Times reported the mass murder of Jews; Swedish diplomat Baron von Otter also publicly reported mass gassings. The B.B.C. reported the massacre by A.M. and short wave radio. "They all knew what was going on."26 Even with such clear awareness of what was going on, Kittel continued to write for the Fuehrer. In 1943, Goebbels asked Kittel to write for his Anti-Judische Aktion (Anti-Jewish Action), a publication laced with Goebbels' astrological predictions about a German victory in the war. Kittel admitted knowing "about Jewish murders" and wrote of his support for Adolf Hitler's actions.

[T]oday many harsh things do occur and must occur. . . [I]t was not despotic brutality or barbarism. . . [for] the Fuhrer. . . in his radical resolve. . . to place the Jewish problem on a wholly new foundation . . [T]he radical suppression. . . carried out by National Socialism is not, as almost the entire world maintains, an unheard of cruelty against the Jews. 27

To what was Kittel referring when he said, "radical suppression. . .unheard of cruelty"?—Mass Murder. As late as 1944, Kittel was lecturing at the University of Vienna, speaking of the "depraved" Jews who were the cause of the fall of the Roman Empire."²⁸ His writing showed attempts to rationalize the murder of Jews by twisting Talmudic thoughts. Kittel writes:

...full freedom to murder. ..just as you should smash the brains of even the best snake . ..[This is] justification for the most anti-Jewish acts.²⁹

. . .knowing good and EVIL

But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction and castest my words behind thee. . .Thou givest thy mouth to EVIL and thy tongue frameth deceit. Thou sitteth and speakest against thy brother; thou slanderest thine own mother's son. Psalm 50:16-20

The pen of the Psalmist painted a perfect portrait of Kittel. Jerusalem is our mother (Galatians 4:26) and the Jews, the sons of Jerusalem. Erickson concludes:

The picture of Kittel which emerges is not that of a devout Christian. . .He refurbished it with a touch of contemporary racial mysticism.³⁰

That "refurbishing touch" of the paw of the wolf in sheep's clothing, massaged the meanings in the *Theological Dictionary* and is manipulating a new generation of Christians, when they touch their new versions.

Kittel: "Yea, hath God said. . ."

Blavatsky: "Ye shall be as gods. . ."

Hitler: ". . .knowing good and EVIL."

Genesis 3

First—we question God's word. Its authority is moved out of the way. Then, our "impressions," "feelings," "reasonings" or "associates" become our authority. We have now moved to step two and become our own gods. Then the EVIL comes. It is a shorter route than one might imagine. Erickson points out:

[W]e cannot rely upon intelligence or rationalism to protect us from error. We must further acknowledge that

neither rationalism, intellectualism or Christian [?] values protected Kittel. . .from supporting Hitler [and mass murder]. This is a disturbing conclusion and one which requires careful consideration if we desire that the Hitler phenomena not recur.³¹

Being Deceived?

But evil men and seducers shall wax worse and worse, deceiving and being deceived. II Timothy 3:13

If you feel that perhaps you have been deceived, you are not alone. At the very end of Kittel's life, he confessed that the years of his editorship of the *Dictionary* and his propaganda 'ministry' for Hitler,

...was based upon the most bitter deception of my life.32

His lack of spiritual discernment or his "diseased conscience," as Erickson calls it, seems to have been accompanied by a defect in his scholarship. In citing an error in Kittel's work, Erickson writes,

This example throws a shadow of doubt on all of Kittel's research. . .Kittel's factual base may not always have been strong enough to support the conclusions he drew.33

What are these conclusions? Perhaps you will hear some this week from the pulpit, the radio or television preachers, *or* as you read a 'New' version.

The Wizard of Ahs

The next time you hear a pastor proclaim, "The Greek here really means. . .," (yea hath God said?), be forewarned that his pronouncements are an echo from history past. Their hollow sound is one of Kittel's spiritually bankrupt grammatico-historico method of exegesis used by today's lexicons. Carson reveals:

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I have heard pastors with two or three years of Greek behind them explain to their congregation what a certain Greek word means by citing all the entries in some lexicon.³⁴

Hiding behind a curtain of words, today's Wizard of Ahs bluff, because as Kohlenberger reveals, they are taught only "basic grammar" and even:

[T]hose who have concentrated on biblical languages have not taken as many courses or translated as much literature as would be required for a bachelor's degree in liberal arts.³⁵

The Greek and Hebrew Lexicons and dictionaries are written by men, "most of whom are unbelievers," writes Princeton and Yale scholar Edward Hills. A few examples will suffice: 1) The New Brown-Driver-Briggs Hebrew-English Lexicon's editor (Briggs) was defrocked by the 'liberal' Presbyterian Church for his 'liberalism'. 2) Trench, author of the much used Synonyms of the New Testament, was a member of Westcott's esoteric clubs, as was Alford, whose Greek reference works are still used. 3) J. Henry Thayer, author of the New Thayer's Greek Lexicon, was a Unitarian who vehemently denied the deity of Christ. (Thayer was also the dominant member of the ASV committee!) His Lexicon contains a seldom noticed warning by the publisher in its Introduction (p. vii). It cautions readers to watch for adulterations in the work relating to the deity of Christ and the Trinity. 4) The acclaimed A.T. Robertson's Greek Grammar also sends up a red flag in its preface saying, "The text of Westcott and Hort is followed in all its essentials." 5) Conclusions drawn by Kurt and Barbara Aland of the Nestles-Aland Greek New Testament elicit the response by Phillip Comfort that "the Alands' designations must be taken with caution."36 6) James Strong, author of Strong's Concordance was a member of the corrupt ASV Committee. Hills summarizes:

Undeniably these unbelievers know a great many facts by virtue of God's common grace. They misrepresent these facts, however because they ignore and deny God's revelation of Himself in and through the facts.

Just as Black's Law Dictionary switched definitions to match progressively liberal legal interpretations, likewise most Greek and Hebrew dictionaries and interlinears have now adopted definitions based on Kittel's expanded dictionary, or the like, which define words based on citations by ancient Greeks like Plato, Socrates, Aristotle and other pagan sources. When applied to bible words, these pagan interpretations serve, not as a magnifying glass, as most suppose, but as a glass darkened by the shadow of fallen men. One example will suffice. The word 'love', if defined from the daises of our day, would elicit a definition embracing such connotation as 'a feeling', 'an emotion' or perhaps a sexual sentiment. We have all heard bible teachers, following a Kittel-like Lexicon cite phileo and agapao, as the two Greek words which are translated 'love' in the New Testament. Phileo, according to their grammatico-historico method of exegesis, would mean 'to be a friend'; agapao would mean 'an unselfish Godlike love'. These definitions, garnered from the secular Greek writers of the time, do not represent God's use of the terms. Former seminary professor, Dr. Samuel Gipp, has observed the inefficacious employment of this method, which is exposed by the following verses.

PHILEO		AGAPAO	
John 5:20	the Father loveth the Son	I Pet.3:10	he that will love life and see good days
John 16:27	the Father loveth you	I John 3:10	neither he that loveth not his brother
I Cor. 16:22	if any man love not the Lord Jesus Christ	I John 4:20	that loveth not his brother
Titus 2:4	womenlove their husbands	Eph. 5:25, Col. 3:19	love your wives
Titus 3:4	and love of God our Saviour	Eph. 5:28	So ought men to love their wives

"Every word of God is pure" and "given by inspiration of God"; reference works are not. The bible calls us to "compare spiritual things with spiritual " things (I Cor. 2:13). Studying the context of other verses which also contain the word (listed in a concordance) will reveal God's definition of the word. ('Love', for example, is defined in I John as "keep his commandments." We are to 'act' in love, not to 'feel' love. Going along with the New Age, new versions render Mark 10:21, "felt a love for" rather than "Jesus loved him.") New versions hid this key to understanding bible words by mistranslating I Cor. 2:13. They say, "combining (or expressing) spiritual thoughts with spiritual words." The NASB italicizes 'words' and 'thoughts' because they do not occur in the Greek. The command in all Greek MS is "comparing," not 'combining' or 'expressing'.

The congregation travels down the yellow brick church aisle, like the tin man, hoping to get a heart, and the scarecrow, hoping for a brain. The Wizard of Ahs, with all of his bravado, can only give a bogus 'brain' and a heart heavy with histrionics.

Nineties Neo-Holocaust

They have said, Come and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. Psalm 83:4

News magazines in the nineties are reporting, "[T]he anti-Semitism that lay dormant. . .has sprung back to life." 37 Newsweek and Time report of an anti-Semitic organization in Russia today called 'Remembrance', whose membership vows to kill one Jew each day. Magazines publish accounts of a French political movement, the 'National Front', which has incited the desecration of scores of Jewish burial grounds, a situation not seen since the 1300's when the French government itself confiscated all Jewish property after banishing them from the nation. As the New Age movement mantles the globe we see a pattern of anti-Semitism emerging. Carr notes:

The Nazi worldview and major elements of the NAM [New Age Movement] worldview are identical. They

should be, after all, for they both grew out of the same occult root: theosophy. . .the teachings of Helena P. Blavatsky (*The Secret Doctrine* and *Isis Unveiled*).³⁸

Blavatsky's anti-Semitism is not characteristic of the entire New Age movement. Participants in the 'Save the Earth' movement, for example, see the cultivated 'green' carrot top. But beneath 'the earth' lies Blavatsky's bitter wild root and the harvest hell hopes to bear. Many New Age gurus, however, recognize their Hindu congruity with this Root-race theory. Swami Svalantrananda has seen this sharp spindle-shaped root and approves:

Hitler was a mahatma, almost like an avatar. . .[H]e was the visual incarnation of Aryan polity.³⁹

The heartland of America was pierced to find it harbored a large crematorium with bleacher seats in the now abandoned multimillion dollar ashram of the exiled guru, Rajneesh. Their spokesman chaffed to Constance Cumby, "[It is] for Jews, for Christians." New Age books, such as *Return of the Bird Tribes* (p. 62), *Revelation: The Birth of a New Age* (pp. 63-65) and *Prophecies and Predictions* (pp. 57, 58), all predict an upcoming "cleansing action" to purify "the race." *Sane Occultism*, another New Age tome, says: "The Beast whose number is 666. . .[tells us] we must not forget that destruction is always the first phase of construction."40

Cosmic Countdown says, "[T]hese people will eventually be replaced by a new root race about to make its appearance in a cleansed world." College students and 'intellectuals' find this theory presented in such 'classics' as Richard Bucke's Cosmic Consciousness: A Study in the Evolution of the Human Mind. He says:

In civilized man, especially in the Aryan race,. . .the mental faculties. . .have for some millennium developed with great rapidity.⁴²

For those who will never read Alice Bailey's books, which accuse the Jews of having "bad national karma. . .for their sin of non-response to the evolutionary process," influential figures, such as India's Gandhi, echo to a broader audience, "The Jews would have

died anyway."43 Chiming along to the tune of the times, new bible versions inject anti-Semitic notes to this occult overture.

New Version Anti-Semitism

"Strength through Joy" Hitler

"The Way of Joy" Kenneth Taylor (L.B.)

"The Joy of Brotherhood" Lord Maitreya44

Kent State University English professor, Diana Culbertson, writes of her research which reveals that one new version,

[I]ncludes not only theological distortions, additions and mistranslations, but numerous examples of anti-Semitism. The bad news is that many readers are buying a shoddy version of the text. *The Living Bible* is not just a harmless, bland paraphrase. It is a slanted version of the scripture. . .Those reading *The Book* should know what has happened to the texts and to doctrine in this hyped best seller. 45 [Note her following examples.]

Trimeki	KJV	LB
John 1:17	For the law was given by Moses	Moses gave us only the Law with its rigid demands and merci- less justice
Matt.12:45	this wicked generation	this evil nation
Gal. 4:3	were in bondage under the elements of the world.	We were slaves to Jewish laws and rituals.

Her last citation rings like the new version manuscript Aleph's *Epistle of Barnabas*. Its author's anti-Semitism is exposed by such statements as, "The whole Old Testament sacrificial and ceremonial institution are the devil's work." Aleph, and B as well, have numerous instances of anti-Semitism. New versions, based on Aleph and B in I Thessalonians 2:15, say the Jews killed "the prophets" rather than just "their own prophets," as cited in the KJV and Majority

text. New versions echo Kittel's 1943 speech which purported there was a Talmudic Jewish mandate to kill Gentiles in general. Supporting Kittel's claim of a murderous spirit among Jews, new versions change Acts 26:17 from "Delivering thee from the people" to "from the Jewish people." No Greek support exists for adding the word 'Jewish'. Again, in Acts 23:12, the NIV and NASB have *all of* "the Jews" conspiring "under a curse" to kill Paul, whereas the verse really says "certain of the Jews." In addition, Mark 12:33, in the *New Jerusalem Bible*, directly transliterates the word 'holocaust' in a positive context, in spite of its contemporary negative associations.

Did Jesus forgive the Jews? Not according to the new versions. The NASV, NAB and Living Bible add "the guilt of" to Matthew 23:35, words which appear in no Greek manuscript. addition, the verse, "Father forgive them; for they know not what they do" (Luke 23:34) is "probably not in the original writings," according to the New American Bible, the NASB Interlinear Greek-English New Testament, Nestle's Greek and the Jehovah Witness New World Translation.46 The NIV casts doubt on its inclusion with a marginal note. The verse is found in the vast majority of manuscripts, even the early uncials such as Aleph, A,C, L, N, as well as the Old Latin, Curetonian, Peshitta, Harclean, and Philoxenia versions. Scholars believe its omission was caused by Marcion, who was anti-Jewish in all his sentiments. (Williams, Alterations to the Text p. 9) "Marcion expunged his copies of the Gospel according to Luke of all references to the Jewish background of Jesus," notes another scholar.47 "Paul's favorable remarks about Israel posed a problem for Marcion who simply excised those passages," says still another.48 New version editors who question its inclusion are in the beleaguered company of Marcion, the Vatican Manuscript, Westcott and Hort.

The precious sons of Zion comparable to fine gold, how are they esteemed as earthen pitchers. . . Lamentations 4:2

New versions (i.e., *Living Bible*) deny any special place for the Jews—going so far as to remove the entire salutation from James 1:1. It begins, "to the twelve tribes of Israel." All new versions stop the book of Mark twelve verses short. This omission is based on *Aleph*, whose author would rather have you read the *Shepherd of*

Hermas. Some feel the verses in question designate special signs given to the Jews and hence their omission.

Bloodbath

[N]oblest blood. . .toiled to benefit the Aryan race; performing surgery without anesthesia.49

The bizarre balladeer who sang this stanza was Def Jam, in the title song "Auschwitz, The Meaning of Pain," from their latest rock album entitled *Slayer: Reign in Blood*. Songs like this are stepping stones to sway the sentiments of yet a new generation, preparing them to persecute the Jews during the tribulation. Def Jam's reference to "the noblest blood" recalls the 1935 Nuremberg Blood Laws enacted in Nazi Germany to halt the intermarriage of Gentiles and Jews. Carr tells us:

In Nazi racial doctrine blood was intimately related to the concept of race, race defilement. . .To the Nazi, the prime capital crime of the Jewish people was race defilement, which meant intermingling blood lines 50

Kittel's propaganda reinforced this belief, as seen in his writings:

[T]heir...blood results in decadence...[I]t weakens and infects...[I]t is poison...[T]here was a moral right to throw stinkbombs.51

This idea was rooted in Blavatsky's writings which asserted that the Jewish people were created by "Jehovah, an inferior god" and therefore are not of "the same essence" as the Aryan race.⁵² Acts 17:26 disagrees saying, God "hath made of one blood all nations of men for to dwell on all the face of the earth." Now new versions join Blavatsky, Aleph and B, omitting the word "blood." The omission leaves an awkward sentence so some versions substitute the word 'man', although it does not occur in any Greek manuscripts, even Aleph and B.

The Synagogue of Satan

I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan.
Revelation 2:9

Given this caution in Revelation, it is no surprise that New Agers and some Christians assert that "they are Jews." Elizabeth Claire Prophet claims her 'revelations' are a "fulfillment of the prophecy of Jeremiah concerning his covenant with the house of Israel."53 Some 'Christians' believe the church replaced Israel. In Christ's words, this positions such people in the pews in "the synagogue of Satan." Origen and Eusebius were the headspring of this heresy. The cascade down to this century was carried by Augustine and Calvin. Hort and Westcott were the watercourse to this generation. Hort wrote in his commentary on I Peter, "The Christian Church is the true Israel."54 Westcott calls the church the "New Israel and St. Peter, the leader of the New Israel."55 The riptide crests today with the Reconstruction, Kingdom Now, Dominion, and Identity theology movements, spotlit on Bill Moyer's three part television series. Their sentiments are represented by men such as James McKeever who says:

It is vitally important for the body of Christ to realize that they are Israel.56

Haman's disregard for 'the seed' is now seen in books such as Bill Hamon's *The Eternal Church* and David Chilton's *Days of Vengeance* which states, "[T]he Kingdom has been transferred to His new people, the Church." Consequently Earl Paulk disagrees with those who "continue to be sympathetic toward national Israel."57

The siege on the seed of Israel and the "incorruptible seed" has been unrelenting. In 1300 the Inquisition set its sights on the Jews and the bible, banishing both from Spain. The Crusades attempted to conquer Jerusalem in 1099. Saddam sent 40 skuds. Misguided Gentiles "the number of whom is as the sands of the sea" will continue their attempt to seize scriptures—and the throne of David until—

Thy Kingdom Come

Whose kingdom do we preach—that of the Antichrist or the "kingdom of God"?

Verses, such as Revelation 20:6, which state, "[They shall be priests of God and of Christ and reign with him a thousand years" speak of the coming reign of Jesus Christ on the earth. However, having a kingdom without *the* King is the vision of these amillennial, postmillennial and New Age millenarians looking for the Greek Golden Age, Maharishi's Thousand Years of Peace or even Hitler's Thousand Year Reich. Lola Davis says New Agers must work "in materializing the Kingdom of God on earth." Vera Alder agrees calling the coming New Age, "Heaven on earth which we have been promised." Christians such as Gary North agree calling for us to "rebuild our apostate civilization into the kingdom of God."

To discover the real King is omitted from his kingdom in the new versions is no surprise. Origen, Westcott, Hort, and the authors of the most widely used Greek reference works (Trench, Thayer, Machen, Warfield, Nestle, Vincent, Gregory, etc.), as well as many new version editors, subscribe to the postmillennial or amillennial view. As a result, a shift in scripture is strongly evident in the new versions.

NIV, NASB, et al.	KJV
preaching the kingdom	preaching the kingdom of God Acts 20:25
His kingdom	kingdom of God Matt. 6:33
his kingdom	the kingdom of God Luke 12:31
OMIT	Set him over the works of thy hand Heb. 2:7
good news of God	the gospel of the kingdom Mark 1:14

1. The NIV omits, "for thine is the kingdom, and the power and the glory; forever. Amen." Their footnote says, "some late mss add." Their definition of "some" defies Webster's, since 492 MSS include the verse and only 8 omit it.

- 2. The Living Bible, NASB, NAB and Jehovah Witness Bible remove the highly critical word 'now' from John 18:36, "... now is my kingdom not from hence." It is in all Greek manuscripts. Sounding clearly New Age, new versions read, "My kingdom is not of this realm."
- 3. The Amplified Bible spiritualizes Amos 9:11, a verse clearly indicating the restoration of David's kingdom under the Messiah. It also alters I Thessalonians 2:16 in this regard.
- 4. The NIV and NASB spiritualizes Revelation 11:15, omitting the plural in "The kingdoms of this world are become the kingdoms of our Lord."
- 5. The NASB's rendition of Luke 17:21, "The kingdom of God is in your midst," presents a visible 'Kingdom Now' theology not seen in the KJV's "the kingdom of God is within you."

Christians will no doubt be killed for 'treason' during the tribulation for not worshipping the 'emperor' in a visible kingdom, but seeking the kingdom "within." NIV Committee leader Edwin Palmer cites a dozen instances in which he changed the word "judgment" to "justice" because he saw the need for social action *now*, not judgment later.60

- 6. Revelation 1:6 in the NASB reads, "He has made us to be a kingdom" rather than "made us kings."
- 7. New versions render Matthew 24:22, Revelation 15:3 and scores of other verses in the past tense. This is typical of the post and amillennial denial of the coming tribulation. Numerous new version verses, such as I John 2:18, Rev. 11:18 and several others in Revelation, give the amillennial and postmillennial impression that judgement and tribulation are over and pertained to the destruction of Rome. (e.g., New versions say, "The day of the Lord has come" rather than "The day of Christ is at hand." (II Thess. 2:2) They also say, "unless those days had been cut short no life would have been saved," instead of "except those days should be shortened, then should no flesh be saved." (Matthew 24:22)

Luciferian David Spangler's book, *Revelation: Birth of a New Age*, says Christ's appearing is past tense. Agreeing with him are the NIV, NASB and the Jehovah Witness Bible, all based on the 1% corrupt Greek texts. Note, for example, II Timothy 4:8 which new versions render as "have loved his appearing" instead of "love his appearing." Some pick a point in time. For the JW's it was 1914, for

the New Agers "Christ has been back on earth since 1977," for followers of Guru Maharaj Ji it was in 1971 on flight 761 "in the clouds." For most of the misinformed, it is a process, not a past or future moment of time. Note how the new versions editors parallel the New Age rhetoric—exactly!

NEW AGE NEW VERSION EDITOR "[T]he Christ is not Jesus. In "The Coming of Christ is the history of all races the not one but manifold. We Cosmic Christ has incarnated may-recognize comings him-Buddha, Moses, of Christ in. . . Boniface, . . Elijah. . . However in this New .Colet. . .Loyola. . .Francis Age, the Cosmic Christ will of Assisi. . . Through them come into millions of men and Christ is coming to us."62 women who are ready to receive it. This will be the second coming of Christ for them."61 "It is not the personal and "The Apostolic visible Jesus who returns but expectations were mistaken. We must take rather Christ Consciousness that descends into the minds warning from their of all earthly inhabitants."63 disappointment against "The Second Coming refers indulging in visionary and vain hopes. . . We know that not to the return of Jesus, but to the awareness by an all things are full of God."65 individual that he is a god."64 "Instead of speaking of God "Revealing the law having become incarnate, it is progress. . . he will come more appropriate to speak of socially in the secret God as becoming incarnate. spiritual forces. . .The Jesus as the Christ must be appearing of Jesus Christ seen as processively coming may be a long and varying into existence."66 process."67

As an extension of the editor's views, new versions concur by deleting or spiritualizing the second coming of Christ.

• 2 Tim.4:1 KJV's "at his appearing" becomes "and by his appearing." ('at' is a point in time)

- Matt. 25:13 KJV's "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh (last 6 words omitted).
- Rev. 7:15 KJV's "He shall. . .dwell among them" becomes "He shall. . .spread his tabernacle over them."
- Titus 2:13 KJV's "the glorious appearing" becomes "the appearing of the glory."
- Phil. 4:5 KJV's "The Lord is at hand" becomes "The Lord is near." The former is a reference to time, while the latter is a reference to space.
- 2 Thess. 3:5 KJV's "Waiting for Christ" is omitted by new versions.

The final chapter of the *New Age Version* of the story finds the pens of the scribes lining up a barricade against the second coming of Jesus Christ. Their banter serves as a battering ram, opening hell's door to unleash persecution of those who are saved during the seven year "kingdom" of the Antichrist. Both barricade and battering ram will break when—

KJV [T]he Son of man Matt. 25:13 cometh NIV, NASB et al. Is this in your version?

B eneath the habit of a harlot—whether humanist's cap and gown or sage's saffron robe—is a heart hiding from God. The documentation herein—whose cumulative force is formidable—has uncloaked their cover. The evidence demonstrates that the naivete is *not* on the part of KJV believers, but on the part of those who "professing themselves to be wise. . .became fools." (Romans 1:22)

The new versions are sweeping the church like an uncontrolled brush-fire, propelled by a high wind from the "prince of the power of the air." God framed a fire-wall to forestall its spread. It read: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them." (Romans 16:17) Instead, the saints said, "Mark them which cause division. . .and avoid them."

Smitten by the sentimentality sent on Cupid's darts, they harden their hearts and court the whore. They forget that Cupid (the *Roman* god of 'love') was the son of Venus (Lucifer) and the 'lover' of *Psyche* (mind, psychology). Today, on a worldwide scale, churches follow this tale in every detail. To keep little cupid afloat, some say, "Why throw the baby out with the bath water?" Dave Hunt's reply to a similar decry bears repeating. "I searched for that baby in the bath water and found it was *Rosemary's Baby*."1

The harlots haunting the new cults, new age, new versions, 'new' Christianity and new One World Religion are like the five fingers on a hand. Each varies in purpose, but Satan is waving the

hand, moving the fingers and 'reaching out' to choke the church. One scholar concludes:

For if the true New Testament came from God, whence came the erroneous variant readings ultimately save from the evil one.2

It is safer to live without the answers to some questions than to have quick answers that may be harmful in the end. God's method for understanding the bible is described in Appendix C. Its spiritual demands lead some, like King Saul, to seek information *about God* from someone who has contacted familiar spirits. (I Samuel 28:7) Because of this, Saul fell in battle, smitten by an archer's bow and his own sword. This same temptation also leaves New Testament "kings" (Revelation 5:10) unable to stand up under "the fiery darts of the wicked." We see them falling all around us. Satan is no respecter of persons. He seeks to devour all.

Remember when you first heard the gospel you thought, "How narrow! One man, who lived hundreds and hundreds of years ago. . ." The timeworn tale of "one mediator between God and man" does not fit into our 'new' and pluralistic view. Could it be that Jesus Christ is calling you again to, "One book, written hundreds and hundreds of years ago. . .?" You kept an open mind about Christ, investigated the facts and are thankful today. Perhaps you need to humble yourself again and grow in grace. The churches of Christ are continually in need of correction, as recorded in the book of Revelation. There Jesus said, "As many as I love, I rebuke and chasten; be zealous therefore, and repent." (Revelation 3:19) Brethren, do you "tremble at his word," the bible? If you will, God promises joy:

Hear the word of the LORD ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, 'Let the LORD be glorified': but he shall appear to your joy, and they shall be ashamed. Isaiah 66:5

The lines of the bible, laid end to end, form a centuries long lifeline, linking souls to their Saviour. When severed, souls slip into the pit. God has taken the lines of the *Authorized King James Version*

and strung beautiful jewels upon them. One new version editor admits, it is a "miraculous," "amazing" "mystery."

It remains a mystery how a committee of 50 scholars produced a unified level of prose beauty that ever since has permeated English literature like a rich die. It is an amazing fact. Some have not hesitated to use the term miraculous.³

When the hand of man cuts this miraculously woven thread, the jewels spill. Some are lost in the process. The remaining broken stones, when set on a new version page, form a muddled mosaic. Some may see Jesus Christ in the distorted Picasso-like picture. But gone are the stepping stones on God's high road. This book has sifted out only a small portion of the stumbling stones which lie on *every* line of these versions.

Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. II Thessalonians 3:1

A Summary: Westcott and Hort

peek into the private thoughts of the men who wrote the Greek text underlying the new versions (Westcott and Hort) can be had by reading their personal correspondence preserved in their biographies. The following chart chronicles the concurrent thoughts and activities of these men while they were preparing the 'New' Greek Text and the Revision of the New Testament. (emphasis mine) Their exploration of necromancy and esoteric clubs and individuals was occurring while they were deciding what does and does not belong in the bible. (e.g., On a trip to view a N.T. manuscript, Westcott made a pilgrimage to a shrine of the Virgin commenting that "God appears in many forms.")

[S]o can no fountain both yield salt water and fresh.

James. 3:12

THEIR 'NEW' AGE HERESIES

THEIR 'NEW' GREEK

1840

"...he took a strange interest in Mormonism...procuring and studying the Book of Mormon." (Westcott, Vol 1, p. 19)

1842

"In the evening I go with Tom to the wizard; but he does not dare perform before us." (Westcott, Vol. 1, p. 9)

1845

Westcott, Hort, and Benson start the 'Hermes' Club.

1846

"...his diary tells of a walk to Girton with C.B. Scott in which metaphysics was discussed." (Westcott, Vol. 1, p. 42.)

[R]efers to evangelicals as "dangerous" and "unsound." (Westcott, Vol 1, pp. 44-45.)

"New doubts and old superstitions and rationalism, all trouble me...l cannot determine how much we must believe; how much in fact is necessarily required of a member of the church." (Westcott, Vol. 1, pp. 46-47.)

1847

"So wild, so skeptical am I; I cannot yield." (Westcott, Vol 1, p. 52.)

In speaking of heretic Dr. Hampden, he says, "If he be condemned, what will become of me?" (Westcott, Vol. 1, p. 52.)

1848

Hort refers to the "... fanaticism of bibliolaters." He remarks, "The pure Romish view seems to me nearer and more likely to lead to truth than the evangelical." (Hort, Vol. 1, pp. 76-77.)

"Protestantism is only parenthetical and temporary." (Hort, Vol II, p. 31.)

1850

Hort speaks of "...confused evangelical notions..."
He says, "I spoke of the gloomy prospect should the Evangelicals carry on their present victory." (Hort, Vol. 1, pp. 148, 160.)

Westcott was, "troubled in thought about this passage" (blasphemy against the Spirit)."

(Westcott, Vol. 1, p. 109)

1851

Hort joins the 'Philosophical Society' and comments, "Maurice urged me to give the greatest attention to Plato and Aristotle and to make them the center point of my reading." (Hort, Vol. 1, pp. 202, 93.)

Hort refers to, "the common orthodox heresy: Inspiration." (Hort, Vol. 1, p. 181.)

Westcott, Hort, and Benson start the 'Ghostly Guild'.

Westcott was ordained a 'priest' in the Anglican church.

Hort also joins 'the Apostles', a secret club.

1852

Westcott and Hort distribute 'Ghostly Guild' literature.

Westcott, in speaking of Revelation, admits, "On this, my views are perhaps extreme." (Westcott, Vol. 1, p. 225.)

Referring to the Traditional Greek Text, then currently in use, Westcott says, "I am most anxious to provide something to replace them."

He admits the drastic changes he plans and calls it, "our proposed recension of the New Testament." (Westcott, Vol 1, p. 229.)

1853

Hort "was diligently preparing for his ordination" into the Anglican priesthood.

"It was during these weeks with Mr. Westcott, who had come to see him, [Hort] at Umberslacle, that the plan of a joint revision of the text of the Greek Testament was first definitely agreed upon." (Hort, Vol. 1, p. 240.)

"About this time Mr. Daniel Macmillan suggested to him [Hort] that he should take part in an interesting and comprehensive 'New

Testament Scheme'. Hort was to edit the text in conjunction with Mr. Westcott, the latter was to be responsible for a commentary, and Lightfoot was to contribute a New Testament Grammar and Lexicon." (Hort, p. 241.) "He and I are going to edit a Greek text of the New Testament some two or three years hence if possible." (Hort, Vol. 1, p. 250.)

"We came to a distinct and positive understanding about our Greek Text and the details thereof. We still do not wish to be talked about but are going to work at once and hope we may have it out in a little more than a year. This of course gives good employment." (Hort, Vol. 1, p. 264.)

1855

"How certainly I should have been proclaimed a heretic." (Westcott Vol. 1, p. 233.)

1856

"Campbell's book on the Atonement. . .unluckily he knows nothing except Protestant theology." (Hort, Vol. 1, p. 322.)

"I hope to go on with the New Testament Text more unremittingly." (Hort, Vol. 1, p. 355.)

1857

"I am just now chiefly occupied about a proposed Cambridge translation of the whole of Plato. . .another scheme likely to be carried out if a publisher can be found." (Hort, p. 349.)

1858

"But no doubt there was an element of mystery about Westcott. He took his turn preaching in chapel, but he dreaded and disliked the duty and he was quite inaudible." (Westcott, Vol I, p. 198.)

"The principle literary work of these years was the revision of the Greek Text of the New Testament. All spare hours were devoted to it."

"Evangelicals seem to me perverted. . .There are, I fear, still more serious differences between us on the subject of authority, especially the authority of the Bible."

"At present many orthodox but rational men are being unawares acted upon by influences which will assuredly bear good fruit in due time if the process is allowed to go on quietly; but I fear that a premature crisis would frighten back many into the merest traditionalism." (Hort, Vol. I, p. 400.)

1859

"I shall be very glad to learn what are the objectionable parts in my sermon: I fancied that I kept wonderfully within the limits "My dear Lightfoot, thank you very much for your kind present. But why did you send beer instead of coming yourself? I have

of orthodoxy: but I trust that my object was rather to say what I felt rather than square what I say with some scheme." (Westcott, Vol. I, p. 208.) another question to ask about palimpsest fragments of the first seven chapters of St. Luke. . .I can testify to the high value of the MS." (Hort, Vol. I, pp. 403-404.)

1860

"If only we speak our minds, we shall not be able to avoid giving *grave* offense to... the miscalled orthodoxy of the day." (Hort, Vol. 1, p. 421.)

"If you make a decided conviction of the absolute infallibility of the New Testament a sine qua non for cooperation, I fear I could not join you." (Hort, Vol. 1, p. 420.)
"[M]y doubts about infallibility [remain]." Lightfoot wants you to take Hebrews, if it does not go to Benson [Ghostly Guild]." (Hort, Vol 1, p. 422.)

"I reject the word infallibility of Holy Scriptures overwhelmingly." (Westcott, Vol 1, p. 207.) "I am also glad that you take the same provisional ground as to infallibility that I do. . .In our rapid correspondence about the New Testament, I have been forgetting Plato." (Hort's letter to Lightfoot, Hort, Vol. 1, p. 424.)

1861

". . .imputations of heresy and the like against me." (Westcott, Vol. 1, p. 222.) "[T]his may be cowardice—I have sort of a craving that our text should be cast upon the world before we deal with matters likely to brand us with suspicion. I mean, a

text issued by men who are already known for what will undoubtedly be treated dangerous heresy will have great difficulty in finding its way regions which it might otherwise hope to reach and whence it would not be easily banished subsequent alarms." (Hort's letter Westcott regarding their writing other things.) (Hort, p. 445)

1862

"English Clergy are not compelled to maintain the absolute infallibility of the bible." (Hort, Vol. 1, p. 454.)

1864

"Westcott talks of our keeping pace with the printers."

1865

"[T]he idea of La Salette [appearances of the Virgin] was that of God revealing Himself, now, not in one form, but in many." (Westcott, Vol. 1, p. 251.)

During his trip to visit the shrine of the Virgin he stopped in Milan to make "examination of the Muritorian Fragment of the Canon." (Westcott, Vol. 1, p. 254.)

1866

"All the questionable doctrines which I have ever maintained are in it." (Westcott, Vol. 1, p. 290.)

1869

"We must somehow contrive. . .some way of adding to income." (Hort, Vol II, p. 108.)
"Westcott urges me to try what writing will do." (Hort, Vol. II, p. 110.)

1870

"Dr. Butler calls him [Westcott]. . .mysterious. . .His voice reached but a few and was understood by still fewer." (Westcott, Vol. 1, p. 272.)

"Dr. Westcott and myself have for about seventeen years been preparing a Greek text. . .we hope to have it out early next year." (Hort, Vol II, p. 137.)

". . .strike blindly. . .much evil would result from the public discussion." (Westcott, Vol. 1, p. 229.)

1871

"I shall aim at what is transcendental in many peoples eyes. . .I suppose I am a communist by nature." (Westcott, Vol. 1, p. 309.) Westcott, Hort, and Lightfoot were invited to join the Revision Committee of the New Testament. "Westcott. . .believes we ought to seize the opportunity especially since we three are on the list." (Hort, Vol. 2, p. 133.)

1872

Westcott, Hort and Lightfoot begin the Eranus Club (the "we three" of the Ghostly Guild). Sidgwick and Balfour, of upcoming Society for Psychical Research, also join Eranus.

[Work on New Testament revision continues, 1871-1881.]

1873

"Truth is so wonderfully large." (Westcott, Vol. 1, p. 333.)

1877

Eranus meet in Hort's room.

1881

"Our Bible as well as our Faith is a mere compromise." (Westcott, On the Canon of the New Testament: A General Survey, p. vii)

"[T]he work which has gone on now for nearly 30 years was brought to a conclusion." (Hort, Vol. II, p. 234)(The Revised Version and 'New' Greek are published; or is he talking about the Ghostly Guild, which also began exactly 30 years ago and inspired the S.P.R. in 1882?)

1882

"The truth seems to me to be so overwhelmingly vast and manifold that I shrink from drawing any outline except provisionally." (Westcott, Vol. II)

1889

"Life and truth grow more and more mysterious." (Westcott, Vol. II, p. 61.)

1893

"He sometimes with much seriousness professed to be much drawn to **beer**. . ." (Westcott, Vol. II, p. 178.)

"His zeal in the cause of pure **beer** involved him in a correspondence which was published in the newspapers in the later part of 1893 and his picture together with some of the following words spoken by him, was utilized for the adornment of the advertisement of a brewer of pure beer."

"My idea is that they might have a public house in which good beer alone would be sold...! consider pure beer...to be an innocent and wholesome beverage...[S]ubstitutes for malt...is not what the purchaser demands nor expects." [Westcott's letter written to Brewer's Society in complaint against inferior beer] (Westcott, Vol. II, pp. 218-219, 177.)

1896

"The Prohibitionists once more showed themselves to be unstatesmanlike. . ." (Westcott, Vol. II, p. 238.)

1899

"But from my Cambridge days I have read the writings of many who are called mystics with much profit." (Westcott, Vol. II, p. 309.) You can fool some of the people all of the time

And all of the people some of the time, but. . .

You Can't Fool Mom: Hort

Hort's mother appears to have been an evangelical Christian. Her influence seems to have provided the Christian branch of his syncretistic tree. Hort's biography states, he "outgrew the Evangelical teaching which he came to regard as "sectarian . .fanaticism. . . perverted." Of his mother, Hort's biography states:

Her religious feelings were deep and strong. . .[H]is mother was . . .an adherent of the Evangelical school and she was to a certain degree hampered by it. . .She was unable to enter into his theological views which to her generation seemed a desertion of the ancient way; thus pathetically enough, there came to be a barrier between mother and son. The close intercourse on subjects which lay nearest to the hearts of each was broken. . . [Concerning] her different point of view, . .he. . .had to recognize that the point of view was different. She studied and knew her bible well.1

His mother wrote to him, pleading that he would not be "missing" from,

...the many mansions of our Heavenly Father's House and my darling, Now happy it will be if we all meet there; no one missing of all our household.2

As Hort's career progressed, he retained his distaste for Evangelicals who held tenaciously to the "articles of the Christian faith." Hort writes to Lightfoot mocking an Evangelical Bishop:

... Claughton's fierce denunciation of everyone who questions an article of the Christian faith as an enemy of God and holiness.³ [There are] serious differences between

us on the subject of authority, and especially the authority of the bible.4

The "fanaticism of bibliolaters," Hort bemoans.5 His son writes, "Hence he was led to seek firmer foundation than he could find in the Evangelical position."6 His shift from his evangelical upbringing was prodded by membership in the Philosophical Society and by his grandfather, an Archbishop who wanted to "interpret the Bible in a manner agreeable to the principles of Philosophy."7

Fourteen years after his instigation of the 'Ghostly Guild' with Westcott and Benson, Hort writes:

During the last 15 years my thoughts and pursuits have grown and expanded but not considerably changed. In Theology itself I am obliged to hold a peculiar position, belonging to no party, yet having important agreements and sympathies with all. . .I perhaps have more in common with the Liberal party than with others. . .I look upon freedom and a wide toleration as indispensable. . .8

Of Westcott a friend wrote:

What a theology it was—how broad. . .anti-dogmatic; how progressive.9

The errors in the 'New' Greek Text and new versions, stemming from the liberal and hypocritical lives of Westcott and Hort, are leaving a generation of souls hungry. God foretold this in Isaiah 32.

The vile person shall no more be called liberal. For the vile person will speak villainy and his heart will work iniquity, to practice hypocrisy and to utter error against the Lord, to make empty the soul of the hungry. . .to destroy the poor with lying words. . .the liberal diviseth liberal things.

Hort Haunts Today's Pulpits

If Hort were applying for the position of pastor in your church, he might reply as he did in 1871, when asked by the Bishop of Ely's to be a chaplain. (This was the very year he joined the New Testament Revision Committee.)

I doubt greatly whether I possess some of the qualifications. . . in views, and still more in sympathies. I do not sufficiently conform to any of the recognized standards. . . on what might be called the details of even these matters of faith, I am not sure that my views so far as they are fixed would be generally accepted. . .[T]o give an instance, there are certain parts of the Old Testament. [Mr. Maurice's books] have led me to doubt whether the Christian faith is adequately or purely represented in all respects in the accepted doctrines of any living school . . I have. . .a keen interest in philosophy, a conviction that their vigorous and independent progress is to be desired for the sake of mankind, even when for the time they seem to be acting to the injury of the faith. . .[A] fundamental difference in the subject of the Atonement, if it existed, would place me in a false position as your examining chaplain. . . I have friends of various creeds and creedless, from whom I believe I should do wrong to dissociate myself. It is quite possible that I might wish to write papers or books in which some of these facts would unavoidably come to light.10

Webb wrote of the dismal state of the Church of England at this time; it is evidenced in the fact that, in spite of Hort's admission of 'heresy', he was hired as chaplain! His son writes:

[F]or the next six years [he] lectured to the theological students at Emmanuel College. The subjects were Origen. . .Clement. . .etc. . .[h]is lecturing which exercised a kind of spell over the more thoughtful listener. ..[T]here has grown up. . .a kind of cult around him. There is something mysterious about those lectures.11

And those bibles.

The KJV & the Earliest Manuscripts

he following are just a few samples of the thousands of instances in which the earliest papyri support the KJV, while new versions ignore the earliest MSS. (Note the changes in Nestle's latest 26th edition *Greek New Testament* to KJV readings based on the most recent findings.)

VERSE	EARLIEST MANUSCRIPTS
Matt. 26:27	"the cup" of the KJV has been vindicated by P37 and P45 and is now used in Nestle's 26, NJB, NEB. The NASB follows the old Nestles.
Mark 2:22	"is put," of the KJV has been vindicated by P88 but was not used in the NASB. It was put into the NIV. The sentence has no predicate as used in the NASB.
Mark 7:4	Nestle's 26 had to change to agree with KJV.
Mark 7:28	Nestle's 26 had to change to agree with KJV.
Mark 9:29	"and fasting" of the KJV has been vindicated by P45, Aleph 2, A, C, D.

VERSE	EARLIEST MANUSCRIPTS
Luke 10:42	"but one thing is needful" is now vindicated by P45 and P75. Yet NJB, NASB and old Nestles, (before 26) still have "few things are needful."
Luke 15:21	P75 supports the Majority text against Aleph and B.
Luke 24:51	P75 supports the KJV.
John 4:1	Nestle's 26 changed from a P66, P75, A, B, NIV, NASB reading to an Aleph and B reading.
John 7:8	P66, P75 and B support the KJV reading "yet". This word is critical because without it Jesus becomes either a liar or confused and contradictory. Yet Nestle's 26 and the NASB leave it out. Comfort (p.113) refers to the KJV reading as the one "that puts Christ in a better light."
John 13:2	P66 supports the Majority text and KJV reading. In spite of this, all other translation follow Aleph and B.
John 14:4	P66 (the original) wrote the KJV rendering. A corrector changed it and now all the new versions follow the "corrector".
John 16:22b	NIV follows P5, in spite of the testimony of P66, P22, Aleph, A and C (and KJV).
John 16:27	NASB is out of date again, not following P66 and P5.
John 8:16	P39, 66, 75, Aleph and B have "Father who sent me." The NASB, NJB and NEB have "he who."
John 8:39	NASB follows P66 and B. NIV follows P75 and Aleph.
Acts 11:11	NASB follows P74. NIV follows P45.
John 10:16	P66 and Aleph supports KJV; however Nestle's 26 changed <i>from P66</i> and KJV reading in Nestle's 25 <i>to P45</i> reading in Nestle's 26. This is a weaker foundation.

VERSE	EARLIEST MANUSCRIPTS
John 10:18	Nestle's change verb tense <i>from P45</i> in Nestle's 25 <i>to P66</i> in Nestle's 26, now matching the KJV. (Note Nestle's inconsistency in verse 16 and 18.)
John 10:29	Nestle's 26 ignores P66, P75 and the Majority text to follow one of the correctors of manuscript B.
Acts 10:30	P50 supports the KJV "and fasting," which all new versions omit.
Acts 11:11	P45 supports the KJV and NIV reading; the NASB is again out of date.
Acts 23:12	P48 supports the KJV against the new versions. This verse is an example of the anti-Semitism of the new versions.
Rom. 1:1	P26 and the Majority Text support the KJV against the new versions.
Rom. 12:14	Nestle's 26 changed to the KJV reading.
(see previous analysis of Corinthians and Galatians, pp. 499 to 502)	
Eph. 1:14	"Holy Spirit of promise, which is the earnest" is supported by P46. This is in line with the Greek word for Spirit which is always neuter throughout the N.T Nestle's 26 and the NRSV changed from "who," to the KJV "which". Here the NJB, NIV, and NASB still have the outdated "who" based on Aleph and D. They ignore B and P46 which they follow elsewhere. Nestle's 26 changed to the KJV based on P46 and B, yet the NASB

VERSE	EARLIEST MANUSCRIPTS
Eph. 4:28	The reading "own" in the NIV, NASB, NEB, and NJV is not supported by P46, P49 or B. The KJV has the earliest reading. It is bracketed in Nestle's.
Eph. 5:2	P46 supports the KJV "loved us," yet the NASB reads "loved you."
Eph.5:9	P46 supports the KJV "fruit of the Spirit," whereas all new translations have "fruit of the light."
Phil. 1:14	P46 supports the KJV, yet NIV and NASB ignore this early attestation. Nestle's 26 changed to the KJV reading.
Phil. 3:13	P46 supports the KJV, so Nestle's 26 changed to follow them. Yet the NIV and NASB still have the outdated reading.
Col. 1:7	P46 supports the KJV; Nestle's 26 changed to follow them. Yet all new translations ignore the finding.
Heb. 11:4	P13 has "to God" with the KJV; all new versions go with the later MS Aleph (Hebrews 9:11 also).
Heb. 11:11	P13 has "herself received strength to conceive seed" along with the KJV. New versions follow D (fifth century) saying "he received power to beget."
Heb. 11:37	NIV omits "they were tempted," yet it is in P13, Aleph, D, and KJV.
I Pet.1:22	All new translators have "a heart." Nestle's 26 changes to the P12 and KJV reading which is "a pure heart."

VERSE	EARLIEST MANUSCRIPTS
I Pet.5:2a	KJV, P72 and the new Nestle's have "oversight." Yet the NASB omits this because, as Comfort notes, "[T]hey had the misconception that elders could not function as overseers. At that time [and now in the Roman Catholic and other liberal churches] the offices of elder and overseer (i.e., bishop) were differentiated. The overseer or bishop had been elevated to a rank above elder—though this deviates from the situation in the N.T. in which overseers and elders were two functions of the same individual (Titus 1:5, 7)."
2 Pet.2:4	P72, Nestle's 26 and KJV have "chains," yet all new versions follow the outdated "pits" of Aleph and B.
Rev.14:13	Nestle's 26 moved to KJV readings.

The Seven Seals: How to Understand The King James Bible

he transition from the *Authorized King James Bible* to a recent version is usually based on the contention that the KJV is old and difficult to understand. The *real* gap is one of distance between God and man, not a lapse between us and 'Father Time'. Since the fall (Genesis 3), man has moved off to a corner of the universe, out of reach of God's voice. Now powerless to penetrate God's spiritual realm, he moves madly through man-made word-mazes, in version after version, defiantly determined never to look up to God or delve within his own misdirected heart.

The spiritual chasm is so vast that even those close to Jesus could not understand him. He was not speaking archaic Aramaic to Mary and Joseph yet, "they understood not the saying which he spake unto them." Obsolete words were not the obstacle when he asked Peter, "Are ye also yet without understanding? Do not ye yet understand?" Later, Peter again fell under the darkening spell of sin saying, "I know not, neither understand I what thou sayest."

God tells us man's inability to understand the bible has a number of causes, none of which is a limitation in his vocabulary. The bible is not difficult to understand—it is impossible—unless God's criteria are met. The verses and checklists to follow should help the reader look within his heart for the start of the knot, and then look up to God for the unraveling.



The bible is a sealed book.

For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes. . .and the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed. Isaiah 29:10, 11



Man's sin casts a shadow which darkens his understanding of each verse.

Who is worthy to open the book and to loose the seals thereof?...no man was found worthy to open and to read. Revelation 5:2,4

The LORD looked down from heaven upon the children of men, to see if there were any that did **understand**, and seek God. They are all gone aside, they are all together become **filthy**. . .Have all the workers of iniquity **no** knowledge. Psalm 14:2-4

Why do ye **not understand** my speech? . .Ye are of your father the **devil**. John 8:43,44

[N]one of the wicked shall understand. Daniel 12:10

A scorner seeketh wisdom and findeth it not: but knowledge is easy unto him that understandeth. Proverbs 14:6

[T]he wicked. They know not, neither will they understand. Psalm 82:4,5

A brutish man knoweth not; neither doth a fool understand this. Psalm 92:6

Evil men understand not judgment. Proverbs 28:5

[T]he people. . .the Pharisees. . .they understood not what things they were which he spake unto them. John 8:2,3, 10:6

Understand, ye brutish among the people: and ye fools, when will ye be wise? Psalm 94:8

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind... Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death...Romans 1:28-32



Even man's mind cannot penetrate the deep, dark shadow which blackens 'the book'.

[F]or the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Isaiah 29:14

For it is written, I. . . will bring to nothing the **understanding** of the **prudent**. I Corinthians 1:19

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. I Corinthians 2:14



The shadow is shaped like the profile of a heart jagged with sin.

[W]alk not as other Gentiles walk, in the vanity of their mind, Having the **understanding darkened**. . .because of the blindness of their **heart**. Ephesians 4:17, 18

[Y]e shall hear, and shall **not understand**. . .For the **heart** of this people is waxed gross. . .lest they should. . .**understand** with their **heart**. Acts 28:26,27

[Y]e fools, be ye of an **understanding heart**. Proverbs 8:5

[T]hou hast hid their heart from understanding. Job 17:4

They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand...a deceived heart hath turned him aside. Isaiah 44:18-20

And they understood none of these things: and this saying was hid from them. Luke 18:34

[W]here is the place of understanding? Seeing it is hid from the eyes of all living. Job 28:20-21



There is 'a way' of understanding the bible and that way is Jesus Christ.

The preface to the KJV says,"He removeth the scales from our eyes, the veil from our hearts, opening our wits that we may understand His word."

Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book. . .for thou wast slain, and hast redeemed us to God by thy blood. Revelation 5:2, 4, 5, 9

[G]o in the way of understanding. Proverbs 9:6

Jesus saith unto him, I am the way. . . John 14:6

The man that wandereth out of the way of understanding shall remain in the congregation of the dead. Proverbs 21:16

Hearken unto me everyone of you, and understand. Mark 7:14

Then opened he their understanding, that they might understand the scriptures. Luke 24:45

And we know that the Son of God is come, and hath given us an understanding. . .I John 5:20

Christ; In whom are hid all the treasures of wisdom and knowledge. Colossians 2:2

Great is our Lord, and of great power: his understanding is infinite. Psalm 147:5

[H]e hath counsel and understanding. Job 12:13

[W]ho hath given understanding to the heart? Job 38:36

[T]he Almighty giveth them understanding. Job 32:8

Only the LORD give thee wisdom and understanding. I Chronicles 22:12

[T]he Lord give thee understanding in all things. II Timothy 2:7

[T]he LORD made me understand. I Chronicles 28:19

[E] very wise hearted man, in whom the LORD put wisdom and understanding. Exodus 36:1

I have given thee a wise and an understanding heart. I Kings 3:12

Pharaoh said unto Joseph. . .thou canst understand. . . And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

Genesis 41:15.16

God gave them knowledge. . .Daniel had understanding in all visions and dreams. Daniel 1:17, 18

And God gave Solomon wisdom and understanding exceedingly much, and largeness of heart. I Kings 4:29

The Seven Seals

1. A New Heart



When we receive Jesus Christ as our Saviour, he gives us a new heart where the Spirit of God can dwell. Have you received him?

I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh. Ezekiel 11:19

I have filled him with the spirit of God, in wisdom, and in understanding. . . Exodus 31:3

[T]he God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened. . Ephesians 1:17-18

Except a man be **born again**, he cannot **see** the kingdom of God. . Except a man be born of water and of the **Spirit**, he cannot enter into the kingdom of God. John 3:3, 5

I thank thee, O Father,...thou hast hid these things from the wise and prudent, and hast revealed them unto babes. ..for so it seemed good in thy sight. Matthew 11:25

And the spirit of the LORD shall rest upon him, the **spirit** of wisdom and **understanding**. . .And shall make him of quick **understanding**. Isaiah 11:2,3

They also that erred in **spirit** shall come to **understand**. Isaiah 29:24

[U]nderstand the words that I speak unto thee. . .from the first day that thou didst set thine **heart to understand**, and to chasten thyself before thy God, thy words were heard. Daniel 10:11,12

[B]e ye of an understanding heart. Proverbs 8:5

[T]hey, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. Luke 8:15

2. Pray



Do you pray before you study the bible?

If any of you lack wisdom, let him ask of God. James 1:5

Ask, and it shall be given you. Luke 11:9

Give me understanding. Psalm 119:34, 73, 144, 169

[G]ive me understanding, that I may know thy testimonies. Psalm 119:125

Make me to **understand** the way of thy precepts. Psalm 119:27

Give therefore thy servant an **understanding** heart. I Kings 3:9

[H]ast asked for thyself understanding. I Kings 3:11

I was. . .praying, and confessing my sin. . .and presenting my supplication before the LORD. . .then

Gabriel. . .said. . .thou art greatly beloved: therefore understand the matter. Daniel 9:20, 23

[W]e...do not cease to **pray** for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual **understanding**. Colossians 1:9

3. Read and Hear



Are your senses (seeing and hearing) saturated with the bible, or are they filled with other things such as television, videos, radio, books, newspapers, magazines, or gossip? (Even 'Christian' media and materials can block out the word of God.)

Wisdom [the bible] is **before** him that hath **understanding**; but the eyes of a fool are in the ends of the earth. [TV, magazines, catalogues, etc.] Proverbs 17:24

The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness. Proverbs 15:14

[U]nderstanding put forth her voice? . . She crieth. . . Hear. Proverbs 8:1, 3, 6

A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels. Proverbs 1:5

My son, attend unto my wisdom, and bow thine ear to my understanding. Proverbs 5:1

[A]ttend to know understanding. Proverbs 4:1

[G]et understanding. . .neither decline from the words of my mouth. Proverbs 4:5



Do you attend church regularly to hear those whom God has given the ministry of teaching?

And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. Jeremiah 3:15

And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understand thou what thou readest? And he said, How can I, except some man should guide me? Acts 8:30,31

When I thought to know this, it was too painful for me; Until I went into the sanctuary of God; then understood I their end. Psalm 73:17

[T]he Levites, caused the people to understand the law. . .So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. Nehemiah 8:7,8



Do the teachers you hear (church, media, books) gain their understanding of the scriptures from following God's criteria or man's (degrees, commentaries, consensus)?

[H]e that followeth vain persons is void of understanding? Proverbs 12:11

[S]ome having swerved have turned aside unto vain janglings; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. I Timothy 1:7

As also in all his epistles, speaking in them of these things; in which are some things hard to be **understood**, which they that are **unlearned** and **unstable** wrest, as they do also the other scriptures, unto their own destruction. II Peter 3:16

4. Seek



Do you pursue an understanding of the bible daily?

I am understanding. . .those that seek me early shall find me. . .Blessed is the man that heareth me, watching daily at my gates. Proverbs 8:14, 17, 34

Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. Ephesians 5:16, 17

[T]hey that seek the Lord understand all things. Proverbs 28:5

There is none that understandeth, there is none that seeketh after God. Romans 3:11



Have you studied the bible to the same extent that you have studied books for school, career, or hobbies—for the approval of men?

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. II Timothy 2:15

[K]nowledge of the holy is **understanding**. Proverbs 9:10



Do you pursue further study of the bible to understand portions which are unclear or do you give up easily or rely on commentaries which may or may not be correct? [N]ot in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. I Corinthians 2:13

Through thy precepts I get understanding. Psalm 119:104

The entrance of thy words giveth light; it giveth understanding to the simple. Psalm 119:130



Are you expecting to understand the bible at a level beyond your chronological or spiritual level of maturity? (The bible is a book for an entire lifetime.)

When I was a child,...I understood as a child. I Corinthians 13:11

Brethren, be not children in understanding. . .but in understanding be men. I Corinthians 14:20

[W]ith the ancient is wisdom; and in length of days understanding. Job 12:12

These things understood not his disciples at the first. John 12:16

As newborn babes, desire the sincere milk of the word, that ye may grow thereby. I Peter 2:2

I have fed you with milk, and not with **meat**: for hitherto ye were not able to bear it neither yet now are ye able. I Corinthians 3:2

[T]he first principles of the oracles of God; and are become such as have need of milk, and not of **strong meat**. For everyone that useth milk is unskilful in the word of righteousness: for he is a babe. Hebrews 5:12, 13

But strong meat belongeth to them that are of full age. . .Hebrews 5:14

Whom shall he teach knowledge? and whom shall he make to **understand** doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept. . .line upon line; here a little, and there a little. Isaiah 28:9,10

5. Delight



How do you delight yourself? Are your 'delights' related to the flesh or the spirit? Self or God?

[H]is delight is in the law of the LORD; and in his law doth he meditate day and night. Psalm 1:2

How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver! Proverbs 16:16

A fool hath no delight in understanding, but that his heart may discover itself. Proverbs 18:2

6. Memorize and Meditate



Do you think about scripture verses you have memorized or do you think about other things?

I have more understanding than all my teachers: for thy testimonies are my meditation. Psalm 119:99

[T]he meditation of my heart shall be of understanding. I will incline my ear unto a parable. Psalm 49:3,4

7. Обеу



Do you obey the light God has already given you? Do you think he will give you more understanding if you do not follow that which he has already shown you?

Whoso. . .will **observe** these things, even they shall **understand**. Psalm 107:43

I understand more than the ancients, because I keep thy precepts. Psalm 119:100

[A] good understanding have all they that do his commandments. Psalm 111:10

[D]o them; for this is your wisdom and your understanding. Deuteronomy 4:6



Have you allowed sin to creep into your life?

[Y]et made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. Daniel 9:13

For my people is foolish, they have not known me; they are sottish children, and they have none understanding. Jeremiah 4:22

Be ye not as the horse, or as the mule, which have **no** understanding. Psalm 32:9



Are you open to correction?

All scripture is given by inspiration of God, and is profitable for. . .reproof, for correction, for instruction in righteousness. II Timothy 3:16

He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.

Proverbs 15:32

[R]eprove one that hath understanding, and he will understand knowledge. Proverbs 19:25

[A] **rod** is for the back of him that is void of **understanding**. Proverbs 10:13

V

Do you believe what you are reading is the "pure" and "preserved" word of God? (Psalm 119:140, 12:7, Proverbs 30:5)

O ye of little **faith**. . .Do ye not yet understand. . .How is it that ye do not **understand**. Matthew 16:8, 9, 11

Through faith we understand. Hebrews 11:3

[W]hatsoever is not of faith is sin. Romans 14:23

V

What is your motive for wanting to understand more of the bible? Do you seek to exalt self or God with this knowledge?

Knowledge puffeth up. I Corinthians 8:1



Are you willing to pay the price to remain humble once you have this understanding?

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

II Corinthians 12:7

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Are you expecting to understand more than God has chosen to reveal to man now? There is much a godly person will not understand in this life.

[GOD]	Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?
[JOB]	Job 1:8 [T]herefore have I uttered that I understood not. Job 42:3
[PAUL]	[W]e are perplexed , but not in despair. 2 Cor. 4:8 For now we see through a glass, darklynow I know in part. I Cor. 13:12



Is the portion of the bible that you cannot understand prophetic in nature and, as such, will not be clear until it is fulfilled?

And I heard, but understood not. . .[T]he words are closed up and sealed till the time of the end. Daniel 12:8,9

But they understood not this saying, and it was hid from them, that they perceived it not. Luke 9:45 (Concerning Christ's betrayal into the hands of sinners.)

But they understood not that saying. Mark 9:32 (about Christ's death and resurrection)

Summary: The Seven Seals

SALVATION	My son, if thou wilt receive my words,
MEDITATE	[A]nd hide my command- ments with thee;
READ	So that thou incline thine ear unto wisdom, and apply thine heart to understanding;
PRAY	Yea, if thou criest after knowledge, and liftest up thy voice for understanding;
SEEK	If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.
OBEY	He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.
DELIGHT	When wisdom entereth into thine heart and knowledge is pleasant unto thy soul; Prov. 2:1-10

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- 114 Crash Course on the New Age, p. 134.
- 115 Webster defines piracy as "literary theft"; the missing words and verses in the new bibles elicits my choice of this name; slander is not intended.
- 116 Lady Emily Lutyens, Candels in the Sun (Soho Square: London, 1957), p. 14.
- 117 lbid., p. 143.
- 118 Ibid., p. 143 footnote; see also Society of Psychical Research, p. 47.
- 119 Occult Underground, p. 105; also see Encyclopedia of Occultism, Vol. 2, pp. 847-848.
- 120 Life of Westcott, Vol. I, pp. 264-265.
- ¹²¹ Ibid., Vol. II, pp. 177-178, 218-219.
- 122 Life of Westcott, Vol. II, pp. 335; also see pp. 210 and 330.
- 123 Dictionary of Gods, Goddesses, Devils, and Demons (London: Routledge and Kegan), p. 230.
- 124 Life of Westcott, Vol. II, p. 147.
- 125 Ibid., p. 185.
- 126 Founders of Psychical Research, pp. 66, 67.
- 127 Society for Psychical Research, p. 16.
- 128 The articles on Hermetic doctrine in Blavatsky's *Theosophical Dictionary* "were contributed at the special request of H.P.B. by Brother W.W.Westcott." She mentions B.F. Westcott, the subject of this past chapter, several times in her other books. B.F. Westcott's son points out that his father's signature was almost always read as W., not B., preceeding his last name. (See *Life of Westcott*, p. 450.) The similar identity of these two is not a matter of historical record. W.W. Westcott was the name given by the London Hermetic Order of the Golden Dawn as its founder. *The Encyclopedia of Occultism and Parapsychology* [p.983] when discussing this organization writes, "This is the official story of the foundation of the famous Golden Dawn. . .He published a short number of books or pamphlets on occult or mystical subjects including. . .The Pymander of Hermes." *The Encyclopedia of the Unexplained* elaborates [p.105],"[T]he Order's origins have been surrounded with mystery. . .a secret society." A member wrote of the "Secret Chiefs of the Society". . ."I do not even know their earthly names. I know them only by their secret mottos." Strangely W.W. Westcott's motto "Vincit omnia veritus" (Truth conquers all things) rings like B.F. Westcott's "they loved truth more" and Blavatsky's "There is no religion higher than truth." This encyclopedia further states,

The Order was founded upon a series of ingenious fabrications. . .the G.D.'s teachings have greatly influenced the theories and work and to a lesser extent the internal organization of many occult groups in Englishspeaking counties. . .it was in fact a prototype magical order. . .The G.D. was to some extent a by-product of several related factors in the social history of 19th century England. The Spiritualists movement attracted a widespread public interest and following between about 1850 and 1890. Dissatisfied with Spiritualism, with its many fraudulent mediums and unproven hypothesis, some men and women turned to the study of 'refected knowledge'. . . It was not a Masonic lodge but rather the equivalent of a literary society. . . Westcott conceived his plan for a secret and highly exclusive occult order only a few months after H.P. Blavatsky settled permanently in London in 1887. . . Westcott clearly intended that the Golden Dawn project should. . .based firmly on Western hermetic tradition. . .Westcott, who knew his hermetic literature well. . .envisaged nothing more than a cosy little secret society of occultists. . .Outer Order members were not allowed to know of its existence, who belonged to it. . .He was also a leading member of and an associate of Madame Blavatsky and Anna Kingsford. (...the reviver of the idea of esoteric Christianity. . .wife of a Shripshire [Church of England] clergyman. . .[Through] the constant use of chloroforms. . .spirits began speaking to her. . .the doctrines of the Neoplatonists). He translated the Sefer Yetsirah and the Chaldean Oracles of Zoroaster into English. [p. 273]

B.F. Westcott's Ghostly Guild had as its off-shoot the Society for Psychical Research. Its President at one point was Henri Bergson whose sister Mina married the co-founder of the Golden Dawn, S.L. Mathers.

Another S.P.R. president's (Balfour) sister-in-law, Emily Lutyens, was granddaughter of Lord Lytton, Grand Patron of the Rosicrucian Society of England "based on the doctrines of Hermes..." of which W.W. Westcott was Grand Patron before starting his Golden Dawn. The connection between B.F. Westcott and the activities attributed to the possible allonym W.W. Westcott are speculation on my part.

129 Encyclopedia of Occultism and Parapsychology, pp. 453, 927; see pp. 448-454. Many

esoteric groups speak in tongues imitating the Apostolic gift (i.e., Mormons, the Way).

130 When Humanity Comes of Age, p. 224.

131 Encyclopedia of Occultism and Parapsychology, pp. 453.

Advertisements now have further amplified TV's hypnotic ability by alternating a series of very dark frames with a series of very bright frames. The level of hypnosis enduced disengages the executive controlling function to a level similar to that of drugs or alcohol.

When Humanity Comes of Age, pp. 65, 70.

Dean Burgon, The Revision Revised (Paradise, Pa.: Conservative Classics), p. 277.

² John R. Kohlenberger III, Words About the Word (Grand Rapids, Mich.: Zondervan Publishing House, 1987), p. 42.

³ The Life of Hort, p. 211; B.F. Westcott and F.J.A. Hort, Introduction to the New Testament in the Original Greek (Peabody, Mass.: Hendrickson Publishers, 1988, originally published by Harper and Brothers, New York, 1882), p. 92; The Revision Revised, p. 364.

⁴ Life of Westcott, Vol. I, p. 229.

⁵ Life of Hort, Vol. I, pp. 241, 240.

⁶ Life of Hort, Vol. II, p. 106.

⁷ Life of Hort, Vol. I, pp. 264.

⁸ Life of Hort, Vol. I, pp. 445, 421, 400.

⁹ Life of Hort, p. 403; see also Ring of Truth, p. 67 and Price of Success (pp. 144, 163 et al.).

¹⁰ The Revision Revised, p. 403.

¹¹ Life of Hort, Vol. II, pp. 102, 138, 139.

¹² The Revision Revised, pp. 114, 109; David Otis Fuller, Which Bible? (Grand Rapids, Michigan: Grand Rapids International Publication, 1984), pp. 294, 300.

- 13 Vance Smith, Texts And Margins, p. 45.
- ¹⁴ The Revision Revised, pp. 114-122, 273, 509, 107, 235, xi, 135, 245.
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- ¹⁷ Ibid., p. 133.
- 18 Life of Hort, Vol. I, p. 171.
- ¹⁹ Ibid., p. 264.
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- ²⁷ Life of Hort, Vol. II, p. 145.
- ²⁸ Ibid., p. 234.
- ²⁹ Constance Cumby, *A Planned Deception* (East Detroit, Michigan: Pointe Publishers, Inc., 1985), p. 152.
- 30 Occult Underground, pp. 36, 128, 131.
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- 32 Understanding the New Age, pp. 129-130.
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- 35 Joseph Carr, *The Lucifer Connection* (Lafayette, Louisiana: Huntington House, Inc., 1987), p. 123.
- ³⁶ Dave Hunt, *Beyond Seduction* (Eugene, Oregon: Harvest House Publishers, 1987), p. 203.
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- 42 Historic Faith, pp. 252, 255.
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- 44 Dark Secrets of the New Age, p. 77.
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- 48 A Crash Course on the New Age, p. 156.
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- ² The Encyclopedia of the Unexplained, ed. Richard Cavendish (New York: Mc Graw Hill, 1974), p. 46.
- 3 The Historic Faith, p. 96.
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- 5 Words About the Word, p. 89.
- ⁶ King James Version Debate, p. 84.
- ⁷ David S. Schaff, *The Life of Phillip Schaff* (New York: Charles Scribner's Son's, 1897), pp. 171, 446.
- 8 lbid., p. 492.
- ⁹ Ibid., p. 246.
- 10 Life of Westcott, Vol. I, p. 198.
- ¹¹ Ibid., p. 272.
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- 13 Words About the Word, p. 100. This section is not meant to imply that all mutism or mental illness is caused by 'spirits'; many have a physiological, biochemical or nutritional base. Nor does it imply that there has not developed in the field of psychology a few 'common sense' observations about human behavior (e.g., Glasser's Reality Therapy) which can sometimes be shared with an overwhelmed or socially deviant individual. I also recognize the validity of certain aspects of scientific inquiry which have wrongly come under the heading of psychology (e.g., behavioral mapping, cognitive behavior). As generally practiced, however, it usurps the role of 'Christ' as 'Counselor' (Isaiah 9:6) and his word as the vehicle (Psalm 107:20).
- 14 The Price of Success, pp. 71-78.
- 15 lbid., pp. 197, 203.
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- 22 Ring of Truth, p. 67.
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- ²⁴ Dave Hunt, *America: The Sorcerer's New Apprentice* (Eugene, Oregon: Harvest House Publishers, 1988), pp. 107-121.
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CHAPTERS 34-36

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- 76 Ibid., p. 426.
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- 80 Kenneth L. Barker (ed.), The NIV: The Making of a Contemporary Translation (Grand Rapids: Zondervan Publishing House, 1986), pp. 50, 89.
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- ⁸⁴ The Septuagint, Zondervan Publishing Co., 1970, (Samuel Bagster and Sons, London).
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- The Septuagint (LXX) cannot be the word of God for several other reasons:
 1. It contains apocryphal books such as Tobit, The Prayer of Manasses, Second Esdras, Wisdom, Ecclesiasticus, Baruck, I and II Maccabee; there are also additions to Esther and Daniel. Jesus never quoted the Apocrypha and the Jews rejected it also.
 - 2. The "fable" of its origin states that it was written under orders of the king of Egypt (Ptolemy) around 250 B.C. by 72 Jews. The word Septuagint, however, means 70. The "fable" further states that six Jews from each of the twelve tribes wrote it. However, only the tribe of Levi were permitted by God to write the scriptures (I Chronicles 16:4).
 - 3. Any Jew living in or returning to Egypt was in direct disobedience to God's command in Deuteronomy 17:16. "But he shall not. . .cause the people to return to Egypt forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way."
 - 4. Origen's six column Old Testament, the Hexapla, parallels O.T. versions by Theodotian, Symmachus, and Aquilla, all three Gnostic occultists.

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